


BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA



Digitized by the Internet Archive
in 2012 with funding from
LYRASIS members and Sloan Foundation

<http://archive.org/details/missionaryvisito16gene>



THE MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN

Will the Call Be Disregarded?

“Brethren, the situation is serious. Besides the shortage of missionaries there are other difficulties which affect the work and health of our missionaries; but many or all of these can be overcome, once the staff of workers is sufficiently large. Our missionaries are willing to give their lives for the work, but is it necessary? The number required to man the field properly is very small compared with the great army of capable and able men in the church, and yet the India Mission has secured only half the number of workers asked for the past few years.”

From “The Call From the Orient,” page seventeen, this issue.

L. XVI
No. 1

JANUARY, 1914

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for January, 1914

EDITORIAL,	42
ESSAYS,—	
Four Nameless Outcasts Become Heroes, By J. B. Emmert,	1
Unpolished Gems, By Herman B. Heisey,	2
Bible Teachers' Training School, By J. M. Blough,	4
A Heart to Heart Talk, By I. S. Long,	5
Preparing for Monsoon, By Nora J. Lichty,	7
The Children of Our Village, By Eliza B. Miller,	8
Some of India's Etiquette, By Anna M. Eby,	11
An Urgent Problem, By Quincy A. Holsopple,	13
Lack of Coöperation, By Olive Widdowson,	15
The Call from the Orient, By A. W. Ross,	17
The Andada Church, By Kathryn C. Ziegler,	19
Our India Field Committee, By Effie V. Long,	21
"The One Thing Needful," By Rosa B. Kaylor,	22
Little Missionary Workers, By Ida C. Shumaker,	24
Idols, By J. I. Kaylor,	27
Why They Sold Their Chickens, By Sadie J. Miller,	30
The Wrongs of Indian Children, By Alice K. Eby,	32
Open Letter Number Four, By Galen B. Royer,	34
Some Happenings for Month of October, By F. H. C.,	36
The Little Missionary, By Kathren R. Holsopple,	38
The Little Maybes, By Kathren R. Holsopple,	39
Ned's Vision: A Jingle for Boys and Girls,	41
Our Parting Message, By Drs. A. Raymond and Laura M. Cottrell,	44
FINANCIAL REPORT,	45

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XVI

January, 1914

Number 1

FOUR NAMELESS OUTCASTS BECOME HEROES

J. B. Emmert

We do not well; this day is a day of good tidings, and we hold our peace.—2 Kings 7: 9.

THIS is one of the most touching incidents in the history of the children of Israel. Look up the setting. Through a siege of the Syrian king a terrible famine was raging in Samaria. It had gone even to the awful stage when maternal love was overcome by hunger and a mother gave her own offspring to be food for starving ones. Outside the city gate sat four lepers. They were outcasts. Their condition was hopeless. Their disease made them unwelcome even in the famine-stricken city. None came to the city from whom to beg, and none could carry anything from the city. In dire despair these men decided to quit the city and take their chances with the unbelieving enemy.

"And they rose up . . . to go." Have you ever seen a leper? Toes and fingers gone; open sores over the body; the face swollen and distorted; a look of utter despair in the eye. See them go on their painful way. Starved and diseased they drag along towards the enemy's camp. It is a case of life or death. "If they kill us we shall but die." What a discovery they made! The first tent was empty. They entered cautiously and satisfied their hunger, and even became bold enough to hobble away with silver and gold and raiment to provide for their suffering selves for other days of painful existence. They came back, and with their fingerless hands grasped other precious treasure for themselves. What a wonderful day it was for them! They should never need to beg again.

A third time they returned to carry away spoil and a benumbed mind was seized by a conviction. Three lepers stared into the face of the speaker as these startling words fell from his lips: "We do not well." A moment before they all thought they never could do better. With hands full of spoil, which meant years of plenty, they listened: "This is a day of good tidings, and we hold our peace." See them consider. To go meant personal loss. They had not been used to being benefactors, but rather, to getting all they could from others. The new and nobler impulse laid hold on them. They felt its thrill. The decision was made and all that treasure was put behind them as they hobbled back to the famishing city. If ever men wished for whole feet those men did. "How beautiful . . . are the feet of him that bringeth good tidings!" Does that apply to those leprous feet? Even those swollen, disfigured faces glowed with an inner joy of tidings of salvation to a dying people.

I am sure you admire them. Four nameless outcasts had become heroes. There was no command; only the appeal of a people in need. Do you share their joy? Are your feet "beautiful"? Is your face aglow with such a holy joy? Or do you stand with hands full of God's bounties and ears deaf to His ringing command, "Go ye," and heart untouched by the silent appeal of millions unevangelized? May we, every one, be at least as faithful as they!

UNPOLISHED GEMS

Herman B. Heisey

NO one objects to a beautiful gem sent him, though it comes wrapped in brown, black or yellow paper. Neither does one undervalue the preciousness of the gem should it come in a broken pasteboard box or in a torn paper. It is the gem about which a person is concerned, and not its wrapper. And who would ever think of casting away a diamond because it had not been polished? When polished it will be as beautiful as any other. What if a few touches do not beautify it? The polisher knows beauty is there, and that by continuing his efforts the gem will be one of which to be proud.

This being true, why do not people reason thus in reference to a soul, the most precious gem ever, the glory of God's creation? Ah! the soul, though it be wrapped in brown, yellow or black, is every bit as valuable as one clothed in white skin. Neither has it lost its preciousness because of being encased in a body scarred and broken by years of sin. And why should any man deplore and oppose soul-saving work amongst heathen because they are less refined and require more efforts than some people born and cradled in the lap of Christianity? A little more polish and these gems will outshine many in the homeland. But still, people continue to question, "Does work among the heathen pay?"

When in America, a dentist who was born in Syria, the son of a missionary who lived and died for the Mohammedans, asked me, "Does it pay?" Perhaps this question would vanish were people to go one step beyond and interrogate, "Does it pay to obey God? Does it pay to obey Christ's last command, regardless of the money, effort,

life and length of time required?" Ah, yes! God never issued a mandate but that the obedience to it paid, does pay and will pay.

Some people become discouraged and think the work all in vain, because many who enter Christianity from heathenism prove faithless and continue to steal, to lie and be hypocrites, and because some supposed trustworthy ones proved to be scoundrels. But be this as it may, work among these people is worth while. Though they do not shine brilliantly, they are gems, nevertheless—gems that have not had all the polish necessary.

We must look at the work in its entirety, and not draw our conclusions from one individual, or even from one generation. The work is an affair of several generations. Surely the second generation of these Christians is better than the first, and the third better than the second. We can not expect the first several generations to resemble in every respect true Christians in America. For ages past these gems have been thickly covered by gross immorality, blinding ignorance and degrading superstition. Then why should they not require a longer time and more polishing than converts with centuries of Christianity behind them?

A few glances which I have had into the hearts of some of these people reveal that they possess qualities capable of being polished into glittering gems. One day, when we arrived at a certain place to preach, a man who stood by said he did not want to hear a word about Christ, because he knew all about Christianity and would listen to no more. But our native preacher, revealing tact which often is lacking in many ministers and workers in

America, began to preach to us, of course with the purpose of retaining the man as a listener, and finally turn his talk to him. The tact worked beautifully, and the man, instead of walking away, listened throughout all, even when the thoughts were directed exclusively to him.

Another peep into their possibilities was had several times when Sunday-school teachers were absent. When a person was asked, he or she never refused or attempted to squirm away from teaching, as so many do at home. More like these in America would solve many a difficulty of the superintendent and increase the efficiency of the Sunday-school.

Another splendid characteristic was disclosed one day while we were on our journey from Vada to Kalyan. It was during monsoon, and the rivers were turbulent and treacherous. We arrived at the bank of a river named Satan, and in a few moments we found it true to its name. There was no overhead bridge, neither a ferryboat to take us across. One of the native workers with us thought we could ford it safely, and so he started to wade across, leading the tonga in which we were

seated. But we did not go far until the current became so strong that the horses and tonga began to give way inch by inch. A few minutes more and we would have been washed down over the rapids. But God was with us, and a few calls brought us about six men. With their concerted effort and weight we were enabled to get out of the river. The next day a man told me that the Christian worker, who had ventured that we could cross, spent part of the night weeping, because, as he said, it was his fault that we were in such a danger. This showed me the warmth of this worker's heart; a warmth of feelings for others which is necessary in one's heart if he would love and save souls.

Yes, these people are gems and have the qualities of shining beautifully, but as yet they are not fully polished. Not enough effort has been spent upon them. And one requisite of polishing them more is an increased force of missionaries. Many a missionary has more converts than he can train, and the result is that all suffer for want of more Christian culture. Thank God, obedience to His will and work in His service pays abundantly.



Photo by S. Ira Arnold.

Sunset on the Atlantic.

BIBLE TEACHERS' TRAINING SCHOOL

J. M. Blough

THIS is the name of the Bible School established in Bulsar. In December of 1910 it was decided to establish such a school. During 1911 the brethren and sisters responded liberally to the call for funds to build necessary dormitories. During the building season of 1912-13 twenty dormitories were erected, and on June 2 of this year the school was opened.

Fourteen men with their families moved into the new dormitories. In these families there were, at the opening of the term, nineteen children, and two have been born since. Eight of the wives were admitted into the class with the men and have been trying to do full work. A woman was hired to care for the children who were large enough to run about, yet too small to go to school, but the babies come along to class and there are now four of them. Cradles (I would better say swings) were made for them, so while they sleep they are huddled away in these in the side room, and when they cry the mothers are excused from class to care for them. Many times the mothers sit in class with them, or amuse them on the floor by their side. The fathers, too, sometimes help to manage the youngsters. It makes an interesting sight, and no doubt you would be amused to see them.

Of course the men that were admitted into class are not of equal strength nor experience. Never before have they been thrown together as they now are, and for some it was not an easy thing, for in the past they placed themselves in different grades. In the class all are treated alike, and when some

young, bright brother gets better marks than an older worker there is cause for jealousy, and there is a bit, too, but on the whole they have worked splendidly together, and the training along this line is good for all.

All along they have worked earnestly. They are very careful not to waste their time. They know that if they fail they will not be allowed to return next year, so they do their best. Some have been hindered by sickness in the family, but on the whole their work is creditable. You may know that it is very hard for the mothers. At home they must do the cooking and look after the children, and often they miss a recitation, or part of one, yet they are pressing on courageously and are hoping to appear in the examination. We have a written examination at the end of every month, and in these sometimes they make good marks.

We begin every day's work with a half hour's devotion. On Monday morning I take charge of it, and on the other mornings the men take their turns. In this way they get practice. They also do some personal work every week. Generally every Sunday afternoon they go into Bulsar, or some neighboring village, and preach the Gospel to some nonchristian. During the six months' vacation they will all be given definite mission work somewhere, likely of the same sort which they left when they came to school. Thus they have practical experience along with their study.

The Bible is our only Textbook. There are but a few books which are helpful in their work, and these are

used for reference. But we aim to see what the Bible itself says. At first some wondered how it was possible to spend four years on the Bible, and now they wonder how we will get through in this time. They are given outlines in all of their work which they copy in good notebooks. These will be their foundation for individual study later on. The Bible is an interesting Book to them. They want to know it; they desire to understand it. Often have they expressed their gratitude for this great privilege, and I believe, if the donors could see their appreciation, they would feel glad for what they did for them.

All the hard questions that can come up are brought up by them. Some are good thinkers; problems arise in their minds, and they want to know the truth. Then, too, Hindus and Mohammedans ask Christians very hard questions, and these also come up. All questions cannot be answered; some things must be taken on faith. It is the aim to let the Bible interpret itself. Sometimes there is difficulty in the expression of terms. It is often hard to find a word which expresses just what you want, or one uses a word which means to the student something different from what it does to the

teacher. These are language difficulties which must be guarded.

This year they are getting all Bible work, but it is hoped to give also a course in pedagogy and teacher-training along with this. There will be one class in this next year, but we hope to give a better course later, and to take charge of this work we are hoping and asking for some well-equipped teacher from America. We are also asking for good Bible teachers. The committee has entrusted the Bible School to me, and until other arrangements can be made I will gladly do what I can for it along with other duties, but I hope that soon the Bible School may have a teacher better fitted for it than I; one less burdened with other labors. The Bible School is worthy of a strong man's whole time. The students are worthy of such a teacher. May the Lord raise up whom He would use thus.

The first year's work will close the last of November. Bro. Stover, Sister Alice Ebey and Bro. Long will hold the examination. It will cover the Pentateuch, the four Gospels, the Trinity, and a general view of the whole Bible.

Bulsar, India, Oct. 14.

A HEART TO HEART TALK

I. S. Long

I. Our Opportunity.

IN our territory in India there are about a million souls for whom we as a church may be said to be responsible. Of these, some three or four hundred thousand are, it seems to me, easily accessible. That is, so far as the main obstacle is concerned—Brahman and caste influence—they are comparatively immune. As to their own weak-

nesses and sins and disabilities there are many reasons why they might not become number one Christians in a lifetime, even though they embrace Christianity. The one point I would make is that a great host, several times more than our home membership in number, may be approached and taught with more or less success.

How most easily and effectively to

win the ears and hearts of these thousands is the question concerning which missionaries differ. Some would do it, until the present, almost altogether through preaching, done for the most part by the foreign missionary himself. Others more wisely make use of a few village schools, believing the orphanage has been a "necessary evil." Still others, while not at all neglecting the preaching of the Word, have been decidedly more educative in thought and have had as many village schools as possible, all of which lead up to boarding and high schools in the central stations.

In view of our large opportunity here, which also spells "responsibility," in view of the fact that of the "accessibles" perhaps one hundred thousand children are open to receive whatever secular or spiritual teaching we may see fit to give, if we will, which of the three methods mentioned in the above paragraph does it seem to you we should adopt? I feel sure the missionaries will swing around to the proper course, if we do not already have it, provided the church at home will make possible the needed missionaries to direct, and the needed funds to manage, such a propaganda. Here is at least a challenge in the form of an opportunity!

II. Needs.

Of course every one knows that we need the intelligent prayers of the home church, first and last and always. Those who are informed on world conditions and our Lord's attitude toward the selfsame world will be drawn out sympathetically toward the more needy part of humanity. That is, beginning to love their lost "neighbor" they will begin voluntarily to give, for his relief, money or self or both: for we all seek to be Good Samaritans.

The India Mission is very grateful that the Mission Board so sympathetically stands by us in our needs and

calls for the work. At the same time some of us long very earnestly to see greater results accomplished. We easily could open many more village schools if we had the means. And at present, in the place of three small boarding schools, we easily might have six large ones, costing a dozen times more than these at present do.

It ought to go without saying that the most effective workers for any section need to be raised from the youth of said section or locality; and as for self, I am thoroughly convinced that the quickest and surest way of really Christianizing any people is to do it through *educating their own children* and *making workers of them*. It would seem, then, that we ought to be granted more boarding schools, at the several stations. Expensive, you say? Yes, it is, truly; but not as expensive in the long run as a large host of foreign workers who try to do the work by their own preaching.

Doubtless many come East with the thought or hope that through their own efforts directly they will be able to win the people to Jesus. How many have shed bitter tears over their failure! We now know from downright stubborn experience that the indigenous worker has many odds the advantage over us among his own people. Hence the cry of our hearts, in every prayer, is for teachers, *teachers*, TEACHERS! How shall we get these teachers except through schools?

III. Time.

These are critical times in which we live. The church's day for winning Japan *passed* some twenty years ago; what the church universal does for China must be done *now, in this fateful moment*; and the next few years will tell the tale for weal or woe in India. The masses of India are still asleep. At present there are three and a half millions of Christians. It seems to not a few as if we are fast approach-

ing a glorious dawn for the India church, and so may reasonably hope to read of five or ten times more Christians in the next several decades. God wills it! If only the church knew the day of her visitation and opportunity! May our God and Father inspire both rich and poor to give even *now* of their means, as He has blessed them, and inspire the young to dedicate *themselves* to His service in bringing the world to the abundant life Jesus offers freely to all.

IV. Recent Committee Action.

July 15, 1913, our India Field Committee passed this special resolution, namely: "Resolved, That we express our urgent need for several classical men of *special* equipment on biblical and pedagogical lines." The word "special" is emphasized on purpose. A born farmer with several years' training in an agricultural college ought to farm better than the untrained farmer. We need to confess with sorrow that our Bible Teachers' Training School at Bulsar, like St. Paul, was "born out of due time," that is, about ten years late; but like that great saint, too, it will yet prove to be of untold blessing to our India church. For this school, in addition to our present Bible teacher, we

need two teachers, one specially biblically trained and the other specially pedagogically trained.

At present we have about one hundred ordinarily educated young men with literate wives, all needing the very best obtainable biblical training and methods of teaching. In the next three decades this number will swell to five hundred or a thousand, let us hope. As our strength or its lack appears in these young souls, so will our success in the work be. What young prepared men at home deem these jobs unworthy their talent! Who dares to is blind. I fancy he will not find so large an opportunity anywhere at home. These young India students, who are our hope for the future, need the best, the strongest, the most Spirit-filled teachers. Here is a real and rare opportunity for some young "Dr. White" or "Dr. Montessori"!

In addition to the above special need, to carry on the present work, to fill up the gap of missionaries falling out of line because of poor health, and to do a larger and a bit more aggressive work, we need yearly recruiting of the all-round missionaries. "Oh, where are the reapers?" Shall we not continue to "pray the Lord of the harvest to send forth laborers into His harvest"?

PREPARING FOR MONSOON

Nora J. Lichty

MONSOON season is the only season in India for which any real preparation is necessary. For eight months no rain falls and the weather is warm, so the people live without much thought about protecting themselves or their property from the elements.

With the farmer, the preparation for the four months of rain really begins

in the early part of the hot season. After his previous year's crops are all gathered and cared for he turns his attention to other things. If he needs a new house he gathers the material necessary. He brings the poles and bamboo in from the hills and, after native fashion, builds his house. He binds reeds or cotton stalks to the sides for walls. If he can afford it he puts tile

on the roof, but if he cannot have tile he puts on a few leaves and branches for shade until the palm leaves are ready. His good wife plasters the walls with "shane" (cow dung and earth mixture), and together they level off the earthen floor and pound it hard. On this, also, shane is spread. Several coats of shane are necessary to make a good floor.

The farmer's fields, also, require his attention and he grubbs out thorn bushes, digs out cotton stalks, and, where the ground is mellow, he cultivates. All this work is being done when the thermometer is ranging from 100 to 106 every day. As the time for the rain draws nigh, he looks over all his farm implements, repairs those which need it and buys new ones if necessary. A few weeks before the rains the palm leaves are cut and pressed, and as soon as the first showers fall to dampen them they are tied to the roof. All the rubbish about the place is gathered and burned, earth filled up around the house, so water will not run in, tile relaid, and manure spread in the fields, i. e., if

the farmer believes in utilizing manure. Many of the natives do not use it.

All people gather firewood and many lay in a supply of foodstuffs. The village school-teachers usually do this, for during monsoon it is not an easy matter to get supplies from town, when the streams are swollen. Our missionaries, who live far away from the railway, must always take these precautions in regard to provisions.

We all look forward very anxiously to the coming of the rain every year. Heavy clouds, lightning and thunder gladden our hearts. But when the middle of June comes and we have not had these manifestations, we have some misgivings and wonder what is in store for us. We have the assurance that the Lord sends us what is good for us, and so we trust Him. There are many in this dark land who do not know Him, and attribute all these things to fate.

We hope and pray that they may learn to serve Him Who sends the rain and sunshine and gives them all they have.

Umalla Village, via Anklesvar, India.

THE CHILDREN OF OUR VILLAGE

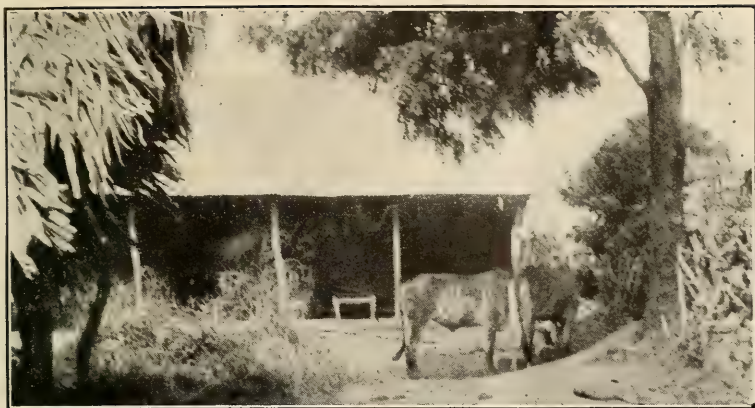
Eliza B. Miller

OUR village, like most of the villages throughout Raj Pipla and all India, is blessed with children. Unfortunate is considered the India home that does not have children, and especially sons. According to the ancient code the highest blessing pronounced upon any woman is, "Mayest thou have seven sons and may thy husband survive thee."

In the forty-four houses of this village there are ninety-eight children—fifty-six nonchristian and forty-two Christian. In the nonchristian com-

munity there are thirty-two boys and twenty-four girls; in the Christian community, twenty-five boys and seventeen girls. In both communities the boys outnumber the girls. According to India thinking this is just right, for boys are welcomed before girls. However, I am glad to say that in many cases this idea does not exist.

Of these ninety-eight children, forty-five are enrolled in our village school. In this school Christian, Parsi, and Bhil children sit peaceably together and learn their lessons. Our vil-



A Yard Where the Children of Four Families Play.

lage has one Parsi family and one Mohammedan family, besides the Christian and Bhil families. The Parsi is a farmer and the Mohammedan is a shopkeeper. All the other families save a few servants are farmers.

No girls from the nonchristian community, except the Parsi girls, attend school. The Bhil nonchristians do not believe in educating the girls. They think it unfits them for work and makes them demon-possessed. Sweeping, carrying water from the well or creek, herding cattle, grinding and working in the fields—this is the only life they

think necessary for the women and girls.

All the girls of school age in the Christian community are in school. The large majority of the girls are yet under school age. There are twenty children in fifteen Christian homes under school age. These will in time help to swell the number of school-children.

Many of the children are very shy, but the "wonderful sack," containing raisins, candies, crackers and other goodies, soon helps to drive away all fear and backwardness. Some of the



Playmates.



Poor Little Peter! He Did Not Want to Be Dressed to Have His Picture Taken.

children daily visit us in our rooms, and, like all children, they are always glad for a piece of cake or bread or a bit of sweets to take home. Two little boys, one from the nonchristian community and one from the Christian community, are daily visitors at the bungalow. They are always interested in what is going on, and do not fail to ask questions about what they see and think. Jivi is a little Christian girl, whom I call my little policeman. She has come to stay with me many a night when I have been alone the past months. She also runs many errands and helps water the plants and plant seeds in the garden. The other day she brought me a chicken, "for," she said to her mother, "the Miss Sahib often gives me something, so why should I not give her something?" Philip is the son of our laundryman. He is just a little over a year old, but a very bright, active child. He was born with club-feet, and has not gone to Bombay for braces so that the little crooked feet

may grow straight. If this little boy were in a nonchristian home he would likely be called "khoda," which means cripple; but he is in a Christian home, so every mention of his name is not a reminder of his feet. In this country people with deformities or blemishes are called by them. If one is blind he is "andlo"; if he is deaf he is "baro"; if he is blind in one eye he is "karno," each name indicating his physical defect.

The village children have happy times at play and at work. They drive the cattle to and from the herd, tie them and loose them evening and morning, and carry grain and hay to them when they are in the stall. Catching the chickens and penning them up at night, feeding the little chickens and watching so that the hawks and crows do not get them, is also the work of the children. Caring for little brothers and sisters while mother goes to the fields or draws water, or goes to the shop, is the work of the older brothers and sisters. Many a happy time do the little folks have riding on the hip of an older brother or sister.

The children do not have many toys, except those they invent for themselves. They are very happy in using the long stem of the palm leaf for a wagon. Little brother or sister or friend is set on the broad end of the stem, and away they go, with just as much joy as the tot in America who has a fine "express wagon," or perhaps a miniature automobile. Mak-



Carrying Little Brother.

ing fireplaces out of mud, moulding little mills out of mud and running dust through for flour, makes many a happy hour's play for the little girls, while their brothers hitch each other up to play ox, like boys at home play horse. Why should they not play ox, for all the work in fields and hauling is done with oxen?

The children are the first ones present after the bell rings for Sunday-school on Sunday morning. They come marching in and take their places at the very front, and what a long row they make! It reaches almost from one side of the church to the other.

While the larger ones of the primary and cradle roll department keep their places in the front, a host of smaller ones, yet confined to the mother's lap, carry on their baby talk. Soon they, too, will be forward to swell the ranks of the little army.

This rising generation is the great hope of the future. These who, from childhood, are learning of the love and knowledge of the Savior, are receiving something that can not be taken away from them in the years to come. God bless the children of Vali and all the villages throughout this land!

SOME OF INDIA'S ETIQUETTE

Anna M. Eby

THERE is a marked contrast between the social life of the East and that of the West. The manners and customs of the East are looked upon with curiosity by the late arrival from the West.

While the Westerner may prefer his own accustomed way of showing respect to his fellow-men, he must acknowledge that his Eastern brother surpasses him in generous hospitality and courtesy.

Our Indian friends delight in bestowing upon us their highest respect when we enter their homes. Recently, while we were visiting one of our Christian schools, one of the patrons of that school entered and laid at our feet two large cucumbers and some roses.

Some of India's etiquette appears very formal and even ridiculous at times, but it is their custom. And "custom," as a Hindu expresses it, "is an authority. Custom is our religion." In no other country, perhaps, is custom so omnipotent as in India. When we ask our friends the signifi-

cance of this or that act we invariably receive the answer, "Our custom."

Family visiting among the nonchristians is not known, for it would be a disgrace for husband and wife to be seen out together. Husband and wife do their visiting at a time, usually, unknown to each other.

The guest, on arriving at the home of his friend, calls the name of the member of the family with whom a visit is desired. The host or hostess-to-be comes to the door, and, after salutations, the guest is admitted into the house. Women, however, upon meeting make no salutations. Men salute each other by a motion of the hand to the forehead. This salutation is first made by the guest and then returned by the host. Upon entering the house the visitor is told to "sit," providing he is the same age or younger than his host. If elder, he is given a seat, which may be a chair, bench, stool, or simply a rug, according as the furniture of the house may be. No one should ever sit on the same bench

or rug with a superior. One day we visited the government school, which is located near us. Our language master escorted us to the school. The head master of the school seated us by giving us chairs, but our escort, who formerly had been a pupil of this master, refused to sit on a chair, and a stool was brought for him. He thus was able to show greater respect for his former teacher.

The entertainment of guests varies according to sex. The general respect shown to man is the offer of cigarettes for smoking. To woman, a red powder is given for dusting upon her forehead, unless she is a widow, when this general courtesy is omitted. After the cigarettes or powder has been given, the betel nut is served, and later a certain kind of leaves for eating. The latter, known as "pän," is prepared by making a paste of white lime, spreading over the leaf and then dusting upon it powdered betel nut. The leaf is then artistically folded up and handed to the guest.

If greater respect than the above is to be shown tea is offered. This is what Europeans usually receive. Cigarettes or the red powder is never given us.

It is interesting to note the attitude of husband and wife to each other. The wife will not sit when her husband is standing. If he enters the room when she is sitting she arises and remains standing until he is seated. Then she may sit, but not near him, and usually with her back turned toward him. Husband and wife will never use each other's name in speaking to one another, nor in speaking about each other to any one. There is a bit of superstition held by some on this point. A woman was once asked why she could not speak her husband's name. She said if she did his head would not burn when his body was cremated.

At the time of the guest's departure

he announces his going by saying "I come." Members of the family say "Come," which is an honorable permission for him to depart. The host then accompanies his guest a part of the way, sometimes all the way, to his home.

An interesting as well as touching farewell was witnessed one morning from our veranda. A young girl was leaving her happy parental home for a home with her husband and parents-in-law. Her mother-in-law had come to meet her and direct her to her new home. The little wife's parents, brothers and sisters had gone with her thus far on her journey, and there, on the road, in front of our bungalow, good-byes were said. She fell at the feet of her parents and then, arising, she affectionately kissed them, and her brothers and sisters, in order, according to their ages. After her farewell salutations they each, in turn, gave her the farewell kiss. But that was not enough. The father, carrying the infant brother in his arms, accompanied his daughter still farther.

Several months ago a sister worker left the mission station for her home in America. A few days before her departure my teacher asked if I expected to accompany her to Bombay. I replied that I could not definitely answer, for the rains had come early and were heavy and I might have difficulty in returning. He looked surprised and said, "But why should you not go with her? She is your friend. She will be absent from you a long time and is going a great distance. You certainly ought to go with her to Bombay." And I went.

Sometimes, however, what is considered courtesy by the Hindu appears to us to be the height of discourtesy. One evening when we were out for a walk we met our Brahman neighbor, who is a friend of ours and often calls to see us. He was in company with

others of his caste, who were strangers to us. He passed by us without giving his usual "salaam," or even a glance of the eye. We could not understand our friend's haughty attitude. Upon inquiry we learned that he thus conducted himself out of respect for both, his friends and us, who were unacquainted with each other.

Some of the high-caste Hindus who are educated in English make a failure of their etiquette by trying to observe the rules of Western etiquette and at the same time remain true to the customs of their country. For example, the Hindu upon entering the house removes his shoes and keeps his hat on his head, which is directly opposite to the European's custom. Our nearest neighbor, who is a high-caste Brahman and a doctor by profession, frequently visits us evenings. He persistently wore his shoes into the house, and his hat also, until one evening, in a conversation on the subject of etiquette, we spoke of the blunder many people make in trying to observe many

customs of both East and West and thus violate the etiquette of both. The doctor took the hint and said, "Hereafter when I come I shall remove my shoes." The next time he called his shoes were left on the veranda, and he has been faithful to his country's custom since that evening.

It is gratifying to the missionary to note that many of the customs which have their origin in heathen superstition are not observed by our native Christians. They are courteous and a respect-loving people. Most of the customs above described are observed by them. But the contrast between the family relations of Christians and non-Christians is very marked. Husband, wife, and children enjoy family companionship; all dine at the same time, and call each other by name. The Christian families enjoy visiting with each other, going to church together, and all with one accord uniting in praise and adoration to the Father.

Vada, Thana District, India.

AN URGENT PROBLEM

Quincy A. Holsopple

LET us notice briefly the problem of the education of the people among whom we are doing mission work. I do not wish to imply that the mission alone is making an effort to educate these people, for the government has a system of education. Yearly more and more pupils receive the opportunity of getting an education. Nevertheless, there is and will be for years a distinct field for mission schools, and it is to set forth a vision of this field that this paper is prepared.

The population of India is about 315,000,000. It is considered that fifteen per cent of the population is of the

school-going age; hence there should be about 47,250,000 pupils in the schools of various kinds. As a matter of fact there are but 5,400,000; that is, less than twelve per cent of those of school-going age are in school. These figures are for the whole of India, but it is quite certain that the condition in our territory is not better, if as good. Thus the majority of children do not get any school training.

One can readily understand what such ignorance means to the home life. Moreover, experience teaches that evangelization without education does not make a permanent structure. In

other words, the two must go hand in hand. The need of education becomes still more apparent when we consider that of the five and one-half million pupils in school, there are only 645,000 girls, and the elevation, if indeed we may not say the evangelization, of India depends in great measure on the liberation of girls and women from the bonds of ignorance.

In view of these facts let us see what the mission should do towards solving the problem. To my mind it does not overemphasize the importance of education to say that there should be a school in each village where we have evangelistic work. There might even be cases in which the school should precede the distinctively evangelistic work. This does not mean that there must be twice as many workers, for in some cases the wife is able to conduct a school; and there are few village workers, who, under proper guidance, could not devote several hours daily to school work. In these village schools the work should be carried to the completion of the second standard (second year). In some cases pupils might be provided for the third or even the fourth standard. Then there should be central boarding schools at several of our stations—perhaps four. At these centralized schools work should be provided to the completion of the sixth standard. At each of these central schools there should be systematic industrial instruction, the purpose of such instruction being primarily the better development of the pupil, and secondarily, the partial support of the school. These schools, as well as the village school, would differ from the government school, in that there would be the Christian spirit as well as sub-
ject matter.

To some it may seem unnecessary to have so many centralized schools. On the one hand, the advanced instruction can not be given in the village school,

and on the other hand, it is important to guard against taking the pupil too far from his home community. He should go there frequently; otherwise he may lose his desire to live there upon leaving the school. Even if he should return, after a prolonged absence, his people might lose confidence in him. A second fact to keep in mind is that coeducation is not workable in India, so it is necessary to have instruction for girls in separate classes.

Some pupils will likely be able to complete the sixth standard and be worthy of proceeding further. For such provision should be made in the Bible school, teacher-training school, high school, industrial school, as may be considered best for the pupil. The first of these schools has been established, and it is hoped that the second may be realized soon, or at least as a department in the Bible school. The high school may come later when there is more demand. The few who should have advanced industrial training can be provided for in some of the established mission or government industrial schools.

This brings us to a consideration of the teacher-training school, or department of pedagogy, which might be established in connection with the Bible school. The need for this is evident when we recall what was said about the need for village schools. The disciples were instructed to teach as well as preach. This is certainly applicable among the untaught people of India. But how shall our teachers teach if they know nothing of the aims or methods of that art? Hence the need of training our workers in this subject. And to do so demands the provision of systematic instruction in the science and art of pedagogy. May not this be realized soon in order that those now in the Bible school may have the advantage of such training?

Now I wish to say something which

I hope will go on until it finds its answer in some consecrated life. We need an educational missionary. By this I mean a man who has vision—vision to see the possibilities of this people when given an adequate opportunity to get a Christian education; vision to use and transform and systematize the forces now at work. Such a missionary should have a thorough knowledge of pedagogy as it is developed and practiced in the West, and have the sense and ability to adapt it to the

needs of the East. Such a missionary should have the tact of a successful teacher, and the advantage of several years of experience in teaching. He should ever have the mind of a pupil. He should have executive ability, that he may be able to organize the schools and keep them at a normal state of efficiency. Here is an opportunity for some one to give his life in a way that will do much towards establishing the Master's work.

Bulsar, India.

LACK OF CO-OPERATION

Olive Widdowson

A YEAR is too short a time in which to be able to know a class of people well. One can become acquainted with only their most striking characteristics. Perhaps I am writing about an apparent condition which an American is likely to notice first. However, it does seem to me that the people surrounding us in India waste much energy and time because of lack of co-operation.

Each son follows the occupation of his father, and if he desires to retain his reputation in the community he dare not engage in any other. It makes little difference how long he must wait for the necessary work being done before he can do his kind of work; he waits. Sometimes this line of demarcation is a little dim. For instance, one of our number had a pair of shoes with high wooden heels. They were sent to the shoemaker to be cut down. He returned them, saying, "Send them to the carpenter."

It is difficult for a man, as he becomes more skillful and experienced, to go from from a less to a more skillful trade.

He does not have the chance of taking an apprenticeship and learning a different trade. You ask one man to do certain work. He says it is another man's work, and so from one to another the command is given, and finally, when you think the work will not be done, some one begins to do it. The night before Bro. Pittenger's started to Bombay for their sailing, several trees were blown down by a storm. The officer was notified to clear the road. He came several days afterward with his men, our own men from the compound having made the road passable.

A short time ago much thieving was going on in Jalalpor. Each night a policeman, yelling loud enough to warn the thief of his approach, patrolled the road. It is said that one night a silver idol was taken from the temple, and that it turned to stone in the hands of the thief. How they knew that, and as yet have not found the thief, is more than I can understand. But the police force did not seem to work together, as if trying to capture the thief or thieves. They took one man in charge, but it was not be-

cause they had any evidence of his stealing at this time, but because, in a place where he had formerly lived, they found the record of his having been in jail.

In many of the schools, too, the teacher and pupils are not working together. It is a process of telling rather than teaching; a pouring-in process, as we say; and, indeed, sometimes the teacher does not seem to be pouring very much into the mind. This is very evident with many of our language teachers; just so they are doing what may pass for teaching, no matter whether they are working with the pupil or not, and really training him that he may be able to do that for which he is receiving training. In a technical school in Navsari, last term, all the pupils in one class failed in examination. Of course this is showing up the teacher in a bad light, and he is more careful and thorough this term. There is one very exemplary characteristic of most of the pupils I have had a chance to observe, and that is their respect for their teachers. One of the boys, who failed in this class, said, "It is our fault. The boys are idle. Our teacher is all right." The head master in the Jalalpor school seems very tactful and takes much interest and pride in doing good work. He appeared glad to have us come, and continued his work as if no one were around. He aroused much interest in the lesson he was teaching. When showing us the primary class, their teacher was unable to get a response from the children. The master took them in charge and they answered readily.

The English Government is giving the people an invaluable training. She is teaching them how to work together to advantage and to be responsible for finishing work in a reasonable time. Wherever the teachers being trained come in touch with English or Amer-

ican instructors, they are making better teachers.

In religious matters, as well as in trades and educational affairs, there is no real helping of each other. Of course the Brahmans, the only persons supposed to be fit to do religious teaching, are supported by the other classes. Yet, they do not think the lower castes should be given religious training. They have many good precepts in their religious books, some of them similar in content to our ten commandments. My teacher says, "We can not teach the lower classes and associate with them, or we will become like them." That is one reason he gives for the caste system. He said to me one day, "We who are learned do not believe in idols. We worship a supreme god, as you do." I asked him, "What has your god done, and what is he doing for you since creating you and the world?" He said, "Nothing. We help ourselves by being pure, having pure hearts and perfect actions, and we worship this all-powerful god."

Sir Monier Williams, in his work on Hinduism, says, "The summum bonum of Brahmanism is absorption into the only real existing being, Brahm, who is pure life," but, the author comments, "with nothing to live for; pure thought, with nothing to think about; pure joy, with nothing to rejoice about."

I told my teacher that the God we worship, if we obey Him, gives us strength to serve Him by going to those deepest in sin and helping them to know God and also to receive this strength. It seems impossible for a nation to advance by keeping the majority of its people in ignorance, worshipping dumb idols this way. He answered, "This is the great fault of the Brahmans. They are trying to keep all the rest down serving them and ignorant. Only with the coming of the Christians has our country begun to

advance and the lower classes to receive help."

So they are recognizing the effects of Christianity and they see how the Christian people are helping their people. But in every way Christian teaching and practice differ so much from theirs that it takes faith, more than many have as yet, to accept, even though they see results. The tyranny of custom and the extent to which the Brahmans have bound round them fetters of fear and superstition are appall-

ing. Let us hope that in the near future, by the coöperation of the Christian people, these fetters may be broken and that by learning and accepting the teaching of Him in Whom love, kindness and benevolence are perfect, India's people may become like Him. Words can not express the difference between one of India's people, who has come out into freedom and strength in Christ, and one who is yet in bondage to the terrible caste customs.

THE CALL FROM THE ORIENT

A. W. Ross

NEARLY every letter from India tells us of the expanding, developing work there, and of the great need of additional missionaries. Bro. Blough writes:

"Oh, we are so hard pressed! Make your plea for men, and make it strong. Only five of us men doing full work now, and two of these still without long experience. We hope for better days soon. It seems to me that this has been our hardest year. I am run too hard to write much."

That cry from the front does not tell all. Several are so overworked, and consequently weakened, that the doctors advise them to return to the homeland; but present needs are so pressing that they can not leave.

Brethren, the situation is serious. Besides the shortage of missionaries there are other difficulties which affect the work and the health of our missionaries, but many or all of these can be overcome once the staff of workers is sufficiently large. Our missionaries are willing to give their lives for the work, but is it necessary? The number re-

quired to man the field properly is very small compared with the great army of capable and able men in the church, and yet the India Mission has secured only half the number of workers asked for the past few years.

This has necessitated a number staying overtime, with evil results in some cases, and others doing two to three men's work and breaking down under the load. How long can we continue thus and the work and workers not be crippled?

Just now there are movements towards Christianity in several of our station districts, which require vigilance and steady movement forward. To play with the situation now will tend to spiritual stagnation and retrogression.

In other stations conditions have developed within, which, together with pressure from without, make it imperative that we arouse to increased activity, or a part of our splendid field will be lost to us.

Brethren, relief lies with the church. We are your agents and can do as you

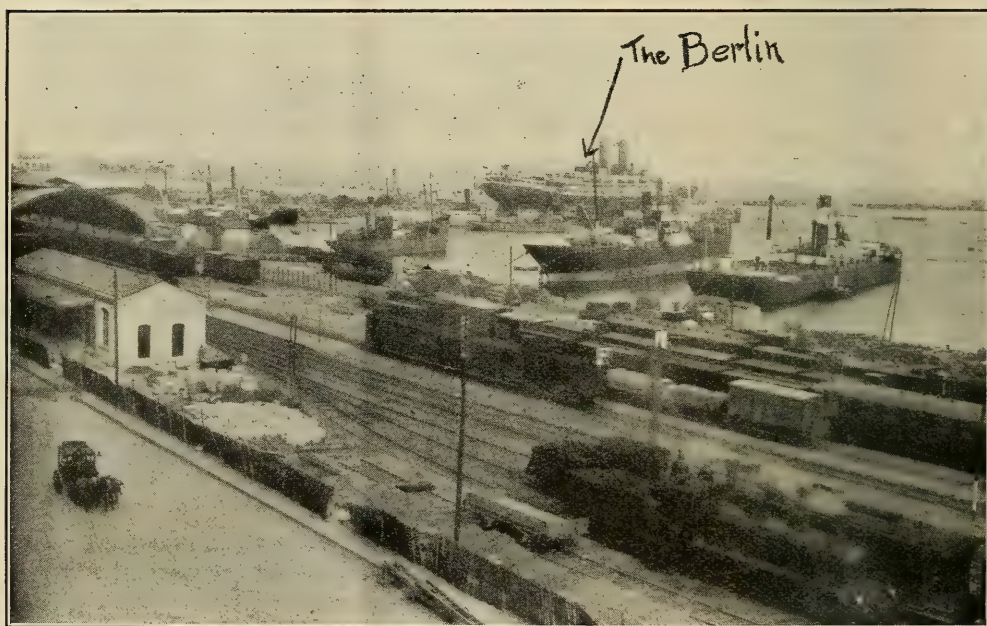
lend us your support in prayer, men and means.

Another thought: The best is none too good. Let none think they would be burying their talents by offering for India or China. Remember, that in India there are students who in competitive classes outdistance the Anglo-Saxon lads. These you will have to meet. More than that, missionaries are of necessity organizers and leaders in large communities, and the developments of the work demand men of large vision, of keen mental capacity, and the ability to reach, lead and direct men and com-

munities. Some of the hardest and most far-reaching problems to be met by our church will arise in our foreign mission work.

The great Orient, with more than half the population of the globe, opening and developing with leaps and bounds unsurpassed in former days, gives to the vigorous, well-qualified youth enlarged opportunities hard to find in our overcrowded professional ranks in the homelands.

Are you waiting for God's call? Hear His call from the great Orient.



The S. S. Berlin, at Anchor at Algiers.
This Good Ship Carried Our New Workers to India.



The Andada Congregation.

THE ANDADA CHURCH

Kathryn C. Ziegler

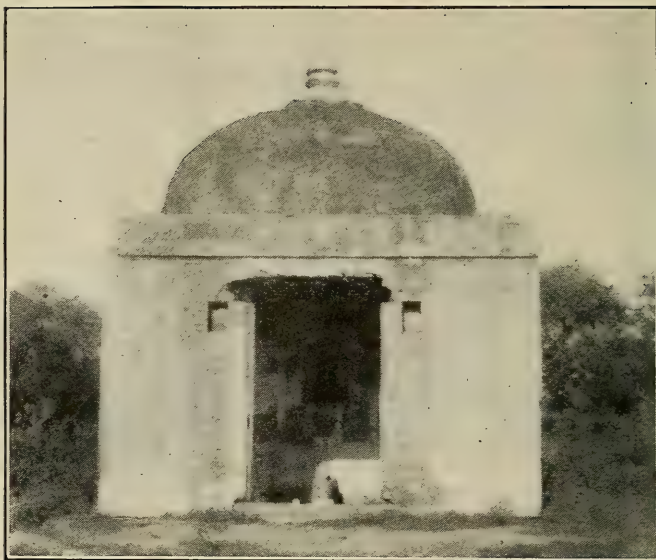
SEPTEMBER 14, 1913, Brethren Holsopple, Long, Sister Himmelsbaugh and most of our Christians here went to attend the dedication of the new church, two miles from here. The services opened about 5 P. M. Two of our deacons led the devotional services. The scripture read before prayer is found in 1 Kings 8: 1-22. Bro. Long delivered the sermon. He based his remarks on the first part of Matt. 16: 18. Many good things were said and we pray that every attendant, Christian and nonchristian, may have been benefited.

When the services were over food was provided for all in the usual native manner. All were seated on the floor, and with few exceptions the food was served on plates made of leaves. Plates of this kind are very often used on feast occasions. They are very cheap and after the meal is over they are thrown away, so there is no dishwashing. The meal consisted of boiled rice, meat and potatoes, boiled together. About seventy partook of the meal.

As soon as some had finished eating they gathered in the church again and began to sing. Songs were interspersed with talking, and continued till after midnight. Nearly all our Christians from here stayed all night, but those of us who had gone out in the cart had to come home earlier than expected on account of the rain. If it rains much these jungle roads soon become impassable.

This is the second village church in the Anklesvar District. It is beautifully located on a hill between the villages of Andada and Gerkole. The Christians from both villages are near enough to attend church at this place. In Andada are twenty-eight Christians and in Gerkole thirteen.

In connection with the church are comfortable living quarters for the teacher who has charge of the work. The home and church look so comfortable that you feel like staying there. If you could see the place you might wonder why we are so pleased with it. Were you here and could see where many of our teachers live and where our



A Hindu Temple at Andada.

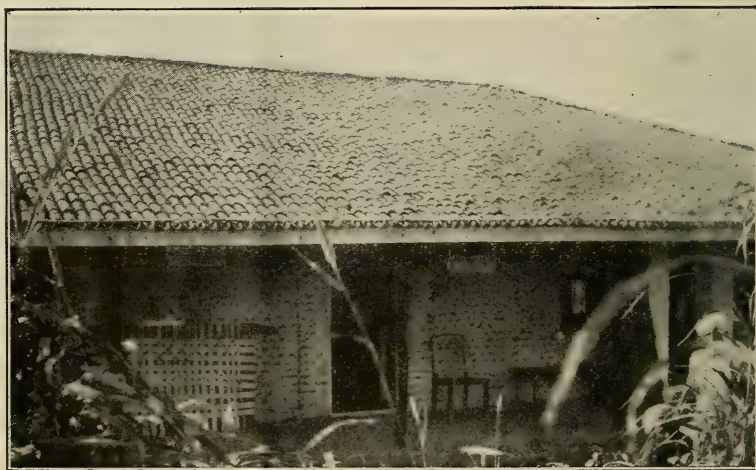
village Christians worship, you would not wonder.

We must not forget to say how much this building cost. The entire outlay for material and labor was two hundred and fifty dollars. Bro. Holsopple, who had charge of this station since in the spring, and who has been in India not quite two years, had the supervision of the building.

While our little band of Christians

meets in devotion to a kind Father, Whose ears are open to the prayers of His children, another band goes to offer prayers and sacrifices to a god in a little temple on a hill opposite the Christian church. For these our hearts yearn, and we pray for the wisdom we need to know how to bring them into the light of God's love. Cease not to pray with us, that this may be accomplished.

Ankleshwer, Oct. 14.



Andada Church.

OUR INDIA FIELD COMMITTEE

Effie V. Long

ALL organizations must have some legislative and executive body, and our India mission is no exception to this. We have a committee of five missionaries, chosen by the missionaries themselves, each serving five years. They meet quarterly to discuss problems and make plans and decisions for more effective work.

Under this committee a number of permanent subcommittees of three members each are appointed for special work. For instance, we have an educational committee, to whom all questions regarding schools and the education of our children are referred. Then we have a building committee, whose business is to plan and see to the erection of the bungalows of the missionaries; also the permanent houses for the India teachers and helpers, and schoolhouses, churches, etc. The locating committee suggests the locating of new missionaries and the relocating of those returning from furlough, and also suggests location and transfers for our India staff of helpers—teachers, preachers, booksellers, etc. And recently we have a women's committee, to whom is referred all questions connected with women's work.

As a rule the reports of these committees are accepted, for a printed program of the business is sent out to each missionary previously, and so each one may know what subjects will be his to handle, and he investigates and prepares himself accordingly. When the subcommittees meet the work can be soon made ready for the general committee.

All missionaries are welcome at these meetings, and it is the custom for as many as can, to attend. All take part

in the discussions and make motions, etc., but the voting power is with the general committee.

The meetings last one or two days, depending on the amount of business. The housekeeper is kept quite busy in entertaining such a meeting, making arrangements for food, beds, etc., but as each one in India takes his own bed along when traveling, that simplifies matters.

The sessions are long. They usually sit from 8 A. M. to 12, from 2 to 5 P. M., then from 7 to 10 P. M., or, as has often been the case, till midnight. Such sessions, together with the work, are hard, especially in a warm climate.

As we think of this, it does not seem strange that our little girl, on attending a committee meeting, said she did not want to go back to where the people sat around and looked at each other so long and didn't do anything. Like unto that was one of our missionaries, however, when home on furlough and being a member of Standing Committee. He wrote that he never got so tired sitting in his life, and he really thought it ought to be called "Sitting Committee."

The items for discussion are varied, but almost all pertain to India work and workers. For instance, these are some of the questions at the recent meeting, coming from the different stations: 1. "Would it be wise to have a committee on requirements for candidates for baptism?" 2. "Shall we appoint another representative to the Mission Council?" 3. "Shall we continue the wage of Daniel and wife during her sickness last March and April?"

The meetings are quite informal and questions are freely discussed by all.

Sometimes no one seems to know what to say, and so there is "Quaker meeting" for awhile. Occasionally, a joke is thrown in and all have a hearty laugh. Most all wear house slippers. When it is very hot there is an inclination to slip the feet out of them, and the feet have even been seen drawn up on a chair on which the owner is sitting, native style. We excuse ourselves by saying, "It is so hot!" About 9 P. M. you will likely see some yawning, and one committeeman will lounge on a couch or two chairs, and by 10 o'clock the work of the committee is left to four members. As you would suppose, rockers are always in demand, and lapboards, too, when procurable, and, for some whom nature has not liberally endowed with surplus inches, a stool for the feet is also a requisite.

When Eld. D. L. Miller was here he thought the work moved too slowly, and made an effort to expedite matters and pass off business as the Board does at home. It did help quite a bit for a time, but finally the old, slow, Indian way prevailed, and had Bro. Miller remained longer he might have become an Indian with the rest of us.

These meetings mean much to the missionaries in a social way, as it is

the only time many of them get together. And those living in the jungle, especially, appreciate this fellowship, since often they get out only once or twice a year, and seldom see a white face except at these times. Bro. Kaylor made a long journey on horseback, and then eighty miles by rail to attend the last meeting. Meantime Sister Kaylor had to remain at home for a week. Two sisters made a thirty-mile ride by tonga from Vada, and then had six hours by rail. But all think it worth while, or they would not come.

The first evening is devoted to the social and devotional, with no business session. These times of worship together are helpful and strengthening, and stand in our stead when we are absent, one from the other. The social side is what we miss here in India, too, and one may become sober and reserved and selfish, perhaps. So our missionaries must take the place of our own brothers and sisters, and thus make up what we lack in home ties and in society. The meeting is soon over and all are on their way again to take up their daily duties, but these times make little oases in our lives, for which we praise the Lord.

"THE ONE THING NEEDFUL"

Rosa B. Kaylor

DOWN deep in each human heart was placed by the Divine Creator a longing desire for something to satisfy and refresh the soul. From the man of highest civilization, surrounded with every luxury, to the benighted souls who sit in greatest darkness, destitute of any of the comforts of life, you find this same cry for peace and rest. The former may be too much absorbed in earthly pursuits

and too proud to acknowledge it; while they may never have heard of the One Thing Needful. They may have felt the need and sought after it in vain. But each will attempt to satisfy the longing, to quiet the cry, in a way suited to his condition. God has made the ample provision, but as it is not in harmony with the natural heart of man, he seeks for it elsewhere, only to find that it will burst like a bubble

at the most needful time. The mother of Hume, the infidel philosopher, once wrote to him: "My health has failed; I cannot live long. Your philosophy affords me no comfort in my distress. I am left without hope or consolation, and my mind is sinking into a state of despair. Hasten home to console me, or, at least, write to me the consolations that philosophy affords at the dying hour." Having led her away from the Christianity she once professed, what could he give her now?

"By one man sin came into the world, and death by sin," and so any scheme to rid oneself from the consequences of sin, without taking into account sin itself, is futile. The only plan ever successful in removing sin was the plan that God made before the foundation of the world—the work of *Christ* on the cross. And although it does not meet the approbation of the advanced theologians and the learned (?) of the day, they have furnished no substitute. The latter hope by learning, money, society, etc., that they may be lifted high above the needs of the ordinary believer, and tread an easy way; while God's way leads through poverty, alone, scorned, stricken, yes, through *blood*, "for without the shedding of *blood* there is *no* remission of sin." It is wonderful how freely such a costly Gift is given, and yet more wonderful that so few are willing to accept Him as a Gift.

But what about those who have never heard of this Gift? They, too, hear the cry within them, and, just like the more civilized, try in their own strength to satisfy that longing by the works of their own hands. Yet, when an awakening comes to these poor souls, they realize that they have not yet found the One Thing Needful to bring peace and joy. A Hindu, having had his conscience awakened, asked of various Brahmans how he might make an atonement to God for his sins. All

agreed that it must be by torturing his body that his guilt was to be expiated. They recommended that he drive a number of nails through his shoes, and with his naked feet on these points, he should walk to a certain sacred place; if through weakness, and loss of blood, he could go no farther, he was to be permitted to rest for healing and strength, and then renew his journey. The poor Hindu, being in earnest to save his soul, and with hope of cleansing, did as recommended. At length he had to stop under a tree to rest. Under this same tree a missionary came daily to tell the Words of Life, showing sin, and what it means in the sight of God, and the utter helplessness of man to save himself by his own works. He pointed out the salvation provided by God through the shed blood of His well-beloved Son. The poor, footsore devotee drank in every word, and at length, plucking off his torturing sandals, he cried, "That is what I am looking for. That fills my every need," and became a living witness that the blood of Christ does cleanse from all sin.

Men may afflict the body, but it cannot take the place of Him Who was wounded for our transgressions. They may beat and lance themselves, yet there stands the One by Whose stripes we are healed. They may make long, painful journeys to sacred places, with the hope of finding pardon for sin, but *Christ* said; "Come unto Me." In the world of learning, "Modern chemistry may have given us better soap with which to remove the stains of dirt and toil, but it has discovered *nothing* to cleanse the heart from sin. It may produce illuminating devices to dispel the darkness of nature, but it cannot give light to them that sit in eternal darkness. It may furnish explosives to remove natural barriers, but cannot remove the barrier that sin has placed between man and a Holy God. *Astronomy* may, indeed, reveal something

of the grandeur and magnificence of God's creation, but can tell us nothing of His love and compassion for lost sinners. It may calculate the size and illuminating power of the heavenly bodies, but it tells nought of the rising of the Bright and Morning Star. Geology may make known to us something of the riches which God has stored in the mines, but it cannot help us to know the riches of the glory of His inheritance in the saints, or the fulness of Him in Whom dwelleth all the fullness of the Godhead bodily."

In every condition of humanity the

provision of salvation offered by the Savior is all-sufficient for every need. It is that alone that satisfies, which gives the joy and peace that endures. Neither morality nor personal holiness on the one hand, nor contrition and repentance on the other, ever saved a soul. Right and proper as they are in their due places, as the accompaniments of salvation, they are not the ground of it. *The blood alone saves.* This must be appropriated by faith, and is the *one thing needful*.

Ahwa, via Bilimora, India.

LITTLE MISSIONARY WORKERS

Ida C. Shumaker

THIS is the name of our Children's Mission Band, which meets each Thursday afternoon after school closes. If you look at the accompanying picture you can see some of our workers. The large girl at the back is Salome Renchord. She is our assistant. We now number nearly one hundred. One-third of these are nonchristian children. We began with about nine little ones. It all came about in this way: On Thursday afternoon the mothers have their meeting and, of course, the children who were too young to go to school came too. They made a good deal of noise. We decided it would be nice to take these tots elsewhere and amuse them, at least, and perhaps teach them some songs, prayers, and Bible stories. So we "hied" them off to another room and tried to get acquainted with them, for many of these children are very shy when we are around, and many are afraid of us and run away. Much of this is due to the unwise training they receive. Some parents can not manage their children, so they frighten them into obedience by

saying, "Mama will whip you." So they are afraid of us at first.

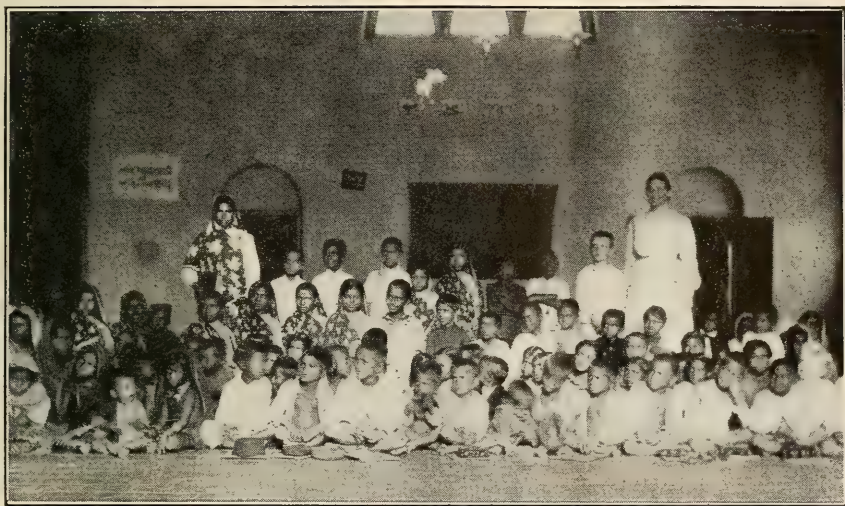
In a short time we became acquainted. We learned a song, played a few games and made windmills. The little chubby brown hands eagerly grasped the windmills, and oh, how these tots did blow! Their round, fat faces glowed as their cheeks swelled to such an extent that we feared there might be an explosion of some kind. You may wonder what this has to do with a Mission Band. Well, their hands, as well as their heads and hearts, need training.

To make a long story short, this was the beginning of what is now an organized Children's Mission Band. It is only the start, true enough. We are overwhelmed with the responsibility of the task before us and the wonderful opportunity for service. We went from a room in the bungalow to the girls' schoolroom, and now we meet in our own primary Sunday-school room, where we have a sand-table, a blackboard and some pretty, suggestive pictures, donated by some of our

little friends in America. If you could meet with us you would understand why we appreciate your sending us pictures from time to time. Eternity alone will reveal the amount of good you have done in this way. Let the good work go on. A rich reward is in store for the faithful.

At present, for our hand work, we are making little booklets. We are using some pictures which were cut from

down in a tub of water. At first it was almost impossible to do anything save to teach them how to sit, stand, walk, talk and eat; how to keep quiet; how to listen when others were talking; how to be reverent during prayer; how to work with their hands, instead of using their tongues so much during the silent period. Can you imagine nearly a hundred of these active tots together, along with a half-dozen cry-



Bulsar Children's Mission Band.

seed catalogs, books, papers and magazines, by some friends in the homeland—by some who will read these lines—and sent to us. Oh, how we treasure these pictures!

There is an interesting time when this work begins. About the first thing these children must be shown is that "order is heaven's first law." They must be taught to do things systematically, too. Methinks you would have been dreadfully "shocked" had you come into our little meeting. For instance, when the signal was given to stand, what happened? The sight was not unlike a lot of popcorn, popping up and down in a hot popper; not unlike a number of apples bobbing up and

ing babies, each child busy at work with its hands, and at the same time chattering away, at the top of its voice, like a magpie?—and then, over and above all this din and good-natured confusion, you hear the teacher's voice, giving directions. This is but a faint picture of this band in its beginning. Any need for teaching?

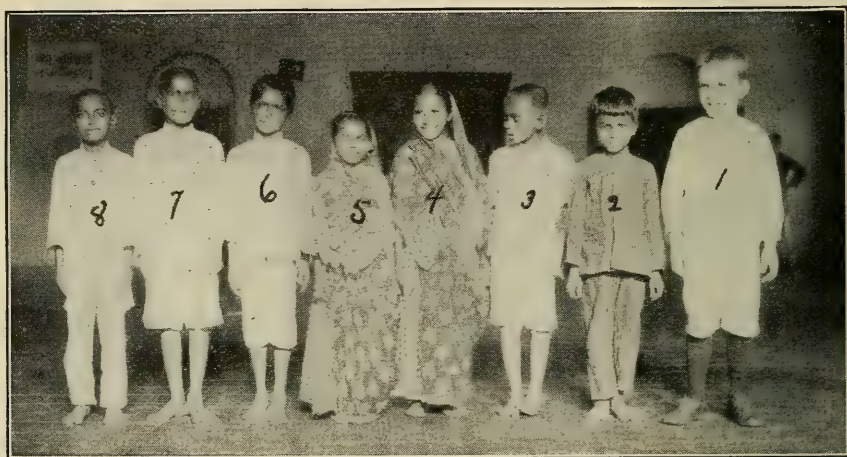
For instance, we gave a lesson on "table etiquette." We wanted to see how much teaching was required on this line. We invited the children to come to our home and bring their cups. Long before the appointed hour many mothers arrived, bringing even their smallest babies, who could not drink tea nor eat rolls. Soon all the

children were seated in rows. Our largest orphan girls served the food. Such confusion you never heard! The scene beggars description. Any teaching needed along this line? Will it pay to make the attempt?

Several such lessons were taught to the Mission Band children. A few weeks ago they were given some peanuts. Two large girls served. Ninety-six small children were present. All

sides preaching, singing, praying, etc. You may hear from us again.

Now look at the second picture. Who are these children? These are the officers of our band. Yes, we really had an election and we actually voted. It was so interesting! We talked the matter over with the children. They expressed themselves freely and then the vote was taken. Each child arose in turn and called out the name of the one



The Officers of Our Mission Band.

1. Master Lloyd Emmert, President. 2. Abraham Lera, Vice President. 3. Benjamin Buddha, Chorister. 4. Shanti Mitha, Secretary. 5. Martha Mitha, Asst. Secretary. 6. Moti Nana, Librarian. 7. Lellu Perbu, Asst. Librarian. 8. Daniel Khengar, Ribbon Boy.

save one child said, "Thank you," and waited quietly till all were served and until prayer was offered. Does it pay?

Lessons on cleanliness, on how to breathe, how to keep the body strong and healthy, etc., are also given. Is this not important? Is not the body the temple of the living God?

Do we hear some one saying, "Is this the kind of work you are doing in your Mission Band? I thought you would be out in the town and villages, singing, praying, preaching and distributing tracts," etc., etc.

Yes, this is some of the work that is being done in this Mission Band, at present. We must do some things be-

wanted for the various positions. The names were written on the blackboard and the result was as shown by the photo. Would you believe it? One little girl actually "electioneered"!

When the vote for secretary was taken one small boy became confused. We tried to help him get his bearing by saying, "Choose some one. For whom do you want to vote?" One little miss turned so quickly and patted herself on the chest several times while she said, in a stage whisper, "Vote for me, please, for me!"

After the organization the president and his cabinet took their places in front, facing the audience. All sat in

a row. When they were seated the dignified president arose and raised his hand for a moment. All bowed their heads in silent prayer. Soon the president said lustily, "Amen!" (All sat up.) He and the chorister nodded to each other for awhile, when suddenly they broke out into singing, in Gujarati, of course, a welcome song, which was followed with "Little Children, Praise the Lord," and several other of our songs which we have learned. The president then made a short speech, all his own, remember, and then called on the secretary to pray. After prayer he again nodded to the chorister, "made eyes" and gestures, and again we sang. The secretary then called the roll. Each child responded by giving a Bible verse. A new verse was taught them. Here the president called for the Bible story which was to be taught that day. After we had related the story he arose and asked the children many questions. A few chil-

dren were inattentive. He promptly called them to order. After a rest exercise, more singing and a closing prayer, we all went home. Thus ended our first meeting after the band was organized.

Other features have been added since. Our name is "Little Missionary Workers"; our motto, "It is more blessed to give than to receive"; our aim, Do something for some one each day. (Matt. 25: 40); our word, "OTHERS." These we have printed on pink ribbon, and at the proper time they are given to the children until they have served their purpose and are again collected.

We are trying hard to develop the real, active missionary spirit in the lives of these children. Will you pray daily for this special feature of our work here? "The effectual fervent prayer of a righteous man availeth much."

Bulsar, India, Oct. 15.

IDOLS

J. I. Kaylor

THIS is a big subject, when we consider that it is estimated in India alone there are 330 gods to every 300 people. The traveler through the country does not see the many in the people's houses. But numbers are noticed along the roadside; especially on the hills and high places we see posts set up, several together, and on them some rude carvings of distorted figures of a man, or birds, or animals, or even snakes. Within a quarter of a mile of our bungalow are several of this kind. These do not all represent the same god, but different ones, and just as the people desire certain things, so they go to the different ones. Some

of these even represent the depths of immorality. A man becomes like the thing that he worships; so how can one develop and progress with such gods? These gods that are made with men's own hands, and from his own imaginations, must necessarily be smaller and less powerful than himself. And, also, any one can see and know that a piece of wood or stone or metal has no power to speak, or act, or see, or know, or do anything for man that he can or cannot do for himself. This is why a man believes in or worships a god of some sort, for he believes that it will do for him that which he cannot do for himself. Isaiah 44: 9-

20 gives a clear description of those that make graven images and call them gods. It tells how a man goes about to do it. It also says that every one that does so is blind, destitute of any knowledge, and is all vanity. Romans 1: 21-23 gives the seven downward steps of those who forsake and leave God, that even when they knew God they did not give Him glory, but became vain fools and even worshiped snakes. Then the following verses are a catalogue of the dreadful things that such do.

Whenever idolatry is mentioned, at once the mind goes to Africa or India or some other *heathen* country. Is idolatry practiced in England or America, or other so-called Christian countries? Well, let us see what idolatry is from the Scripture standpoint. The warnings are many: "Flee idolatry"; "The works of the flesh are manifest which are these, . . . idolatry," etc.; "Nor covetous man who is an idolater"; "Covetousness, which is idolatry"; "Keep yourselves from idols," etc. And these were not spoken to the heathen people, but to those who had taken their stand for the Lord.

In civilized countries the *form* of idolatry is not the same as in other countries. It has a form suitable to the conditions. The nature of man is the same, whether well up the scale of refinement and civilization, or at the bottom. Culture only changes a man's outward conduct, and not his inward nature. As a man climbs this scale he changes his idols, *but he does not turn from idolatry till he turns to the true God.*

Now what is an idol, and what is idolatry? It is thus defined: "Every man has at least one god. A man's god is that to which he looks for help, support, and deliverance from trouble; that in which he trusts for the *transformation* of the world and the *elimination* of its evils; that which he vol-

untarily serves, praises, glorifies. Worship or service directed to another than the true and living God, or trust reposed in another (person or thing) than in Him is idolatry," says Philip Mauro.

Every one recognizes the fact that in the world there are pains, ills, distresses, dangers, sorrows; the poor oppressed by the rich, "no peace," but "wars and rumors of wars"; everywhere great unrest, and thousands of things that weigh down and hinder man from reaching a great ideal condition and time when all will be equal, righteous, and peaceful. Every one is looking for this time when mankind will be delivered from all these perils. Therefore men put their trust in some thing or things external to themselves, to bring about this ideal state. The God of the revealed Word has told of this time which *He* will bring; but the large majority of people do not trust in this, but make to themselves ways and means and systems of their own liking, which *they think* will accomplish what they desire. These are their ideals, or idols, which they follow after and worship. Here we see many movements of the day, such as Science, Evolution, Federation, Fraternity, Wealth, Civilization, PEACE, Commerce, and many other abstract names, which men delight to speak and hear, and of each it is asserted that it is the thing that will finally deliver man from the "present distress." These are not all outside the religious field, for here many have departed from what they call the "bondage of the Book," and contrived "other and more enduring foundations upon which is rising a vaster and nobler fabric of faith than the world has ever known before." Socialism, Modernism, New Theology and other movements are coming, and many there be that follow thereafter. On examination of *all* of these it is found that the fundamental principle on which they rest is the achievements

of MAN, his progress, and his DIVINITY. God receives no glory. Of these images which are set up in man's imaginations He says, "These are thy gods that have brought thee up out of the land of Egypt," and will bring thee into the Canaan of the Golden Age. This is called the religion of humanism, the essence of which is the trust in, and the glorification of, MAN. Mauro again says: "The natural heart of man furnishes soil which is thoroughly congenial to the principles of humanism, particularly to the idea that man, in some measure, is the agent of his own salvation. There is probably not a Christian denomination that is not more or less permeated by the leaven of legalism, or salvation through man's *own* works. We all, therefore, have need of the clearest warning of this danger!"

Just now, at The Hague, there has been dedicated a great and imposing shrine to the "Goddess of Peace," which is declared to be the means to bring about the golden age of universal peace on the earth.* But at every stage of its development there has been a bloody war going on. And there will never be permanent peace all over the earth, till Jesus Christ, the PRINCE OF PEACE, comes again and establishes His personal reign of righteousness over the earth. "When they shall say, Peace and safety; then sudden destruction cometh upon them," says Paul. We often see, too, figures of wood and stone, which men have made to represent their ideals, or idols, figures of "stalwart and symmetrical females which, we are told, represent Science, Justice, Invention, etc. . . . At the very gateway of this idolatrous land of

America stands a figure representing 'Liberty Enlightening the World.' The 'Goddess of Liberty' surmounts the capitol at Washington; and the most admired building there, the Congressional Library, is a veritable temple of humanism covered with designs and inscriptions to the praise and glory of man." Then is America free from idolatry?

Paul calls covetousness idolatry. The devotions paid to the above-mentioned things are largely sentimental, but when it comes to the unrighteous MAMMON, its devotees act from the heart. They throw all their energies, powers, and thoughts to its pursuit, and money comes to take the *first* place in their hearts. Men trust in money, that it will do *anything*. True, it does bless and honor those who serve it best, as the millionaires of the land are in a rank by themselves, and none can enter without the \$s. Truly, they have their reward. Perhaps there are no two words so common in the conversation of the day as "money" and "business." Likely money is today the most highly-prized thing among men. But Christ calls it an ABOMINATION or idol in the sight of God. See Luke 16: 14-15. "Ye cannot serve God and mammon."

All these things, science, peace, money, etc., upon examination will be found to possess *nothing whatever* that will minister to the *spiritual* nature of man. They will be found to be but bursting bubbles by those who put their trust in them for their salvation, and when the final judgment will come they will only receive the verdict, "I never knew you."

Though apparently different on the surface, all these things are but parts of one great whole, and have a common origin and a common end. The great cry of today is Federation, Unity, and it is found that all these things are

* "With happy appropriateness all countries have contributed after their kind to the adornment of the Palace. The United States has a large marble group representing the purpose of the building, 'Peace through Justice,' for the first landing of the staircase," says an editorial.

merging together at no small pace. They all have common ideas and principles. In Revelation 13 we see two great and powerful wonder-working personages, called "Beasts." The second one directs all worship to the first, and makes a great confederation or monopoly, in that "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a MAN; and his number is Six hundred three score and six." So we see here the great final combine, and all the labor and trades unions and trusts of the day are but

parts of, and paving the way for, this final one. And all worship of idols of any kind is but helping to form this great combination with which the age ends, under the antichrist, which shall be destroyed by the flaming fire of the true Christ, being cast into the place of everlasting burning prepared for the devil and his angels and all who follow him. This shall be the end of all who turn not from idols to serve the true and living God, with all their soul, heart and strength.

No wonder, then, that all the Word of God contains warnings and entreaties against this awful system of idolatry. And so the Apostle John fittingly says, "Little children, keep yourselves from idols."

Ahwa, via Bilimora, India.

WHY THEY SOLD THEIR CHICKENS

Sadie J. Miller

IN India people live much in a bunch, and the free, independent life, known so well to American rural people, is seldom to be found. Two Christian families live in one house near us.

This house is divided into three rooms, with bamboo partitions separating the rooms. On the bamboo splits is put the plaster, so common to India, and when this plaster is white-washed and dried, it really makes a respectable-looking wall or partition.

But the white ants partly ate up one partition, which necessitated having new bamboo put in. During monsoon, cow dung, used for plaster, is rather unfit for this purpose. As a result the bamboo partition remained unplastered. In this condition it was a mere latticework which served as a thoroughfare for the twelve young chicks

belonging to the faithful family hen in Bro. A's part of the house.

Chickenlike, they were often found in the neighbor's quarters as well as their own. One day, in trespassing, the young brood ventured too near the door. A crow came along and snatched one out of the flock.

Said Bro. A: "Alas! There were twelve! Where is the one?" Sister B allowed she had seen a crow take one. "Yes, but who knows?" said Bro. A. Whereupon Sister B, feeling this an insinuation, flew into a frenzy and dealt out a tongue lashing which set every one on edge.

From then on, especially when the husbands were absent, the two wives assailed each other with words. Whew! if words were blows, half the population in India would be extinct in short order, for as these two women pro-

ceeded, so, only tenfold worse, do the nonchristian women, especially Mohammedans. Bros. A and B have always been close friends and are known as such throughout the town; as true Christians, shedding a good influence. They thought this quarreling, over one lone chicken, was a disgrace. When Bro. A reproved his wife she undertook to help herself by talking at him.

Accordingly he beat her, much to the satisfaction of Sister B, except as she feared her turn would come next. "Are not Bros. A and B of one mind?" thought she. The beating, as usual, proved beneficial. Sister A began at once to try to reconcile her sister, according to Matthew eighteen. She has been a Christian some ten or twelve years, whereas Sister B is but a babe in Christ. This quarrel was on a day and a half before we knew of it. The brethren, wisely, endeavored to bring it to a close so we would not need know it ever happened.

We were ready for a tour on which these two sisters were to accompany us. Sister B came to the house, dragging her feet as if she were ill. Her lips were greased, to indicate fever blisters, and she said she could not go with us, as her bones ached and surely, before night, fever would come.

How sorry for her and disappointed we felt! We had planned this trip so long, and Sister B, of all, was urging it, lo! these weeks, because of her eagerness to go along. We proposed a dose of medicine, which she thought would be better to have at night. This gave us cause for suspicion, though we were not suspicious. Our innocence of prevailing conditions was marked. Accordingly, we arranged to have Bro. B go in her stead.

No sooner was this arrangement made when Sister A, in her quick, spry pace, came strutting into the house. She said, "Look here! Sister B and I have had a fuss, which is absolutely all

that ails her, and for this cause she refuses to go along. That fever story is all a farce. She has had none, and what's more, she will have none all day. Now mark what I tell you." "What caused the fuss?" we inquired. "Oh! humanlike, we had words about the chickens, and this morning when I went to her, hoping to settle it altogether, she came after me, said hard words at me, and ordered me, a rascal, out of her house—"

We told her to go home peaceably and send Bro. B at once. We well knew, if taken right, as is usually the case, we could more speedily win the day through the "boss," her husband. He was soon on hand but ready to start. We told him Sister A refused to go, as the only woman, and that with another woman's husband. We asked him to go home and have his wife come, ready for the trip as we had first arranged. He agreed and was off to inform her of the verdict.

In short order both sisters were here, trim and primp, ready for the trip. Bro. A secretly suggested they be put in separate parts of the rig, but we were disposed to have them sit as near as possible, so as quickly to heal the breach.

But Sister B bent over, turning her back to Sister A. She would converse with us, but never a word to Sister A. She declared her headache was growing worse and fever approaching, but as we drove on and as the day advanced it disappeared, and the approaching fever made no appearance, which was enough proof that "it was all put on," as Sister A had intimated. During the day, as we visited among the villagers, Sister A showed the Christ spirit, but Sister B would resent her at every turn and opportunity. We kept urging the former to exercise patience and persistence in going the second mile, which she did nobly. By

evening there seemed to be no apparent change in Sister B's attitude.

At evening prayers, on our return, the two brethren were sad. They wondered what more could be done to bring about the former peace and joy. Finally they decided it would serve as a twofold remedy if they "sold the chickens," which they did.

Now chickens are a great comfort to India women. To deprive them of all their chickens certainly would mean punishment, as well as be a constant reminder of their mistake. They were sure there should never again be a quarrel in their house because of chickens, at least, whatever else might cause one.

The fourth day Sisters A and B were, practically, back on good terms, for did not Sister A continue in her efforts to reconcile her sister? Her three sons, the youngest of whom is little John, one year old, were sent at every opportunity, on errands to and for Sister B (who is childless). Little John, in his sweet, innocent way, was the main auxiliary. He must have noticed her attitude, her slights. Where she used to fondle him, carry him to relieve his mother, play with him, now she spurned and shunned him. "A little child shall lead them."

Is not this a lesson for older ones in Christ? A small chicken is a most

ridiculous thing over which to quarrel; worth perhaps one or two cents in India; yet "Behold, how great a matter a little fire kindleth!"

Brethren A and B said, "We'll do without chickens always, rather than have a lost reputation. Upon going out the people know we are staunch friends. If our wives are not, what an inconsistency! Will men believe our message? We must make and have peace in our house"—and they have it now.

Can you and I adjust a matter in four days? I have seen, in long-established churches, a sister refuse to sing because another sister, whom she disliked, was singing. Or, when a certain brother stood to give his sermon, here and there certain unwise, selfish parishioners slipped out simply because they had a dislike for, or perhaps held an unfair grudge against him.

"If Bro. So and So goes to the social gathering we'll stay at home, for we hate him"—another known illustration. Can not India's inexperienced Christians set us a good example? Let no more such feelings enter our hearts. Let no more such words pass from our lips. "Forgive us our trespasses, as we forgive those who trespass against us." Can God forgive us if we fail to forgive others?

THE WRONGS OF INDIAN CHILDREN

Alice K. Ebey

INDIA might well be called a children's land. More than a hundred million are scattered over the hills and plains of this empire. Children are much loved and desired by all classes. The childless home is accounted ac-

cursed of the gods. The barren woman does penance and makes long, weary pilgrimages that the gods may grant her wish for offspring. The childless woman is frequently cast out by her husband. To be the father of a son,

gives absolute assurance of entrance into heaven. Strange that in this land, where children are so much loved, they should be so deeply wronged!

These wrongs begin at birth. Nay, many years before, if we count the inestimable wrongs of prenatal influences. At birth thousands of little lives are sacrificed at the hands of the ignorant, sometimes criminally, careless, or even actually cruel midwives. Government and missions have been trying to right this wrong against helpless infancy, but the battle wages long and sore. In many places there are neither government dispensaries nor medical missionaries. God hasten the day when this slaughter of innocents may cease!

Opium feeding follows upon the heels of careless midwifery. The baby cries, the father scolds, the grandmother brings the dark, gumlike poison and the mother gives it to the child. Then it sleeps and all praise the wonderful drug. Sometimes an overdose brings a sleep from which the child never awakes. Oftener the ill effects creep slowly over the little victim of daily opium feeding. Finally the child droops and dies, or grows up unfit, physically, mentally and spiritually. Missionaries remonstrate, but often to no avail. Old women say, "The sahib don't know what is good for our children. My children were fed opium and grew up." It is line upon line, precept upon precept, but this wrong against helpless infancy must cease through the name of Christ Jesus.

Parental ignorance and superstition add much to childhood suffering. A sick child must have every whim indulged. A father once said he could not refuse to give his sick son anything he asked for, even if he knew it meant death to the child. This brings harm not only to the child's body, but it weakens the power of self-restraint

which is so much needed in this country of loose morals.

Demon stories often frighten children. The bugat (witch doctor) is hired to cast out the demon from the sick child. The drunken dance, the shouting and screaming, the pounding on copper vessels, the beating of the disease-racked body of the child, bring neither comfort nor health. Then the bugat insists that such demons yield only to burning, and proceeds to brand the poor little body with a heated iron. Then he takes a double fee and there is less money to buy the much-needed food.

These children of India are not without training. Indeed, many of them are exceedingly docile and obedient. But Hinduism, with all its subtle evils, does tell on these young lives, fresh from the hand of God. The household tales praise cunning more than truth, and not only justify but even encourage vice of all kinds. Little eyes and ears are daily drinking in these baneful influences. On their doorposts, on their foreheads, everywhere are written the symbols of their false and impure religion. From earliest infancy the little knees bow before the hideous images they call their gods. The child fears the gods, but he never hears of the true God Who loves and cares for His weakest child.

But cruelest of all these cruel wrongs is child-marriage, with its attendant evils. It is hard to understand how this custom, which brings so much pain and sorrow, ever grew up in a land where children are so much loved. But caste and custom insist that the practice must be continued. Social reform and Christian missions have accomplished much, but thousands of India's children still have the galling yoke of child-marriage thrust upon them. Both parents and children are in disgrace if early marriages are not arranged for. In regard to a daughter

this is especially true. If there is no husband available, near her own age, a five-year old girl may be married to a man of fifty or sixty.

The lot of the young wife is by no means easy in her father-in-law's household. But if, perchance, her husband should die, her lot is made infinitely harder. She is doomed to perpetual widowhood and must bear the blame of her husband's death. Her widow's garment is the badge of her disgrace; her shaven head, the sign of her degradation. There is no escape; no comfort in this life nor hope for the life to come.

But worst of all, the dark curse resting upon the children of this land is the licensed profligacy of temple-girls. They are called *deva-dasi* (pronounced *day-vuh dassy*), literally slaves of the gods. They are handmaids of the rapacious priests, who often hire them

out to voluptuous worshipers. Recruits of adopted or purchased girls are gathered from all parts of the country and are trained in this life of sin from infancy. Expectant mothers, with the consent of their husbands, frequently make a vow to devote the unborn child to the temple service. In doing so they imagine they are doing a religious act of great merit. The infamous life of the daughter brings honor rather than disgrace to the family. Under Christian influence a movement has been inaugurated against these dancing girls and the perpetrators of this shameless trade.

May God speed the day when these wrongs against India's children may be righted! May the servants of God hasten to gather these bleeding, fainting lambs into the fold of the Good Shepherd!

Karadoho, via Dahanu, India.

OPEN LETTER NUMBER FOUR

Galen B. Royer

Dear Henry:

I have been here now over one week, stopping at a hotel where I have formed the acquaintance of several people and their work, about which I wish to write you. They told me they are representatives of the International Bible Students' Association, of Brooklyn, New York, and had a set of books which they wished to show me. The books proved to be the publications of Mr. Russell, of "Millennial Dawn" and "Plan of the Ages" fame, whose teachings have been widely distributed at a nominal cost, and the report of whose tour of the world and a study of missions called forth much criticism.

These people here in Tien Tsin have been canvassing the Christians to sell them these books and make converts

to their faith. Among the many things the books teach is that the end of the Gentile dispensation is in 1914, and that before that time it is the business of the "faithful" to call out "from all denominations, kindreds and tongues" such as will hear their message, and these "not many altogether" are to be the "bride," "the Lamb's wife," and the rest of the world is to be kept no account of at present. These people have made a systematic canvass of the Christian people of Tien Tsin and are working the strong mission centers of the Orient. They have left a good many sets of books here.

I do not know if the time of the Gentiles will be filled in 1914 or not. Jesus said no man knows when; that his disciples were not "to know the times or

seasons," but the Master did teach that His second coming would be like a thief in the night. These people have a way of explaining all these teachings to suit their faith, and have every assurance, they say, that they know the time of His coming. Like the disciples of long ago, they are gazing up into heaven, not heeding the command of the angels to "go tell," and letting golden opportunities of soul saving go by, unused.

But this is not all. Let them have their faith if they like, but why should they confine their efforts in the main to the believers in Christ, and why do they not go out among the heathen with their wonderful message that they assure every one will be so comforting to the soul if it is accepted? And yet, perhaps if I believed as they do, I should want to do as they do; for in commenting on John 3: 16, in the *Bible Students' Monthly*, Vol. 2, No. 12, these clear statements are made: "Man's intelligence and higher organism could avail him only on condition that they would be used in harmony with his Maker's reasonable and just requirements. Otherwise, he must die the death as being even less worthy of prolonged existence than the brute.

Hence God's provision for the race as a whole—that they *might not perish as the brute beast* [the underscored is in black face in the original], but attain to eternal life again, attain to all that was lost in Adam, all that was redeemed by Jesus Christ our Lord," etc.

Here then are two propositions clearly set forth. First, that the sin of Adam brought death upon man, a death like that which comes to brute creation. And all those who have not believed on the Lord finally "perish as the brute beast."

Though Mr. Russell specifically teaches that faith in Christ restores the full privileges of salvation to the un-

saved, heathen or others, yet these people make little or no effort to win such to Christ, but rather work among those who believe in Christ and are trying to do His will, to draw them, if possible, away from the faith.

The author also dwells upon the words, "God so loved the world." Based on that statement he sets aside all punishment for disobedience and asks, "Is it conceivable that He Who commands us to love our enemies and to observe toward them the golden rule would Himself ignore that rule and injure, not only His enemies, but also the ignorant, the superstitious, the great masses of mankind—of whom the apostle declares, 'The god of this world hath blinded their minds'" (2 Cor. 4: 4)? It is remarkable that Mr. Russell disconnects the "so" of John 3: 16 from "that whosoever believeth on Him should not perish," but it is more remarkable that he should urge God's greatest love for the unsaved to be annihilation. This is his theory of second death. After the first death all but the "elect" shall have another and a better chance than in this life. Failure then to accept means annihilation, Christ's teaching concerning the rich man and Lazarus and all other teachings to the contrary notwithstanding.

Had God not sent a Son into the world to redeem all, had not that redemption been complete for all in the world, had He not told the church that there was no other salvation save faith in Christ, had He not committed unto the church the "words of reconciliation" and "the ministry of reconciliation," and had He not given the church the resources for bearing the good news to all the world, then there might be room to charge God with heartlessness if the unsaved are forever banished from His eternal presence. But the church has received the message; she knows her duty; she has been listless, comparatively speaking, in this

great work and the blood of the unsaved who have not had opportunity rests upon the heads of those who profess to be His followers, and not on God.

I lament the inactivity of the church; but here are these people in the days of greatest need, of crisis upon crisis in such nations as Japan and China, coming in, and with this Russell doctrine trying to rock to sleep the agencies now already inadequate for the task before them. They go systematically among the churches at home and try to

find converts. The home base in a sense can stand this loss; not so on the field. But with untiring effort they seek to gather converts from "all denominations," and thus discourage the work of evangelism all the more.

The books are full of doctrinal errors, for the author has set up a theory of his own and everything must bend to it. It is, however, in the neutralizing of the missionary forces that I am most deeply concerned, and felt to give you the situation as I find it in China.

Tien Tsin, China, Oct. 29.

SOME HAPPENINGS FOR MONTH OF OCTOBER

F. H. C.

THE month has been especially blest with the assurance of the permanency of things in China. About the greatest thing in this line was the election of president and vice-president. The people are feeling good, now that this part of the advancement has become settled with no further trouble. The result of the elections was not surprising, for most of the people thought Yuan Shih Kai would be elected president and Li Yuan Hung the first vice-president of China. These men seem to work well together and the conditions are really promising at this time.

The elections and installations were almost immediately followed by the recognition of China as a republic by most of the powers of importance that had not previously done so.

These acts were followed by a peaceful wave over the country that seems very noticeable. People are glad to have peace. We are hopeful that these conditions will continue.

The cost of the recent rebellion has

been something enormous. When one thinks how badly China needs money one is made to feel sorry for the foolishness in this line. The estimated cost is not far from twenty million dollars Mexican. This is nearly ten million gold.

Our yearly meeting was held early in October. Much business was disposed of in the finest kind of spirit. All were grieved to know that we were so few. The year had taken four of our workers from the field: one removed by death and three returned to the homeland. We think of holding our yearly meeting in the spring in the future. At least it was decided to try it and see what will be the advantages and disadvantages of the change.

At the yearly meeting we had some interesting times in conference in which the Chinese brethren took very active parts. Topics were discussed and there was no lagging on the part of speakers. Such questions as "How can I help my weaker brother?" "Prayer," "The prerequisites of an-

swered prayer," and kindred subjects were discussed with interest by the Chinese brethren. This was the first real attempt at such a program. It was with pleasure that we saw them take hold.

Quite an effort is being made by some classes to get a line attached to the new constitution that will say that Confucianism is to be the state religion, but that there shall be perfect toleration for all. The Christians of the republic are equally earnest in their petitions asking that there shall be perfect freedom in religious things. We sincerely hope that there will be no change in the constitution as it is now in reference to religion, for it plainly states that there will be no distinction as to religious things. All are to be on the same footing.

Not long ago a terrible fire raged in Shanghai. About eighteen thousand people are said to have been rendered homeless. It is surely time that the natives began to build up some kind of water works to protect against this danger. Terrible is the loss when we are not prepared.

This month brought to us the new band of workers for China. The two doctors with their families and the other workers landed in the proper length of time after sailing from Seattle. Bro. Galen B. Royer had come to Tientsin a few days before the party landed. Then, in company with Bro. H. C. Early and the missionaries, he proceeded to Ping Ting Chou. They found the workers all well and busy. The day after the arrival they, with the workers on the field, received fifteen Chinese into the church. Among them were two women, the first women to be received into the church by our mission in China. There was not a little excitement among the people when they heard there was a doctor in the place. The first days many peo-

ple came, from far and near. One almost marvels to see how quickly the news gets around. One of the patients came for twenty miles. Several were from outside the city.

Our next report will have more about how we have enjoyed the visit of the representatives of the Mission Board.

Cheefoo and Tientsin are the scenes of burning great quantities of opium.

To an outside onlooker the Japanese are doing some suspicious things in the south of China. Two men were recently arrested in Shanghai with bombs in their possession. One is said to have been the manufacturer of them. After the trial the two fellows were ordered deported to their native homes in Japan. Another incident aroused suspicion. Discoveries were made of the shipments of large supplies of guns and ammunition in the south. These are contraband goods, and one would think if a country cared for its reputation it would stop such work.

Detectives declare that opium smuggling is carried on at an alarming pace in many places in China. As long as there are bad men there will be those who disobey the laws of the government.

The plague, that has for a time been spreading in Manchuria, seems to be getting under the control of the physicians, and though they cannot cure it they can stop its spread by careful quarantine.

An European journal announces that in the last twelve months nearly a thousand young women have left Switzerland under Mormon direction for the United States. These girls have been assembled in that country from neighboring nations for transportation to America.

Ping Ting Chou, Shansi, China, Nov. 2.



THE LITTLE MISSIONARY

Kathren R. Holsopple

WE are little Christian boys and girls living in India. We do not wear jewelry nor let our hair grow in a tail. Since we have been Christians our parents don't let us run naked, but get us clothes to wear. We boys wear coats and pants, and we girls jackets and skirts. We try to keep our faces and hands clean, and we have our hair combed and oiled every day. We play and have a good time just the same.

We boys go to school and are going to learn to read and write, and when we grow up we will be teachers to the people that don't know about Jesus. We girls are going to school, too, when we are old enough. We want to learn so we can teach the women and girls about our Bible and religion.

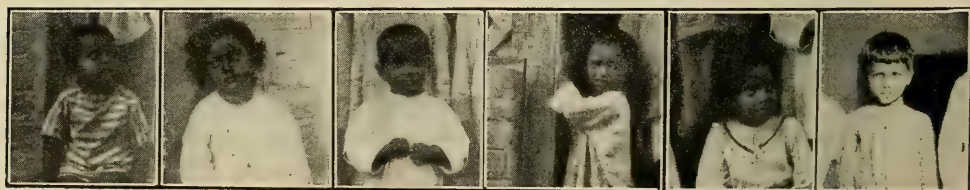
We live near the Sahib's bungalow. Our houses have tiles on the roof to keep out the heat and rain. Our mothers keep our houses clean, and we have some pictures on the walls. We are very fond of pictures, and when we get some we have tin frames put around them, so they will stay nice.

Our mothers learn to sew and then they make our clothes for us, and also their own jackets. We are going to learn, too, when we get older.

Our babies are very nice. I know you would love them if you saw them. Our mothers make little short dresses for them and try to keep them clean. Of course they get dirty sometimes, but when they do they get cleaned up again. We take care of our babies. We carry them on our hips and take them with us when we go out to play, and then our mothers can work.

We all go to Sunday-school, and church and Christian Workers' Meeting in the afternoon on Sunday. We learn the golden texts and verses from the Bible. We sing songs and learn about Jesus and how to be good. Some of us older ones can pray pretty well. We always pray at the beginning of our Sunday-school class and we take our turn. Our parents help us to be good and try to teach us what is right.

We want to grow up to be good Christian men and women, to work for Jesus. We want to do this, but cannot unless we have some one to help us. Do you help little boys and girls? Would you like to see the little children on the other page different? Would you like to have them learn about Jesus and grow up to be good men and women? Won't you think of some way you can help us and them too? Won't you?





THE LITTLE MAYBES

Kathren R. Holsopple

DO you know who we are? We live in India. We are Hindus.

You can tell that by the tail of our hair we boys let grow on the back of our heads. Some people say that the reason we let our hair grow is so that when we die the good spirit can catch us by this tail and keep us from going to destruction. We girls all wear jewelry on our hands and feet and in our ears and nose. We think it looks nice. See what pretty beads we have around our necks! If we have them on we need not bother much about other clothes. We boys all wear clothes when we go to school, but we girls don't go, so don't have to clean up or put on clothing. If we girls have a piece of an old sari to wear around our waists and over our heads, that is plenty.

Our faces are generally pretty dirty. We like to play in the road, and the roads are dirty, and it is so much bother to wash. We girls get our heads combed only once in a while, and our hair gets so tangled and dirty! But what is the use to comb? We would just get our hair tangled again.

You just ought to see our babies. They would be pretty nice if they were cleaned up. Their hair gets long and hangs in their eyes, and then they generally have sore eyes, too. Their

mothers put lampblack around them to scare the devils away. They play in the dirt, and then cry, and their noses are dirty, and they hardly ever wear clothes. They don't mind, though, because they like the dirt.


























Have you seen our houses? They are made of grass and mud and bamboos. There is only one room and the door is very low, and there are no windows. You think it would be dark, but we can see. In one corner on the floor is a place to cook. Two or three vessels are all we need. We all sleep and eat in this one room. You see we play in the road most of the time, so it is not crowded.

We generally have a pretty good time. Our parents let us do as we please, only when they get angry, and then they slap us or knock us around.

We go to the temple, where there is an ugly old god, made out of stone, to pray to. Sometimes we take rice and cocoanut for it. Would you like to be one of us? Do you think we look happy, clean, well trained and intelligent? Do you have something that is better than what we have, that if we had it would make us like the children on the other page? Do you do all you can to help children like us?





"Magan, I am going to  to day. I have a
 new  It has pretty yellow  and
 green  on it. I have a new  too. My
 sari is red and yellow. See how nice
 I look.  I have a new  it has pictures
 in it. There is a  and a  and a  and a 
 It is a nice  "Yes Mernie you look nice. I am going to
 too. I have a new dhotar and a  and see
 my new  There are beads on it. I have a  and
 a  Let us go to school  See that  She
 has water  on her head. Oh! there is an
 old  and there comes a  with a load of
 brick on his back. See that  how slow it goes!
 Now we must hurry. There is the  The bell
 is ringing. Salaam" 

NED'S VISION

A Jingle for Boys and Girls

(It has been said: "If all the inhabitants of the earth were formed into one vast procession, every fifth person would be Chinese.")

I saw the strangest thing one night
After mama put out the light.
I could not sleep, and I lay and lay;
The moon made everything bright as day,
And filled the room with her fairy gold.
And I was thinking what I'd been told:
"If a belt of all people around the earth ran,
Every fifth one would be a Chinaman."

I lay quite still when, away down the street,
I heard the tramp of marching feet,
And then—oh! it was the strangest thing—
Those marching people began to sing
In every language, all jumbled, I heard,
And yet I understood every word;
And this is the queer, queer song they sang:
"Every fifth man is a Chinaman."

And then they came marching right into the house,
And I sat up in bed as still as a mouse,
As they tramped through my room, by the foot of my bed;
And every man of them turned his head,
And looked straight at me, as he passed along,
And shouted his loudest the words of that song,
"Til it echoes there yet, I can hear it, I can—
"Every fifth man is a Chinaman."

Yes, they came right in through the window and wall,
And went out through the doorway into the hall,
Just as if my chamber were part of the street.
They broke not the step of their marching feet.
Hundreds and thousands, on, on they came
White, black; tall, short; stout, thin;
straight, lame;
Every conceivable kind of man—
And every fifth **was** a Chinaman.

The very first one was a man I knew,
A hook-nosed, bearded ragpicker, a Jew;
And the next was red-faced Pat Muldoon
Who tends the bar in the corner saloon;
And the next was a black man whom I've seen
Driving by on a big coal team;
And the next was the rich—I've forgotten
his name,

But I've seen him lots of times, just the same,
In parks and streets, driving an elegant span;
And the one behind him was a Chinaman.

There they marched all night, and they marched all day;
Sometimes I sat up and sometimes I lay;
For day after day, and night after night,
They marched, and I counted, to be sure they were right.
Japs, Swedes, Indians (red and brown),—
From Greenland, Borneo, Chili, Cape Town—
All shades of color that long line ran—
But every fifth man **was** a Chinaman.

Then, all at once, while they still passed by,
I heard a voice, my bedside nigh.
I turned and looked, mama stood there,
And the sunshine danced on her face and hair.

"It is time to get up, my boy, you know."
But I shouted, "O ma! Just see them go!
And hear them sing as loud as they can,
'Every fifth man is a Chinaman!'"

And I pointed at—but to my surprise—
Why! I couldn't believe my ears nor eyes—
For, what do you think? Not a sound I heard
Of those tramping feet, not a shouted word.
The room was empty, the room was still,
That crowd had gone—tell how if you will.
Ma said I was dreaming, but I don't see
How, with my eyes wide open, I could be,
Do you? And I saw them as plain as day,
And heard them, too, as in and away,
There marched by every kind of man,
And every fifth **was** a Chinaman.

I'm going to China when I am a man!
I want to see those fellows again.
It must take a great, big, monstrous land
For so many folks to have room to stand;
And I know by the way they looked at me
When they passed by in that line, you see,
That they could tell me marvelous things
Could they stop to talk. If I had wings,
I'd fly there today—but—oh, dear! I know
I'll have to wait and slowly grow
Before I see those wonderful sights
In the land of yellow dragons and kites
And small feet and pigtailed and queer boats
and rice
And fireworks and jugglers and everything
nice—

Oh! I want to see those fellows again,
Those four hundred million Chinamen!
—A. L. C., in Prophetic Mission Record.

EDITORIAL

"We are willing to hold the ropes, but we want to know that you are at the other end"—words to us from the Mission Rooms several years ago. We can assure you that every one on the field appreciates greatly your holding of the ropes. Some effort is made also in this issue of the VISITOR to let you know that we are at the other end.

We wish you could all come to this end of the rope and see the work at first hand. It is so difficult to tell it adequately. It must be seen to be understood. But it is first and last real. There is some poetry, true; but a very great deal is ordinary prose. It is real life, with all its struggles and discouragements and all its opportunity. The very immensity of the task makes one's whole being tingle at the thought of vast possibilities, or drives him to despair, according as he is filled with faith in God or void of it.

We, that is, you at home and we on the field, are workers together with God. God gives the orders and empowers; you sent, we went; you support and encourage, we are here to do. We may think of it as a partnership—not the work of one man, of a group of men; it is the mission of the Church of the Brethren. This means that you are concerned in every detail of the work.

It is earnestly desired that this issue of the VISITOR be read in the light of this partnership. Hard tasks, great obstacles, pressing needs, wide open doors are presented, not as a request for an alms, nor as a weakling seeking sympathy. It is rather a report of a junior partner, with an appeal to the firm to bestir itself and care for the growing business. The resources of the firm are as

bountiful as the promises of God. Men and means are already in the hands of the church. Power in the Spirit is available. Surely it will not be well with us if we are unfaithful in our stewardship of life or means.

Several years ago, after visiting various missions in India, Bro. Wieand expressed his conviction that there was not a more promising field in all India than the one occupied by the Church of the Brethren. The splendid fruits of the past few years add weight to that opinion. This should be a source of great encouragement to the church at home.

But this promising field is slipping from us. Is it a matter of concern at all to the church at home that three different missions are now pressing in upon us? They threaten to occupy some of what has been considered our territory. Does the church believe that a field worked by one mission is better than the same field worked by several missions of conflicting beliefs and practices? Surely it does. Then there is but one of two things to do: We must occupy the field efficiently, and thus prevent others coming to take it, or we must let others reap where we have sown. To say the least it is painful to us to see our field go into the hands of others.

Again the answer is, More workers from America. Does India have its quota? This is the question that confronts us. Can we hope for a larger number of workers, or shall we hope only to sustain the number we now have? Does the church realize that no new stations have been opened by us for several years? It is really quite difficult to man what we do have. At least four new stations ought to be opened proper-

ly to care for our field. That means as many married couples and single sisters. Beside these there need to be sufficient workers properly to man stations made vacant by furloughs and sickness. Double the present force would equip us pretty well to work what is now easily within our reach. The answer is with the church at home. It is with young men and women who are choosing their life work. We await with interest the answer.



This has been a year marked by greatly increased efforts toward coöperation among missions. A Mission Council has been organized in Western India, represented by all the leading missions working in the territory. The Council works entirely through recommendation, and no action is binding till ratified by the missions themselves. Best methods of working, full occupation of the field, settlement of question of comity, encouragement of better preparation of missionaries for their work, are some of the questions considered. Our own mission has two representatives in the Council.



Perhaps for the first time in the history of the India Mission a contribution was made to the work of the General Board. The appeal for a special offering for the work in China was read the day before the special day arrived. A suggestion was made to several that it might be good to afford the people an opportunity to give if they desired. The matter was presented to at least four congregations, and as many offerings were gladly made. The amount was not large—perhaps not more than \$20 in all—but there is no doubt it will tie India and China closer together, and help our Indian brethren to realize that they have brethren in other lands.

Three silver medals were taken by members of the Bulsar Sunday-school in the recent All-India Sunday-school Examination. One was taken on a mark of 100 per cent. Another member of the same school was second in the list, at 99 per cent. All three of these boys have had medals before. It is gratifying, indeed, when we remember that they are won in competition with hundreds of pupils from all the missions of Gujerat.



The Mission is looking forward with much interest to the visit of the representatives of the General Mission Board. It will be a keen joy to show them around. Many things will no doubt bring great joy to them as they see what God has done during these years. And just as surely will their hearts be pained when they see signs of what the enemy has done in our midst. Some of the problems that perplex us will be discussed in the hope that their riper experience may lead us to the proper solution. So also will effort be made thoroughly to acquaint them with all the details of the work, so that as they are called upon to consider our requests from time to time they may be the better prepared to answer them. It is hoped that when this is read the brethren may be with us.



We are deeply indebted to Brother Jesse B. Emmert of India for the editing of this issue of the *MISSIONARY VISITOR*. He in turn owes a debt of gratitude to his fellow-laborers, who in the face of many exacting duties, have cheerfully answered his call and prepared the articles relating to India that may be found in this issue. Brother Emmert has also prepared the editorials up to this point. We pray our readers to stop and ponder well the various calls for workers that may be read between the lines of many of the articles.

One hundred years ago only about one college student in ten professed faith in Jesus Christ, even in this Christian country. Today about fifty per cent of all college students are professed Christians. A hundred years ago college students thought less about the climate of Mars or the rings of Saturn. Today the Student Volunteer Movement enlists hundreds of bright, well-trained, educated young men and women for the missionary field. Yale University, through its students and alumni, is raising \$200,000 for the equipment of a mission in Changsha, China, and other great educational institutions are giving like heed to the missionary cause. The Christianization of the world, by preaching, and teaching, and living the Gospel, is now a world problem, and sane men everywhere are giving heed to it.—*Missionary Review*.



Booker T. Washington, founder and head of Tuskegee Institute, Alabama, said recently: "The black man needs no sympathy or pity. I thank God that I belong to a race that has its problem to solve and is solving it. A short time ago I paid a visit to Italy, and there I observed a race that has been free for hundreds of years, and yet thirty per cent of its people cannot read or write. In Spain sixty per cent, and in Portugal seventy-six per cent cannot read or write. When Mr. Lincoln freed my race only three per cent were literate. Now sixty-three per cent can read and write." So much for Rome and illiteracy!



Although there are 908,282 negroes in Alabama's total of 2,138,093, yet no city in this State has as many negroes as New York. That city has 91,709 negroes, while Birmingham has 52,305.

In each of 12 cities there are more than 40,000 negroes. This dozen is headed by Washington, which has 94,446, making it the leading city in the world in negro population. The other cities in order are New York, New Orleans, Baltimore, Philadelphia, Memphis, Birmingham, Atlanta, Richmond, Chicago, St. Louis and Louisville. Memphis has the largest percentage, 60 per cent. But Montgomery has 19,322 negroes, or over 50 per cent of its total. Mobile has 22,763 negroes, or about 43 per cent. The only cities in which the negroes outnumber the whites are Charleston, Savannah, Jacksonville and Montgomery.

Just about 1,000,000 negroes live in the Northern States. Pennsylvania has 193,000, Oklahoma 137,000, New York 134,000 and Ohio 111,000. All States have them. The 1,000,000 up North will become 2,000,000 in the course of about twenty years, and in the long run the race will be widely dispersed over the entire country. Today the percentage of negroes in the twenty-nine cities that have more than 25,000 inhabitants is 5.7 per cent.—*Missionary Review*.



OUR PARTING MESSAGE.

With the shores of our native land fast fading in the distance, our minds go back to the hour when we gave our loved ones good-bye.

It is with joy in our hearts that we turn our faces toward India, because of Him for Whom we go.

If it is the providence of God that we meet our loved ones no more in this life we have the hope of meeting them where there are no more partings.

That joy and hope we go to take to those who do not yet know of our God as a kind and loving Father.

DR. A. RAYMOND COTTRELL.

DR. LAURA M. COTTRELL.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

CORRECTIONS.

In October Visitor the total for the year so far under India Widows' Home, should be \$125.90 instead of \$6.80, \$125.40 having been previously received instead of \$6.30.

FINANCIAL REPORT.

During the month of November the General Mission Board sent out 109,222 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations for the month of November:

WORLD-WIDE.

Pennsylvania—\$150.49.

Western District, Individuals.	
Mrs. Fannie L. Moore, \$1; H. F. Burkeypile, \$1.70,	2 70
Middle District, Congregations.	
Lewistown, \$8.47; Spring Run, \$7.44,	15 91
Aid Society.	
Leamersville Junior,	10 00
Individuals.	
A. Gyers, \$1; Mrs. Hannah Puderbaugh, \$2,	3 00
Eastern District, Individuals.	
Anna M. Shirk, deceased, \$95; Lizzie Eshelman, 48 cents,	95 48
Southeastern District, Congregations.	
Coventry,	23 40

Illinois—\$139.20.

Northern District, Congregations.	
Elgin,	7 80
Sunday-school.	
Lanark,	41 56
Brethren Mission Fund.	
Mt. Morris,	53 84
Individuals of Pine Creek Congregation,	7 00
Individuals.	
A friend, \$1; A Sister, \$5; L. J. Gerdes, \$5; D. Barrick, \$6.50,	17 50
Southern District, Sunday-schools.	
Pleasant Grove,	50
Individuals of Homer Cong.,	10 00
Individuals.	
Emma Carstensen,	1 00

Maryland—\$95.00.

Middle District.	
Bequest of Mrs. Clara A. Mullen-dore, deceased,	95 00

Ohio—\$49.40.

Northwestern District, Individuals.	
Sister Mary Kintner, \$2.50; N. I. Cool (marriage notice), 50 cents; S. P. Early (marriage notice), 50 cents	3 50

Northeastern District, Congregations.	
Wooster, \$3.64; Chippewa, \$2.80, ..\$	6 44
Individuals.	
Clara A. Holloway, \$2; Myrtle Holloway, \$1,	3 00

Southern District.	
Trotwood Sunday-school and Congregation, \$25.46,	25 46
Birthday Offering.	
J. E. Gnagey, \$10; Katie Beath, \$1,	11 00

California—\$30.00.	
Southern District, Congregation.	
Lordsburg,	30 00

Canada—\$26.40.	
Congregation.	
Fairview,	22 40

Individual.	
Mrs. J. L. Weddle,	4 00
Indiana—\$22.38.	
Northern District, Congregations.	
North Liberty,	3 08

Individual.	
W. H. Greenawalt (marriage notice),	50
Middle District, Congregations.	
Logansport,	6 00

Individual.	
D. J. Ewert, \$1; A brother, Roann Congregation, \$5.70; Mrs. Chas. Lewis, 50 cents; T. D. Butterbaugh (marriage notice), 50 cents,	7 70

Southern District, Individuals.	
Mollie M. Peffley, \$1.50; Mrs. David Miller, New Hope Congregation, \$2.60; An individual, \$1,	5 10

Kansas—\$17.55.	
Northwestern District, Individual.	
G. W. George,	1 00

Southwestern District, Congregation.	
Slate Creek,	55
Individuals.	
A. C. Keller and wife,	10 00

Northeastern District, Individual.	
Mrs. J. Jolitz,	5 00
Southeastern District, Individual.	
Susan Cochran,	1 00

Missouri—\$16.20.	
Northern District, Individuals.	
Emma Schildknecht, \$2.50; D. D. Sell (marriage notice), 50 cents,	3 00

Middle District, Congregations.	
Mineral Creek, \$1; First Kansas City, \$7.20; Mound Valley, \$5,	13 20

Virginia—\$14.02.	
Northern District, Congregation.	
Unity,	4 42

Second District, Individuals.	
Jacob D. Miller,	9 60

Iowa—\$11.50.	
Southern District, Congregation.	
English River,	\$ 11 00
Individual.	
S. Bucklew (marriage notice),	50
Oregon—\$10.00.	
Individual.	
A Sister,	10 00
Texas—\$10.00.	
An Individual,	10 00
Washington—\$6.50.	
Individuals.	
H. J. Chapman, \$5; Dora Adams, \$1;	
H. C. Longanecker (marriage notice),	
50 cents,	6 50
North Dakota—\$5.50.	
Individuals.	
A brother and sister, \$5; J. H. Gordon	
(marriage notice), 50 cents,	5 50
Tennessee—\$5.25.	
Congregation.	
Knob Creek,	5 25
Minnesota—\$5.00.	
Congregation.	
Big Lake,	5 00
Wisconsin—\$4.00.	
Individual.	
John Kaiser,	4 00
Colorado—\$2.00.	
Individual.	
D. M. Mohler,	2 00
Michigan—\$2.00.	
Individuals.	
Mrs. Alex. Burrell, \$1; Geo. Stivers,	
\$1,	2 00
Oklahoma—\$1.50.	
Individuals.	
G. B. Armstrong, \$1; S. G. Burnett	
(marriage notice), 50 cents,	1 50
New Jersey—\$1.00.	
Individual.	
A sister,	1 00
West Virginia—\$1.00.	
Second District, Individual.	
S. M. Annon,	1 00
Total for the month,	\$ 625 89
Previously received,	24,860 66
For the year so far,	\$24,986 55

INDIA MISSION.

Ohio—\$102.66.	
Southern District, Sunday-schools.	
Arlington, \$3.74; Eversole, \$8.26;	
Ft. McKinley, \$7.43; Lower Still-	
water, \$9.91; Circleville, \$3.50;	
Charleston, \$3.10; Straight Creek,	
\$10.01; May Hill, \$2.50; West Milton,	
\$36.25; Marble Furnace, \$1.77,	\$ 86 47
Missions.	
Cincinnati, \$3.05; Constance, Ken-	
tucky, \$3.14,	6 19
Welfare League.	
Jesse Beery Co.,	10 00
Illinois—\$5.50.	
Northern District, Brethren Mission Fund.	
Mt. Morris,	50
Individual.	
Phebe B. Moore,	5 00
California—\$5.00.	
Southern District, Individuals.	
Mr. and Mrs. A. O. Cropper,	5 00
Maryland—\$2.00.	
Eastern District, Individual.	
Wm. H. Swam,	2 00
Total for the month,	\$ 115 16
Previously received,	845 71
For the year so far,	\$ 960 87

INDIA ORPHANAGE.

Kansas—\$49.17.	
Northern District, Individual.	
Ella E. Greenough,	\$ 5 00
Northeastern District, Christian Workers.	
Morrill,	32 00

Southwestern District, Congregation.	
Slate Creek,	\$ 12 17
Pennsylvania—\$25.00.	
Eastern District.	
Harrisburg Sewing and Aid Society,	
Southern District, Individual.	20 00
Trostle P. Dick,	5 00
Ohio—\$20.00.	
Northeastern District, Sunday-school.	
Canton City,	20 00
North Dakota—\$10.00.	
Congregation.	
Williston,	10 00
Wisconsin—\$10.00.	
Individual.	
Mrs. Mary Hintz,	10 00
Michigan—\$10.00.	
Aid Society.	
Woodland,	10 00
Virginia—\$4.05.	
Northern District, Individual.	
O. M. Kagey,	3 00
First District, Sunday-school.	
Burks Fork,	1 05
Indiana—\$4.00.	
Northern District.	
Manus Laborum Class, Elkhart	
Sunday-school,	4 00
Missouri—\$2.00.	
Bro. and Sister John DeLaPlain	
and Pleasant Grove Sunday-school—	
Peace Valley Congregation,	2 00
Illinois—\$1.00.	
Northern District, Individual.	
Eld. Michael Claar,	1 00
Total for the month,	\$ 135 22
Previously received,	1,889 92
For the year so far,	\$ 2,025 14

INDIA BOARDING SCHOOL.

Ohio—\$12.50.	
Northern District.	
Junior Christian Workers, Pleasant	
View House, Sugar Creek Congrega-	
tion,	\$ 12 50
Total for the month,	\$ 12 50
Previously received,	321 99
For the year so far,	\$ 334 49

INDIA NATIVE SCHOOL.

Iowa—\$4.25.	
Middle District.	
Old Sisters' Class, Panther Creek	
Sunday-school,	\$ 4 25
Total for the month,	\$ 4 25
Previously received,	371 85
For the year so far,	\$ 376 10

INDIA WIDOWS' HOME.

Illinois—\$1.20.	
Northern District.	
Brethren Mission Fund, Mt. Morris,	
\$	1 20
Total for the month,	\$ 1 20
Previously received,	125 90
For the year so far,	\$ 127 10

CHINA MISSION.

Indiana—\$12.10.	
Northern District, Sunday-school.	
Oak Grove, North Liberty Congre-	
gation,	\$ 7 10
Individual.	
Sarah M. Zollers,	5 00
Minnesota—\$5.00.	
Lewiston Sunday-school,	5 00
Illinois—\$5.00.	
Northern District, Individual.	
Mrs. J. H. Moore,	5 00
Ohio—\$3.00.	

Northwestern District, Individual.		
Mrs. Kate Branner,	\$	3 00
Maryland—\$2.00.		
Western District, Individual.		
Cora Shaffer,		2 00
Oklahoma—\$0.35.		
Individual.		
Dollie F. Ennis,		35
Total for the month,	\$	27 45
Previously received,		562 11
For the year so far,	\$	589 56

CHINA ORPHANAGE.

Missouri—\$20.00.		
Middle District, Juvenile Class.		
Spring Branch Congregation,	\$	20 00
Texas—\$11.00.		
Portland Sunday-school,		
Idaho—\$5.00.		11 00
Willing Workers' Class.		
Twin Falls Sunday-school,		5 00
Washington—\$5.00.		
Christian Workers.		
Sunny Slope,		5 00
Kansas—\$2.00.		
Southeastern District, Individual.		
D. and K. Yost,		2 00
Total for the month,	\$	43 00
Previously received,		634 07
For the year so far,	\$	677 07

CHINA BOYS' SCHOOL.

Pennsylvania—\$140.13.		
Eastern District, Congregations.		
Norristown, \$4.76; Fairview, \$14.04;		
Harrisburg, \$25; Chiques, \$18.34;		
White Oak, \$67.01,	\$	129 15
Sunday-schools.		
Norristown, \$6.36; Myerstown, \$4.62,		10 98
Kansas—\$75.43.		
Northeastern District, Congregation.		
Morrill,		21 93
Sunday-school.		
Morrill,		45 00
Christian Workers.		
Morrill,		6 00
Southwestern District, Individuals.		
A. C. Keller and wife,		2 50
Indiana—\$63.02.		
Northern District, Congregation.		
North Liberty,		5 50
Class No. 4, English Prairie Sunday-		
school,		6 50
Middle District, Individual.		
"K. K.",		10 00
Southern District, Congregations.		
Fairview, \$7.50; Nettle Creek,		
\$14.22,		21 72
Aid Society.		
White Branch,		10 00
Sunday-school.		
Anderson,		7 65
Individual.		
Lucy Harper,		1 65
Ohio—\$81.10.		
Northwestern District, Sunday-school.		
Lima,		3 40
Individual.		
Mary E. Ralston,		2 00
Northeastern District, Sunday-school.		
Owl Creek,		5 00
Southern District, Congregations.		
Lower Miami, \$14; Union City		
(Country), \$5.52; Pleasant Valley,		
\$8.48; Union City (Town), \$8; West		
Dayton, \$19; Lower Twin, \$3.37; Pop-		
lar Ridge, \$9.83,		68 20
Sunday-school.		
Hickory Grove,		2 50
Washington—\$45.70.		
Congregation.		
North Yakima,		10 25
Sunday-school.		
North Yakima,		15 35
Wenatchee Mission,		
		10 10

Individual.		
Esther A. McDonald,	\$	10 00
North Dakota—\$44.50.		
Congregation.		
Golden Willow,		17 50
Sunday-school.		
Zion,		20 00
Individual.		
John I. Clark,		7 00
Illinois—\$59.70.		
Northern District, Congregations.		
Cherry Grove, \$30.66; Elgin, \$2, ...		32 66
Sunday-school.		
Lanark,		21 04
Christian Workers.		
Shannon,		5 75
Brethren Mission Fund.		
Mt. Morris,		25
Minnesota—\$27.23.		
Congregations.		
Hancock,		7 65
Worthington Congregation and Sun-		
day-school,		16 53
Morrill Sunday-school,		3 10
Idaho—\$25.00.		
Sunday-school.		
Nezperce,		25 00
India—\$19.72.		
Congregations.		
Dahanu, \$1.39; Jalalpor, \$5; Bulsar,		
\$10.33,		16 72
Sunday-school.		
Anklesvar,		3 00
Texas—\$16.10.		
Congregation.		
Bethel,		3 40
Sunday-school.		
Portland,		12 70
Virginia—\$12.60.		
First District, Sunday-school.		
Beaver Creek,		4 55
Franklin Teacher Training Class, .		
Northern District, Individual.		1 73
O. M. Kagey,		5 00
Eastern District, Sunday-school.		
Lower Union,		1 32
Michigan—\$10.51.		
Sunday-school.		
Sugar Ridge, \$7.13; Beaverton, \$2.88,		10 01
Individual.		
Geo. Stivers,		50
Canada—\$10.00.		
Congregation.		
Battle Creek,		10 00
Wisconsin—\$10.00.		
Individuals.		
H. E. Stryker and Emma K. Stryker,		10 00
California—\$6.00.		
Southern District.		
An individual, \$5; Mrs. Chamberlin,		
\$1,		6 00
Oklahoma—\$3.00.		
An individual,		3 00
Missouri—\$2.57.		
Southern District, Sunday-school.		
Nevada, eighty-two cents; Carthage,		
\$1.25,		2 07
Christian Workers.		
Nevada,		50
Oregon—\$3.50.		
Individuals.		
Alice Lewis, \$2; Pearl Lewis, 50		
cents; Audrey Lewis, 50 cents; Mrs.		
Elizabeth Workman, 50 cents,		3 50
West Virginia—\$2.00.		
First District, Individuals.		
Geo. T. and C. E. Leatherman, ...		2 00
Iowa—\$2.00.		
Southern District, Sunday-school.		
North English,		2 00
Colorado—\$1.42.		
Sunday-school.		
Sterling,		1 42
Total for the month,	\$	661 28
Previously received,		3,680 88
For the year so far,	\$	4,342 16

SUNDAY-SCHOOL EXTENSION.

Indiana—\$48.21.	
Northern District.	
Cedar Lake-Put Sunday-school, ..\$	3 28
Middle District, Congregations.	
Ogans Creek, \$4; Camden, \$5,	9 00
Sunday-schools.	
North Manchester, \$4.80; Mexico, \$6.93,	11 73
Aid Society.	
Mexico,	3 07
Southern District, Congregation.	
Union City,	2 25
Sunday-schools.	
Rossville, \$8.88; Four Mile, \$10, ...	18 88
Minnesota—\$30.74.	
Congregation.	
Worthington,	23 84
Sunday-schools.	
Hancock, \$3.50; Morrill, \$3.40,	6 90
Illinois—\$24.68.	
Northern District, Sunday-schools.	
Cherry Grove, \$6.04; Lanark, \$10.05; Virden, \$5,	21 09
Christian Workers.	
Cherry Grove,	2 13
Southern District, Sunday-school.	
Mulberry Grove,	71
Christian Workers.	
Mulberry Grove,	75
Kansas—\$23.56.	
Northwestern District, Sunday-school.	
Waldo,	2 70
Adult Department.	
Quinter Sunday-school,	1 36
Primary Department.	
Quinter Sunday-school,	50
Christian Workers.	
Quinter,	4 00
Northeastern District, Sunday-schools.	
Sabetha, \$12; Appanoose, \$3,	15 00
Iowa—\$18.58.	
Northern District, Sunday-school.	
Greene,	5 00
Middle District, Sunday-schools.	
Iowa River, \$1.78; Garrison, \$1.80, Individual,	3 58
L. A. Walker,	10 00
Pennsylvania—\$18.07.	
Middle District, Sunday-school.	
New Enterprise,	5 00
Christian Workers.	
Raven Run,	1 22
Organized Bible Class.	
Raven Run Congregation,	50
Southern District.	
Sunday-schools, \$10; New Freedom S. S., Codorus Congregation, \$1.35, ..	11 35
Maryland—\$16.00.	
Middle District, Sunday-school.	
Sharpsburg,	10 00
Eastern District, Congregation.	
Pipe Creek,	6 00
Ohio—\$15.45.	
Northwestern District, Sunday-schools.	
North Poplar Ridge, \$4.25; South Poplar Ridge, \$1,	5 25
Individual.	
John A. Trackler,	3 00
Northeastern District, Sunday-schools.	
Springfield, \$4.20; Sterling, \$3,	7 20
North Dakota—\$6.36.	
Sunday-school.	
Zion,	6 36
Tennessee—\$6.00.	
Sunday-schools.	
Meadow Branch, \$4; Boones Creek, \$2,	6 00
California—\$5.67.	
Southern District, Sunday-schools.	
Inglewood, \$1.25; Alamo, Imperial Valley Congregation, \$4.42,	5 67
Michigan—\$4.65.	
Sunday-schools.	
Saginaw, \$2.50; Chippewa Creek, \$2.15,	4 65

Nebraska—\$3.54.

Sunday-school.	
Octavia,	1 75
Christian Workers.	
Octavia,	1 10
Individual.	
Mrs. H. E. Rasp,	69
Texas—\$2.50.	
Congregation.	
Bethel,	2 50
Wisconsin—\$1.00.	
Sunday-school.	
Chippewa Valley,	1 00
Total for the month,	\$ 225 01
Previously received,	326 23
For the year so far,	\$ 551 24

DENVER COLORED.

Washington—\$22.50.	
Individuals.	
A brother, \$2.50; O. V. Sellers, \$10; B. F. Lyon, \$10,	\$ 22 50
Indiana—\$7.50.	
Individuals.	
John C. Reiff, \$5; Leroy Fisher, \$2.50,	7 50
Oregon—\$5.00.	
Individuals.	
Olive M. Nevin,	5 00
Kansas—\$3.00.	
Individual.	
C. O. Bogart,	3 00
Illinois—\$1.40.	
Brethren Mission Fund.	
Mt. Morris,	1 40
Indiana—\$3.87.	
Individual.	
J. H. Fike,	3 87
Total for the month,	\$ 43 27
Previously received,	538 60
For the year so far,	\$ 581 87

CUBAN MISSION.

Cuba—\$1.00.	
Unknown,	\$ 1 00
Total for the month,	\$ 1 00
Previously received,	32 88
For the year so far,	\$ 33 88

**SPINNING.**

Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways.
I know each day will bring its task,
And, being blind, no more I ask.

But listen, day by day,
To hear their tread
Who bear the finished web away
And cut the thread,
And bring God's message in the sun,
Thou poor blind spinner, work is
done.

—Helen Hunt Jackson.

Selected by Sister Mabel Goshorn.

Our Force of Foreign Workers

(Mail addressed to them at the addresses given will reach them safely.)

India.

Arnold, S. Ira,	Bulsar, B. B. C. I. R. R.,	India
Arnold, Elizabeth,	Bulsar, B. B. C. I. R. R.,	India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R.,	India
Blough, J. M.,	Bulsar, B. B. C. I. R. R.,	India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R.,	India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R.,	India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R.,	India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R.,	India
Emmert, Jesse B.,	Jalalpor, Surat Dist.,	India
Emmert, Gertrude R.,	Jalalpor, Surat Dist.,	India
Eby, E. H. (on furlough),	3435 Van Buren St., Chicago, Ill.	
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren St., Chicago, Ill.	
Eby, Anna M.,	Vada, Thana Dist.,	India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R.,	India
Holsopple, Q. A.,	Anklesvar, B. B. C. I. R. R.,	India
Holsopple, Kathryn R.,	Anklesvar, B. B. C. I. R. R.,	India
Heisey, Herman B.,	Vada, Thana Dist.,	India
Heisey, Grace,	Vada, Thana Dist.,	India
Kaylor, John I.,	Ahwa, Dangs Forest, via Bilimora,	India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Bilimora,	India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R.,	India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R.,	India
Long, I. S.,	Vyara, Surat Dist.,	India
Long, Etie V.,	Vyara, Surat Dist.,	India
Miller, Eliza B.,	Umalla Village, B. B. C. I. R. R.,	India
Miller, Sadie J.,	Vyara, Surat Dist.,	India
Pittenger, J. M. (on furlough),	Pleasant Hill, Ohio	
Pittenger, Florence B. (on furlough),	Pleasant Hill, Ohio	
Powell, Josephine (on furlough),	Mt. Vernon, Missouri	
Quinter, Mary N.,	Jalalpor, Surat Dist.,	India
Royer, B. Mary,	Bulsar, B. B. C. I. R. R.,	India
Ross, A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey	
Ross, Mrs. A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey	
Stover, W. B.,	Anklesvar, B. B. C. I. R. R.,	India
Stover, W. B., Mrs.,	Anklesvar, B. B. C. I. R. R.,	India
Shumaker, Ida C.,	Bulsar, B. B. C. I. R. R.,	India
Widdowson, Olive,	Vyara, Surat Dist.,	India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R.,	India

China.

Blough, Anna M.,	Ping Ting Chou, Shansi, China
Bright, J. Homer,	Liao Chou, Shansi, China
Bright, Minnie,	Liao Chou, Shansi, China
Brubaker, Dr. O. G.,	Ping Ting Chou, Shansi, China
Brubaker, Cora M.,	Ping Ting Chou, Shansi, China
Crumpacker, F. H.,	Ping Ting Chou, Shansi, China
Crumpacker, Anna N.,	Ping Ting Chou, Shansi, China
Cripe, Winnie,	Liao Chou, Shansi, China
Horning, Emma,	Ping Ting Chou, Shansi, China
Hutchison, Anna,	Liao Chou, Shansi, China
Hilton, Geo. W.,	Surrey, N. Dak.
Hilton, Blanche C.,	Surrey, N. Dak.
Metzger, Minerva,	Ping Ting Chou, Shansi, China
Vaniman, Ernest D.,	Ping Ting Chou, Shansi, China
Vaniman, Susie C.,	Ping Ting Chou, Shansi, China
Wampler, Dr. Fred J.,	Ping Ting Chou, Shansi, China
Wampler, Rebecca S.,	Ping Ting Chou, Shansi, China

Sweden.

Buckingham, Ida,	Friisgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Friisgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Friisgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

For India, we solicit donations for the following funds: General, Training Department, Boarding-school, Orphanage, Native Workers, Native Schools, Widows' Home, Industrial, Loan Fund, and Hospital Fund.

For China, we solicit donations for the following funds: General Work, Native Workers, Orphanage and Hospital.

Supports of orphans, in India, \$20 per year; in China, \$22 per year.

Native workers, in either field, \$60 per year.

Boarding-school scholars, in India, \$25 per year.

We shall be glad to correspond with any one with respect to the support of our workers in each of the fields

GENERAL MISSION BOARD, Elgin, Illinois

TEXT BOOKS

The time of year is here again for our churches to begin considering the advisability of organizing mission study classes. Though it may be early to organize yet it is for the wide awake pastor and elder to begin agitating the matter. We desire this year to see more mission study classes organized in our Brotherhood than in any year in the past. We believe that a bright, lively mission study class will assist in that problem that confronts our young people so often, of wondering how we shall spend our long winter evenings. We therefore recommend the following Text Books:

INTERMEDIATE

To Christian Workers, Young People's Mission Bands, Study Classes, and all who wish to engage in Mission Study for the Coming Season.

Uganda's White Man of Work. Sophia L. Fahs.

This is a thrilling story of Alexander Mackay, of Africa, especially adapted for Boys and Girls.

Winning the Oregon Country. John T. Faris.

We would recommend this for those who wish to study the stirring events in the life of an Early Missionary Pioneer of the Northwest.

Under Marching Orders. Ethel D. Hubbard.

This book is a study of a lady missionary in China. It is especially written for Girls.

Ann of Ava. Ethel Daniel Hubbard.

A thrilling story from Burma, India, designed especially for older boys and girls of the Intermediate age.

Servants of the King. Robert E. Speer. (Designed for the ages of 17 to 20.)

This book consists of the biographies of eleven home and foreign missionaries and is especially recommended.

ADULT

Foreign Fields

Princely Men in the Heavenly Kingdom. Harlan P. Beach.

Biographical sketches. Designed for a study of China.

Uplift of China. Arthur H. Smith.

A comprehensive book well worth reading.

The Emergency in China. F. L. Hawks Pott.

An authoritative, recent book, designed especially for mission study class work. Students of the higher grade will appreciate this.

India Awakening. G. Sherwood Eddy.

A vital discussion of many of India's vital problems.

The Christian Conquest of India. James M. Thoburn. (Cloth 25 cents; paper 15 cents.)

A book worth studying, written by one who has had long years of service.

The Moslem World. Samuel M. Zwemer.

Written by an authority on Moslem affairs and well worth careful study.

Daybreak in the Dark Continent. Wilson S. Naylor.

A comprehensive treatise on Africa. A special chapter on Livingstone has now been included.

BOOKS ON OUR OWN PROBLEMS

The Frontier. Ward Platt.

One of the best study books published on our country.

Aliens or Americans. Howard B. Grose.

Worthy of the study of those interested in our slums, sweat shops, child labor, irreligion and home missionary opportunity.

Any of these books can be secured through the Brethren Publishing House, Elgin, Illinois. Price (with one exception as noted above), Cloth 50c, Paper 35c, Postage 8c extra. On many of these, booklets of helps for the teacher are available. When requested we shall include one of these helps free with each order of two or more books.

Send in your orders early. Try and send for the books a little time before absolutely needing them. We shall be glad to correspond with any one on this important subject.

GENERAL MISSION BOARD

Elgin, Illinois

THE MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN



A Testimony to the Power of Missions. Jesus Can Regenerate.

Limbaji Sasane and family and mother-in-law. Once low caste, now faithful Christians, and at present in charge of the Pimpalner mission work, India.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for February, 1914

EDITORIALS,	70
In Memoriam: Mary N. Quinter,	53
ESSAYS,—	
He Careth for Us, By D. J. Lichty,	49
The Work and Place of the Foreign Missionary, By I. S. Long,	50
India Notes, By Alice K. Ebey,	54
Open Letter Number Five, By Galen B. Royer,	57
China in Miniature.—Part II, By Emma Horning,	62
Some News for November, By F. H. C.,	63
The Ringing Bells, By Winnie E. Cripe,	66
The Christian's Relation to Foreign Missions, By David M. Adams,	66
God's Call for Volunteers, By Pearl Grosh,	67
Bible Memory and Devotional League, By S. N. McCann,	69
THE LITTLE MISSIONARY,—	
"Scrouged Up Close,"	74
FINANCIAL REPORT,	76

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the
BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XVI

February, 1914

Number 2

HE CARETH FOR US

D. J. Lichty

JESUS, before His crucifixion, frequently used to warn His disciples of the persecutions, dangers and personal inconveniences they in the future would have to endure for His sake. They were to go about their work fearlessly, and with the confidence that He would be with them even to the end. In Second Corinthians 11 Paul illustrates how wonderfully this promise was fulfilled in his own life. Peter had similar experiences, from which he could write, "Casting all your care upon Him; for He careth for you" (1 Peter 5: 7).

The success of any good cause depends on the willingness of its advocates to brave dangers, to suffer and even to die in its behalf. When a man is willing to "suffer the loss of all things" for the "kingdom of heaven's sake" he inspires belief in his own sincerity as well as in the truthfulness of his message. More than this, he challenges the best that is in other men to espouse the same cause and joyfully to make a like sacrifice. Herein, to a great extent, lies the efficacy of Christ's "ministry of reconciliation" and of all to whom He has given this ministry.

Suffering in the interest of a good cause not only insures success, but produces a wholesome effect on the worker. It chastens, humbles and incites to patience, tender-heartedness and sympathy for other sufferers.

Christ's care for His own is promised on condition that they brave dangers and

endure suffering while following the rugged path of duty, and not in the pursuit of gold, of fame, of amusement, or idle curiosity. The history of modern missions, as well as of the earliest missionary ventures, furnishes numerous examples of consecrated men, in the interests of the kingdom, fearlessly going into dangerous places where, if they had enlisted for any other purpose, they could not have survived.

Christ's care for the faithful worker does not insure him against violent death, or what the world often counts as a "premature, earlier than necessary, death," but He does furnish him with the courage and joy to endure it. Though such laborers are dishonored, He causes them to be honored; though counted deceitful, they prove true. They are "unknown, and yet well known." "As dying," behold they live, and though chastised, yet are they not killed. Oft in sorrow, "yet always rejoicing"; poor though they be, they make many rich, and even in their poverty they possess all things. (See 2 Cor. 6: 8-10.)

But on no account can death overtake a worker until his allotted labor is finished. The Jews could not touch Jesus until, in one of His last prayers, He tells the Father that He had finished the work for which He had been sent into the world. Paul was immune to death until he could say that he had fought a good fight and "finished the course" laid out for him. Stephen's

career, though much shorter than Paul's, was finished before the Lord allowed him to be stoned. And who can say that Stephen's shining and trustful countenance on that occasion was not the beginning of a great apostle's conversion?

Christ's care for the worker does not supersede His care for the cause. Therefore, when a worker finishes that work for which he was sent, both for his sake and the work's sake he is removed from that work. It would be a pity to keep a man on a job after his task was finished. It would be more profitable to give him other work, and perhaps a promotion.

This is just what Christ's care for His own means. It does not signify going on pension, nor a future life of idleness, as is many a good man's idea of heaven. A loafer on the streets of the New Jerusalem would not feel much at home, nor would he likely find a mansion prepared for him there.

Sometimes the worker, consciously or unconsciously, becomes so indispensable (?) to the cause that, for its good, an early removal is necessary, and the Lord knows how to do it in His own good way and time.

Umalla, India.

THE WORK AND PLACE OF THE FOREIGN MISSIONARY

I. S. Long

IT seems to me the work and place of the missionary on the foreign field is not well understood—hence this article.

Mission work these days is divided into evangelistic, educational, medical, industrial, etc., which words should lead one to suppose the several spheres of labor are different from each other.

In general, the educational missionary's work is not to sit in school and teach all day unless, perchance, he is a teacher in some college. Rather, it is that of overseer of the various schools and teachers; that of encouraging and inspiring the Indian teachers to more and better work.

Our missionary who is supposed to teach our boys farming is not out with them in the fields all day. He could not be, because of the fierceness of the sun. But he *is* with them sufficiently to show them, both by example and precept, how to do. There is a midway

man for the work in details and for momentary direct oversight. This same missionary, unfortunately, perhaps, is asked to be also pastor, evangelist and medical missionary.

The writer is understood to be an evangelistic missionary. During our first term in India there were several Indian helpers with me. With these, who might properly be called catechists, rather than preachers (for they are not installed in the regular way), I went and came often, making daily visits. Besides, we toured during the winter season, not returning to our bungalow for weeks at a time. Not having many men to teach or direct, I did much talking directly to the people, a service that I liked and worked at with a will.

Now, however, after more years of experience, and observation of others' work as well, I do not think the missionary's duty is, in the main, preaching direct to the people; for, seeing the



I. S. Long and Worker, Beside a Fisher's House.

people are so dull of understanding, and that between us and them is a wide gulf in every way, a native man on one-third or one-fourth our pay can preach quite as acceptably as, if not better than, we to this people. This is especially true, provided the missionary is present with the Indian agent to inspire him. If you call to mind that the educated man of the soil knows his people, their language, their idioms, their poetry, illustrations, songs, stories, etc., it should not sound strange that he is able to put truth perhaps more effectively than the foreigner.

What then is our work and place? In the writer's estimation it is that of directing, teaching in a general way the teachers, and inspiring the leaders who direct the rank and file of workers who are ever among the people. Governments and all business concerns have officers and workmen of different grades, with different responsibilities; so it would seem wise for us also to have something of the same plan.

And that the Indian church may the sooner be able to stand upon its own feet, being independent, it would seem

wisdom in this way to train men for responsibility and leadership. Men will develop as burdens are laid upon them.

Different missions, being in different localities, necessarily work among different castes. Each specific caste or class, though perhaps in the same general class, has its customs and likes and dislikes. It follows, then, that workers brought up from among any class of natives are more effective for winning them than are those from without. For this reason successful missions have not a few boarding schools, and as many good village schools to feed these as possible.

I recall a station around which are thousands of Christians, among whom are many village schools. The work in this district is largely in the hands of one missionary and one excellent helper who is ever with him. There are mid-way men, overseers of subdistricts, however; and in the central station, in the charge of another missionary, are a boarding school, a normal school and a Bible school. These two missionaries, with ten thousand Christians to watch over and feed spiritually, with a host of

workers to superintend, and with a large number of intelligent boys and girls developing into splendid Christians, furnish to me a very good sample of what we might well do, and afford; also, an example of two undertakings worthy of any missionary. Such work in such surroundings with such a prospect makes life well worth living—worth while for a man to leave home and country for Jesus' sake. They are not only doing something now, but getting ready for that which is greater in the future.

Does it not seem to you that the missionary will count for more, the work spread far faster and more effectually and at the same time be less expensive in this way than if the missionary tries with but several helpers to do the work directly? I have seen and know much of a mission where the Indian

agents are not even double the foreign missionaries; and as for results I know of no other mission with as little to show, in proportion to the effort, time, expense and life expended.

Let the Brethren not be deceived into thinking that when the missionaries are supported, we are doing all that should be expected of us. No! no! In order to raise a corps of workers quickly, to get the efforts started soon and adequately, in order to be ready for the *flood of blessing* surely coming upon us in answer to our prayers and your prayers, each missionary might eventually spend ten times his own support in the work. Let our motto be, "A few missions and these well supported!"

In view of what is being transacted before our eyes, here in our own field, not to say anything of far greater blessing in other missions of which we read, *we* need to get ready for a great work by opening schools—schools in the villages



Ratnaker Govind and Wife and Best Pupil. Bhils by Caste, Now Faithful Christians. Teacher of Sakapur School, Pimpalner.

and boarding schools at the several stations—that an army of laborers may be ready and trained when the harvest is ripe. This will cost, certainly; else, like other missionaries, whose prayers for the last half century, on being answered, cause them not "overweights of joy," as one would suppose, but *rather agony of soul* because their funds and limited number of teachers will allow them to receive into the church *only a small part of the host* that is pressing forward for baptism and teaching.

Think of it! People can not even be baptized because they can not be shepherded! No shepherds in sight and no funds for their support if they were! Jesus is the "Desire of all nations" and "The Light of the world," and yet He can not be to *so very many*, merely because the church is not ready. Shall we not learn from the experiences, bitter as they are, of other missions and churches? Oh, may we, for His name's sake!

In Memoriam



MARY N. QUINTER

Mary N. Quinter, daughter of James M. and Fanny J. Quinter, was born January 21, 1863, near Troy, Ohio, and died in a hospital in India, January 14, 1914.

After a few years in Ohio, with her parents she moved to Pennsylvania. Her education was received in public school, later at Juniata College and then in Swarthmore College. After spending some time as school teacher she became assistant Librarian at Juniata, which position she held until 1902.

In 1891 she published a biography of her father, entitled, "Quinter's Life and Sermons."

In 1903 she went out to India as a Herald of the Cross and has seen continuous service there excepting for the year 1910 spent on furlough in America. From its beginning until her death she has had charge of the India Widows' Home at Jalalpor.

When Sister Mary went out to India she wrote, "More and more glad am I as the work comes nearer. What have I done to deserve so great a blessing?" She had expressed herself on one occasion as hoping that she might be spared another voyage to America. Her wish has been granted and her last voyage taken.

The General Mission Board deeply appreciates Sister Quinter's willing sacrifice for the sake of the foreign field. Her life, to them, has been an inspiration. The home church is her debtor. Her loving disposition and quiet Christian life, along with her intense love for the heathen and anxiety for their welfare, has inscribed her name indelibly on the tablets of their hearts. Her death on their shores will only reveal to them more clearly her spirit of unselfish love. The missionaries loved her as a sister and feel her departure with that keenness and sorrow that is prompted only by the loss of a dearest friend. The mission field could not afford to lose her, but God could not spare her longer from the work that He has for her to do in her home above.

Who shall go forth to labor in the place now vacant is a question that we are praying will find its solution in the consecrated answer of some devoted heart.

INDIA NOTES

Alice K. Ebey

"Neither will I offer burnt offerings unto the Lord of that which doth cost me nothing" (2 Sam. 24: 24).

WE need more of this spirit of David in these days of seeking easy ways to serve the Lord. We are eager to serve the Lord, but slow to pay the price. We are prone to shirk hard tasks and the things that cost. How the human heart shrinks from the pain of giving up selfish desires, even for Christ! But the servant of God, who gives without stint or measure of his money, his time, his talents and his love, is the one most precious in the sight of the Lord.

The new missionaries are to reach Bombay tomorrow evening, Dec. 6. We hail these new workers with joy and bid them a most hearty welcome. Daily many prayers ascend for their safety and protection along the way. May the Lord prepare their hearts and minds and bodies for their share of labor and responsibility that awaits them here.

We praise God for the restoration to health of Bro. Lichty, who is planning to return to his work in a few days. Sister Holsopple is recovering from an attack of malaria. She spent a few days in the hospital, but from latest reports she will soon be well. The cool season has come and we hope it may bring new strength and vigor to all.

A wedding took place in the mission home at Karadoho Wednesday evening, Dec. 3. The bride is the daughter of one of our mission workers. Both bride and groom are well educated in Marathi and English. The ceremony was partly performed in English, at their request. Christians and non-Christians gathered to witness the ceremony. An explanation of the meaning of Christian marriage was given in Marathi, followed by prayer in Marathi. Later in the evening

all the Christians had a wedding supper together, which was much simpler than most wedding suppers in America. A single dish of rice and meat, which is called palou, and a few sliced onions were served to all the guests, who sat on the floor and ate with their fingers. But there was good fellowship and mutual rejoicing. May this Christian couple let the light of Christ shine forth from their newly-established home! The Christian homes are the strength and hope of the church in India.

The first term of six months of the Bible Teachers' Training School at Bulsar closed Nov. 29. There were twenty-two students who took the final examination. The examination committee has not yet announced results, but we hope the majority will be able to pass into the second year's work. At present the students are at different places, where they are to push the evangelistic work during their vacation of six months. Bro. Blough has been doing a good work among these young people, striving most earnestly to impart to them not only a knowledge of the Word, but to inspire them with the real spirit of the Gospel.

The household of Bro. Nimbaji S. Padale has been sorely stricken. There are two brothers and a sister who live in a joint family, according to the old Indian custom. The brothers lost their wives and the sister her husband, and each a little child within the year—six deaths. Manjulabai, the wife of the younger brother, passed away Nov. 17, very suddenly, after but a few days' fever, leaving two sons, one aged two years and the other aged a month. Four days later the older boy followed his mother. Pray for the stricken family, that these sore trials may make their faith in

Christ to abound more and more richly.

The *Prakash Pattra*, our own Gujarati monthly paper, offered a Bible contest of sixty questions, ten being given each month for six successive months. One hundred and fifty-eight entered the contest with much interest and ready to work hard. No one received first prize of six rupees (two dollars), which was offered to the one giving the best set of answers to fifty-six or more questions. Daud Prema won second prize, three rupees (one dollar), having answered fifty-four and one-half questions correctly. He is the Bulsar boy who has received several of the All-India Sunday-school Union medals. Eighty-seven others received minimum prizes, having given correctly forty-six or more answers. Indian Christians find much delight in searching the Scriptures, and missionaries desire greatly to encourage Bible study.

A conference for all missionaries in Western India was held in Bombay Nov. 27. This conference is an outgrowth of the Continuation Committee of the Edinburgh World Missionary Conference, which last year sent Dr. Mott to meet leading missionaries of India. The conference was convened at this time to fulfil the request of Sir Andrew Frazer, chairman of the Continuation Committee on Education, who asked for the best available advice from workers in the Bombay Presidency on the two questions—(1) "What is the most suitable curriculum for Indian Girls' School?" and (2) "How shall we secure closer adaptation of village education to the actual needs of the people, especially by giving a larger place to industrial and manual training?" Both these questions were ably discussed by the missionaries present.

[The following notes from India should have appeared in the January Visitor, but were unintentionally omitted.]

In these days of so much self-seeking

there is danger of overlooking this deeply significant law of Christian discipleship. Men are seeking life. Business success, social distinction, political fame lure men onward in pursuit of life. But he that findeth his life shall lose it. It is the men who are willing to lose their lives, to sacrifice and to suffer for Christ, who are doing the things worth while.

At present India is in sore need of recruits, China, with her open door is calling for helpers, and the homeland, in both city and country, asks for consecrated workers. Surely this is a time to send broadcast the clarion call for disciples who are willing to take up the cross and follow Him. When the mind of Christ really dwells in us it will not seem so hard to be hidden away from the gaze of the world and the applause of men. It will be a joy to work for the Lord, even in some far-away, unknown corner of the world.

Larger salaries, more honor and better assurances for old-age pensions are sometimes named as remedies for the scarcity of workers. Perhaps money and honor and comfort might attract some, but the Lord wants workers who are willing to *leave all* and follow Him. True, the church should support the workers, but Paul was not hindered by the church's slackness in giving. Often he worked with his own hands, pressing on and saying, "Woe is me if I preach not the Gospel."

Let us take up the cross, not with murmurings, but with joy, and hasten with the Gospel to India, to China, to the needy places in America—yea, to every corner of the earth. When we are once willing to *lose* our life for Christ's sake and the Gospel's, we shall find *it* in such abundance that we shall wonder why we halted when He bade us take up the cross!

Brother and Sister Lichty are now enjoying the pure, cool air of Nasik,

where they expect to remain until Bro. Lichty regains his strength. He is improving day by day and hopes to be able to take up his mission duties by the first of January. In the meantime Sister Eliza B. Miller and Sister Olive Widowson are keeping the work at Vali.

Sister Ida C. Himmelsbaugh, while on her way to a village, fell from her horse and injured her arm. The injury has been quite painful and has kept her at home for several weeks, but at last reports it was improving and she hopes soon to be able to push out in the work among the village people.

Brother and Sister Stover are now settled in their old home at Anklesvar, where they are again in charge of the work. They report a most pleasant and restful voyage. On Saturday, Nov. 1, scores of Christians from the various villages had gathered at the Anklesvar station to bid them welcome, and to conduct them to the mission house, with music and songs of praise. That evening missionaries and Indian Christians partook of a common meal in the open air. Afterward followed a prolonged service of song and prayer and addresses of welcome. The next morning Bro. Stover preached to them and they returned to their homes with praise and gladness in their hearts. May the Lord use our dear brother and sister more and more among these poor, downtrodden Bhil people during their third term of service in India!

Brother and Sister Holsopple are now located at Bulsar, to help in the work at

that place. A few months ago, by some mistake, the VISITOR notes said they had gone for a rest at Panchgani. They have been at their post at Anklesvar, and were busy with mission work and language study.

Miss Gulabai J. Vakil, an educated Parsi lady of Bombay, openly confessed Christ in baptism last month. Parsi converts thus far have been few. Though the wealthiest and most advanced community in Western India, they have stood aloof from Christ, deeming their own exclusive religious system of Zoroastrianism quite sufficient for themselves. Gulabai came out boldly in public baptism, in spite of great opposition from her priests and friends. She ever informed the Parsi high priest of her intention, setting forth clear reasons why she was becoming a Christian, and expressing the hope that all her people would follow her example.

The Hindu Raja of Ellore, in Madras Presidency, has published, at his own expense, his own poetical reproduction of the Gospel of Matthew. It is written in the polished style of Telugu verse. He is not a Christian, but expresses deep admiration for the Christ of Whom the New Testament tells. He feels that there must be something truly good about the religion which prompts medical missionaries to leave the comfort of their far-away homeland and come to help the sick and suffering of India. This Gospel has been put out with the expressed hope that educated Indian may read of Christ.



Vyara Schoolboys Cutting Grain, India.



The Mission Party Coming Into Ping Ting Chou.

The schoolboys came part way to the station to meet them.

OPEN LETTER NUMBER FIVE

Dear Henry:

Nov. 2 Bro. Early and I arrived at this place with the mission party; Dec. we expect to leave it for India. That means that we have been thirty days in the Shansi Province. In that time we spent eleven days at this place, nine days at Liao Chou, the other of our stations, two days at Taiku Hsien, a station of the American Board, and the balance of the time on the road between these places.

The province is one of the oldest in China. Some of the places in which we have been stopping have authentic history going back as far as Abraham's time, and a traditional history farther than that. No wonder that everything about us has the impression of being hoary with age! Those very conditions are here. One sees them in the roadways that are cut deep in the level of the plain.

We were coming into a village where we were to stay all night, the night before we reach Taiku Hsien. It was too late in the evening to take a picture, but our party, Brethren Early, Bright, Brubaker and myself, being cold, had left our donkeys and climbed up the

sides of the road to walk in the path along the edge of the field. The donkeys were in the road, easily twenty feet below us. I shall not forget an incident there. I dashed around our party, to be ahead and walk a little faster, even though I had been walking much that day. Brethren Bright and Brubaker took that as a banter for a race, and we three boys started on a run. The donkeys were soon left in the rear; the Chinamen laughed loud and heartily, and in a short while we were all puffing, while our blood was tingling in our finger tips. The Chinaman, even if he is a heathen, enjoys fun. I took a whip and gently tapped one of the muleteers, and said "Da, da," their word in urging a donkey, and while I could not speak to explain myself he understood and enjoyed the sport.

Yes, Henry, I am in the midst of the real article, the "heathen Chinese," and yet I am not out of the world, I find. It is a country with hills and mountains, some places most beautiful. The other week we followed a river from its spring source in the pass in the mountains down into the plain. It was an all-day job, but how that stream grew and how

beautiful was the water as it descended over rocks, dashing here and there in snowy splendor, making all sorts of fancy colors in the sunshine, and thus hastening on to the sea! At noon I sat on a log by the side of a waterfall reading and thinking all by myself. My soul was enwrapped by the beauty about me, and I just felt that if the Father in heaven had not been revealed to me I

The Chinese till the soil more economically than we do. They are a rugged race; their heads show promise of fine development; they are mild and peaceable, and one need not feel afraid when among them, either by day or by night.

Of course, the ways of the Chinaman are different from ours. The average home is a dingy, smoky, dirty place, from our standards, but perhaps the



New Mission Party Going from Tien Tsin to Ping Ting Chou.

Located in the baggage car next to the engine. No heat. No windows. Truly third class.

surely should be a nature worshiper in this place. But how much better to see God's loving hand in the beauties of this earth! How beautiful must this land be when flowers are in bloom, the grass plots green, and mountainside and dale resplendent in nature's living colors!

Not only am I on the earth yet when in China—some people seem to talk as though they thought this country was off the earth—but I am among people, and countless millions of them. They have homes, such as they are; they have children, who laugh and cry just like American children; cats and dogs and mocking birds,—oh, these mocking birds! Were I coming direct home I should buy two in these quaint Chinese cages and take them home—one for you and one for me.

largest difference is that we take our "dirt" in other forms which we call clean. (I am not converted to the Chinaman's method yet, understand.) Their brick beds are warmed by fire in them—an economical way of keeping warm. They put on their quilted suits in the fall and do not take them off till spring. Though of course there is accumulated an indescribable odor, this custom keeps down the laundry bill and saves the clothing from being worn out on the washboard.

Their food does not consist of rats and such things, even if they do relish the root of the Chinese lily and like delicacies. With our party I tried a real Chinese feast the other day, at which thirty-two courses were served, and had



Standing by the Grave of B. F. Heckman.

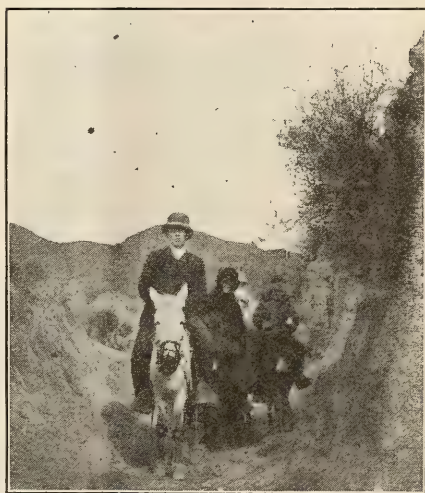
They had just closed a season of prayer. Beginning at left, Galen B. Royer, Mrs. Minnie Bright, Ernest Vaniman and wife, Cora Brubaker, Anna Blough, Mrs. Crumpacker, Minerva Metzger, Mrs. Rebecca Wampler, Dr. Wampler, Dr. Brubaker and Edith in front, F. H. Crumpacker and Frantz in front, Leland Brubaker, H. C. Early, Esther and Homer Bright.

a chance to sample until I was more than full, for want of appetite rather than a disposition to gorge myself. Each course consisted of a bowlful of some kind of Chinese food for six. With porcelain spoons and chopsticks we all dipped into the same bowl, the aim being that we should not eat more than one or two spoonfuls of each course. It was a real feast for the Chinese, both from a food standpoint and from the lack of relish with which we took to things; it was a feast (?) for several of us Americans who did not have "cultivated tastes."

In the midst of the purest heathen beliefs are our missions situated. It is hard to comprehend the locations. There is Liao Chou, three days from this station, and it is not possible to make the time shorter unless by special courier. Sisters Bright and Brubaker, with their children, remained at Liao Chou, the only white people in the city, while their husbands and the single sisters came north to a conference here, for two weeks. There are no telegraph nor telephone connections, no help closer than three days away and three

days to return. Yet when I gave those sisters good-bye the other morning, just before their husbands did likewise, a smile played around their mouths and I turned to hide my tears while thinking of their heroism.

The Lord has wrought wondrously in our work here. Ping Ting Chou is splendidly developed and has a member-

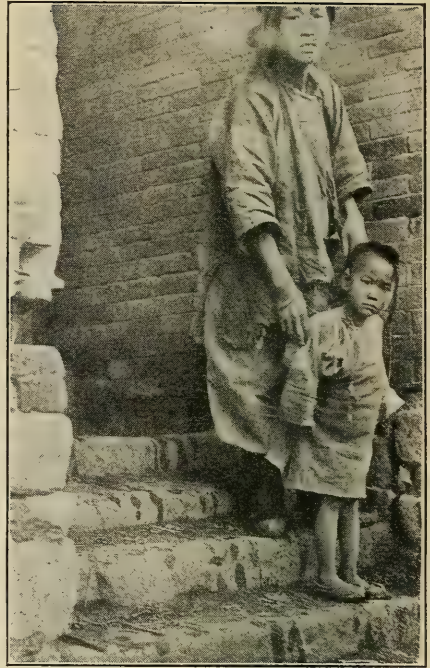


On the Road to Liao Chou.

Bro. Bright riding the white mule. Note how deeply the road cuts into the level earth.

ship of twenty-five natives. Liao Chou is not two years old, and yet there is a native church of seven members; a native school with some twenty-three students, and the larger number of them look as bright and promising as any group of children of that age in the States. I listened to Anna Hutchison as she taught them the Sunday-school lesson the other Sunday morning. I sat facing those twenty-three boys and watched their attention, heard her talk, ask questions, and saw their eyes sparkle as they answered. As I looked on, my mind went back to where I met Sister Anna first, as a teacher in Union Bridge College, in Maryland. I said to myself, "Sister Anna has found her life as Jesus promised we should." Had she remained in Maryland, splendid as her service was there, she would have saved her life to her relatives and many dear friends, and would have accomplished the average good done amidst the elbowing of listless, doless Christians, who make all too full the home base and want some one else to do their work, but would have lost her real opportunity of service. As it is she lost her life—shall I say her lower self of satisfaction with dear ones?—to find that better life of service amidst a people who appreciate the gospel message and are glad for this eleventh-hour opportunity of hearing it.

And what I say of Sister Anna I say



Poor Woman and Child.
Ill clad for a freezing day.

of all on the field. This is the field of Christian opportunity. I think of Elgin, for instance, as typical of the home base, with its many churches and often empty pews; with its large list of people whose names are on the church book, but who let years come and go and never speak a word for Christ. Many organizations with their denominational differences are maintained in all their "weak



J. Homer Bright Baptizing Chang Feng San, His Cook, Along with Five Other Men.

strength," with the discord even sometimes within each denominational fold. I contrast all that energy, spent within those narrow confines to so little purpose, apparently, with the broad opportunities in such a field as this, where each worker has as his portion hundreds of thousands, where denominational clashes are practically unknown, for the organizations are days apart, and I say to myself, "This is the place of Christian opportunity."

Then I look home again and I see every family in our land within easy access of the Bible, if it wants it. Here are the countless millions who do not know there is a Bible. Many have never seen a white face, and what an opportunity to take the Word to such ignorant ones! And then I look home again, and my heart swells with joy as I think of our blessed country of liberty, and with pride do we point to two centuries ago, when our fathers struggled for the independence we now enjoy. What issues were at stake for the world in those days! Little did those in the conflict realize that they were struggling for principles which, two centuries later, would become the example and inspiration of a nation over four thousand years old.

I cannot help but think of the noble feeling that stirred the breast of La Fayette when he threw his life and fortunes into our struggle for independence, and something akin to that stirs in my breast; for here again is the field of opportunity. And he who comes to this broad land enters upon a great service, giving his life for the establishment of freedom, purity, and Christianity as the church can bring them to this people. The silent witness of a century of Christian progress in this land, which has broken down the Chinese walls of seclusion and thrown this empire open to the world, the blood of martyrs whose voice cries from the ground, all speak

out in loudest terms to every Christian young man and woman in America, "This is a land of Christian opportunity."

If one dare judge from the temples that we have been permitted to visit in Shansi, idolatry is greatly neglected and rapidly declining. But there is nothing to take its place, save pure unbelief in anything. How strategic, then, is the opportunity for Christianity to occupy! Every missionary on the field, no matter what organization is his, feels that the chance to save China for Christ is now, when government, social and religious conditions are so opportune for giving the Message. I understand the missionaries here have forwarded a request for eleven workers for this field, to be sent out in 1914. That means opportunity for eleven to find their life on this field, and the Brotherhood to do their part in making it possible to go. Where is the one who will write to the office and say, "Here am I; send me, send me"?

I must add just one more thought, Henry, though I know my letter is long enough to weary you. So urgent is the need for effort here that not one of our missionaries has had a fair chance to master the language. Of course, every one of them is still studying, and all are doing well.

I must close. Next Monday Bro. Early and I start on the trip to India. It will take us a month at least. How I dislike the long days of travel, travel, so tedious and tasteless when they are prolonged as necessity compels! The only compensation is in the service that is appreciated thus far when we have found those whom we came to help and to serve. I am well. Many undeserved blessings fall to my lot on the journey, and by living day by day I am getting along splendidly. I often think of you.

Fraternally,

GALEN B. ROYER.

Ping Ting Hsien, Shansi, China, Nov. 28.

CHINA IN MINIATURE

Emma Horning

Part II.

BUT why have these walled cities in China? Why not have decorated show windows on the streets? Why live in such close courts? Why not live in country homes, using God's pure air and inspiring scenery? Why have such a nation of cripples, when God has made them strong? It is all because of heathen conditions, customs and habits. War between clans and tribes made it necessary that all cities have walls for protection. The name of Ping Ting Chou means "City of Sure Peace," and she has had peace for so many years that her wall is broken in many places and no attempt is being made to repair it. Thieves and robbers are so common that merchants do not display their valuable goods to tempt them to break in at night and steal.

The pawnshops of China contain much of her wealth; therefore they are barred and guarded, much like our prisons. For the same reason of protection their houses are packed close together. No one thinks of living in separate country homes. Woman must live in these courts because of immoral conditions and because of her lack of training. She is like a child, not knowing how to behave in public; or this, at least, is the general belief. Her feet must be bound, or she will not be respected but will be classed with the beggar women and slave girls. She cannot marry into a respectable home with natural feet, but the smaller her feet the more honorable a family she may enter.

Yes, poor cramped, crushed and broken womanhood of China! The hand that rears the children rules the

nation, so how can we really expect great things of China till her women are set at liberty in every true sense, body, mind and soul?

Where is their hope? Jesus says: "He sent Me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." We, as missionaries, are His ambassadors, so this is our message—a message of love and liberty. Our opium refuges help to break the fetters which bind them to the dreadful habit which robs them of mind and soul. They live with us a month during the cure and are taught the principles of the Gospel, especially the power of prayer, thereby enabling them to overcome their difficulties at all times. These make some of our best inquirers after they have received a taste of the love and power of God.

The schools unfold their dwarfed minds. The small children are as bright as any children, but their development practically ceases at such an early age, because of their cramped lives, making them often very timid and stupid. Here not only are their minds developed, but their feet also, for as soon as they go to school they are so much respected that they may unbind their feet and still hold their position in society. As soon as they become Christians they are also expected to unbind their feet. In fact, no girl is allowed to enter a government school unless she unbinds her feet. Thus in education is the curing of a nation of cripples. In the coast cities they are breaking away from this crude custom, but in the interior the

reform has scarcely begun, except at the mission stations.

The medical work gives a practical demonstration of our love to them. Homes open to us by this means that would not open otherwise. They usually want us to pray to our God to heal them, thus giving us a direct means of teaching them our wonderful message. In this way we have prayer in their homes the first time we enter.

Visiting in the homes with Bible pictures gives us a chance to tell the sweet story the first time we enter a home. When they visit us they never leave till we have shown them Bible charts and pictures, giving them the message. Whenever we go walking or riding we take tracts with us to give to those we meet, so every one will have a chance to know our work and mission of love. The men make extended tours through the cities and villages, giving tracts, selling Bibles and preaching on the streets every place they go.

On Sunday afternoon, after the women's Bible class, we sit around the table drinking tea. It is then so satisfying to hear them talk over their problems and see their minds unfolding. Thus we know the good seed is growing. They talk about unbinding their feet and of sending their girls to school. They discuss the difference between their poor, lazy, indifferent lives and our active lives of helpfulness.

Yes, a missionary has a great reward

every day in seeing the light break through these dark walls of ignorance and idolatry. At times we seem crushed by the dark walls, the great problems, the overwhelming difficulties, and the isolation from friends and congenial association; but in it we have that peace which passeth understanding; that joy that comes only by making others happy. If we had no other reward we would feel repaid by the growth of the light in their faces from heathen darkness to the wonderful light of the Gospel.

The hardest thing for us to endure is to wait God's own time and means of giving the light to these benighted people. We see the great need and know what the Gospel will do for them. We long to form a great company and march around the city as the children of Israel did, to blow the trumpet and shout the shout of victory, to see the walls fall and the city taken in a day. But this is not God's plan of victory for Ping Ting Chou or any other city of China. It will take years of work, years of waiting, and years of prayer. It will take thousands of dollars to build our homes, schools and hospitals. It will take the daily life-blood of many men and women. It may take the life of another Bro. Heckman. But the victory is sure. It is His own work and He will give the victory. "And this is the victory over the world, even our faith."

SOME NEWS FOR NOVEMBER

F. H. C.

FOR some time it has been the wish of the new government in China that there should be a change made in the names of a number of the cities of the republic. Names that heretofore ended in "Chou" or "Chow" have now been changed so that they will uniform-

ly end in "Hsien." So the town of Liao Chou will be known from now henceforth as Liao Hsien. The town of Ping Ting Chou will be known as Ping Ting Hsien. This is true of all China. It need not be said that this change is very

hard to become accustomed to, but we will gradually come to it.

November has been a busy month with us, made so by the visit of our brethren, representatives of the Board, and the coming of the new missionaries—all of which has been very pleasant. We were and still are only too sorry to see the brethren leave us so soon. They spent only five weeks on Chinese soil, including traveling in and out from our stations to the coast. I think I can voice the sentiment of our entire mission when I say the visit was too short for them to get anything like an idea of the needs of China, let alone saying they have become familiar with mission methods and problems. We are not complaining, but I think the Board will find that these brethren cannot serve the home church as they could, had they stayed on the field at least six months. Our own field was hurriedly seen in part, and we missionaries were helped wonderfully by their brief stay. Some problems were discussed that really will be helpful to us in the future. So we can only say that we are so glad for their coming, and can pray that, though the stay was too short, they can be wonderfully used of God on the home base. May God protect and bless them all the way and when they return.

In the political field China seems to be finding herself. Yuan, the president, has fallen out with his country's parliament, and so he has dissolved the parliament and has asked that a parliament with fewer members be formed. The enemies of Yuan are thoroughly aroused over this, and one can scarcely tell what will be the outcome. When the new government came into power an edict was issued that all officials of any standing should be natives of the place where they held office. Lately the president has revised this, and now these officials can not hold office in their native province.

There has been a good bit of trouble in the Peking University. So the managers are planning to move their center of work to Tientsin, where they think the affairs will run more smoothly. They have not yet erected buildings to any extent, for the effort at having a university has been in the nature of an experiment. The educators are hoping for better days for the university.

In the Honan Province the bandits have made a start, and at a late writing were holding several foreigners in hiding for a ransom. The government is making every effort to release the foreigners and to punish the bandits.

The athletic meet in Peking a few days ago was a great success, for the Chinese carried off the prizes from the American and other foreign soldiers who entered the contest. These Chinese athletes were from the Ching Hwa College, just outside Peking. This college is built and controlled with funds that the United States Government returned to China. It is known as the Boxer indemnity money. The athletes were coached by an American, and it speaks well for the Chinese boys, for some of the records made are not at all bad.

Recently there was published an edict that is leading toward compulsory education. The boys are to be in school at least eight years. We who are on the field hope that such a law may quickly be enforced. If so it will help to realize the wish of the minister of education, that all child marriages be forbidden.

Confucianists are working very hard to get Confucianism established as the state religion. The people at Peking are inclined to allow the ethics of Confucius to be a guide in law making and ruling the country, but so far are not persuaded to proclaim it the state religion.

The constitution committee is having a difficult time in getting a quorum together, so the president has called on

the provincial governments to send two representatives to Peking from each province, who shall act as a constitution committee to complete the work of the old committee. This committee's findings will be adopted later by the assembly.

Our brethren and sisters from Liao Hsien, who were at the conference with us at Ping Ting, at the call of the representatives of the Board, had an unusually difficult time in going home. The day they started it was snowing and this continued nearly all day. It made the roads rather slippery. Travel was slow and they came to the inn late in the evening. During the night Sisters Cripe and Hutchison inhaled too much gas from the Chinese fire and were very sick for a while. Then, on the second day, they were not feeling well, and this was the time to go over the hardest part of the road. The Lord gave strength, and late in the day they reached the end of the second stage. A cold, restless night, and they were off for the last day's pull over the mountains. While walking ahead of the packs, the four

foreigners left the main road and, as we say, "got lost from the pack." About two o'clock they came up to the inn at the half-way place. The ladies were nearly exhausted, but after a rest on a warm kang (a Chinese brick bed), they started on. Sister Cripe had sprained her ankle somewhere on the trip, and riding was painful, so she was compelled to walk a good part of the remaining distance, which was in a river bed, about twelve miles long. Late in the night all came safely home. God brought them through safely. This trip is not an easy one under the most favorable conditions, but with so many mishaps it becomes a very tiresome journey.

Our schoolboys are in their new building, and there are few groups of children that are happier than they. May the Lord use the place to His glory and help many, many boys to become useful men!

Our China workers would like to say "Merry Christmas" to all, but we are too late, so we will say "Happy year all the year of 1914!"

Ping Ting Hsien, Shansi, China, Dec. 5.



The China Boys' School at Ping Ting Chou.

This school is the one for which many churches in the Brotherhood raised an offering on September 28, in response to our appeal. The building is now occupied. We called for \$5,000. Up to January 1, 1914, \$5,018.26 had been received. The Lord truly assists us in answering our prayers.

THE RINGING BELLS

Winnie E. Cripe

IN some of our city hospitals a bell is rung each time an ambulance case arrives. Listen! There is a bell ringing at this moment. *One bell*—an emergency case. But this bell has a distant sound—it is ringing in China. A man has fallen from a tree; there he lies, mangled and suffering. Why does not some one hear his groans? Where is the needed help, the physician, the ambulance? Ah! We are in China now; there is no physician here. Many look at him and pass on, leaving him to die. They do not know what to do and they do not care. The knowledge and the sympathy are in another land.

Clang! The bell rings once more, but in our own city. Ten minutes pass by; the man has been carefully carried into our city hospital. An anæsthetic is given, the X-ray is used, and the patient wakes to find a limb gone, but his life is saved and there is prospect of a speedy re-

covery. Why the difference in these two cases? The last bell rang in a Christian land; the first in a foreign country, and nearly all the physicians are here.

But hark! *Two bells* are ringing—a surgical call. Yes, a hurried operation to save a life! But the operation will not be performed, the life will not be saved. That summons came from Siam, and there is no medical missionary at hand. What is the answer to the two bells? "Enough to do at home."

Three bells—how they startle! A medical case. Yes, a child in convulsions, but do not hurry. The sound of the three bells comes from Africa. A witch doctor prescribes for her; a red-hot probe is pressed through the top of her head to let the demons out. Well, they are gone, but the soul went with them. The child is at last free from suffering.

THE CHRISTIAN'S RELATION TO FOREIGN MISSIONS

David M. Adams

EVERY Christian must, in some manner, be identified with the foreign missionary work of the church to which he or she belongs. This is necessary because of the Christ-life which the Christian is supposed to live. Christ was the very embodiment of the world-wide missionary spirit. He "will have *all* men to be saved, and to come to the knowledge of the truth." To be a Christian is to be Christlike. To be Christlike is to want "*all* men to be

saved, and to come to the knowledge of the truth." The Christian, having received the spirit of Christ, will want to express it. This he can do effectively by being interested in foreign missions. The highest expression of the spirit of Jesus Christ is found in foreign mission work.

Paul, writing to the Galatians, said: "Christ liveth in me." Doubtless it was Christ in Paul Who made of him the greatest missionary the world has ever

known. Indeed, it can hardly be thought possible that Christ should be in a person and yet that person have no interest in the evangelization of the world. Christ in a person constrains that person to do for the heathen world that which he or she is in a position to do. If Christ is in me, I will give expression to the fact in some manner. If I am called by God to go as a missionary, I will go. If I have not been called upon to serve my Lord in that capacity, I am, by virtue of the Christ life which I profess to live, required to help, to the full extent of my ability, others who have received, and responded to, such a call. I must give some outward, tangible expression of the Christ in me, Who "will have all men to be saved."

Again, the Christian, in order to maintain his Christianity, must do what his Lord commands. The Lord commands the Gospel to be preached to all nations. Therefore, the Christian must do his part in having the Gospel preached to

all nations—must be interested in foreign missions. No Christian can with impunity ignore the declaration of the ascending Lord, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." Every Christian is a member of a world-wide league of sympathy through which the Son of God expresses His love and compassion for a lost world.

The Spirit-filled Christian does not claim Christ as private property. His love for humanity knows no national bounds. His interest in the salvation of his fellow-creatures is not limited by geographical lines. Christ to him is the propitiation not only for *his* sins, "but for the sins of the whole world." Realizing the significance of the declaration, "God so loved the world, that He gave His only begotten Son," he is ready to make any sacrifice for foreign mission work.

Cerro Gordo, Ill.

GOD'S CALL FOR VOLUNTEERS

Pearl Grosh

WANTED—Volunteers for God's service. This call has come ringing down through the ages. Ever since man's earliest existence there has been something for him to do. When God knew that men were sinners, there came the cry, "Who will volunteer to save these people?" Back came the answer from God's own Son, "Here I am, send Me."

But still God wanted volunteers from man. When "every imagination of man's heart was only evil continually," God called for some one to do His will. Noah and his family responded, and we see the blessing which they received. God spoke to them face to face and

made a covenant with them, which even now is not broken.

But not long after this God wanted a volunteer and He called Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Abraham obeyed, and ever afterward we hear him called "Abraham the Faithful."

Then from a burning bush came God's call for a volunteer. How sacred that place must have seemed to Moses, as he looked back upon it in later years! For in the Desert of Midian was where Moses heard and obeyed God's call.

And still God called for volunteers

and received obedience from the judge, Samuel, from the giant, Samson, from the king, David, from the prophet, Elijah, and even from the little maid who served Naaman's wife.

But the greatest response came from our Savior, Who volunteered to give His life a sacrifice for many. He left His home in glory, came to earth in the form of sinful man, and offered His life that we might live. Can we conceive of such a sacrifice? "Father, I would that this cup might pass from Me: nevertheless, not My will, but Thine be done." Brother, can we say as much? Sister, are we ready for such a sacrifice?

Christ Himself says, "The harvest truly is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest." Who shall these laborers be? Who, but we ourselves? Some have responded to the call, but thousands have not. The call comes to us as it did to Paul, "Come over and help us." Will we not answer this call, as others have done?

When the call came from India, God found a Wilbur Stover ready to go. When the cry echoed from China, God heard a reply from F. H. Crumpacker. When God called from Sweden, he found J. F. Graybill prepared for service. As soon as the call sounded from Denmark, back came the reply from A. F. Wine, "Here am I, send me." Now the call comes from Palestine, and God has put it into the heart of Bro. Eisenbise to answer this one. But there is still one call unheeded—the call for some one to work in South America, our sister nation. Oh, may the time soon come when some one will respond to this call!

But some may say, "Is there no work

at home?" God is continually calling for volunteers here. How much greater service is it possible for us to do than as superintendent or teacher in Sunday-school, or, perchance, president of Christian Workers' Meeting, or as a minister of the Gospel? But does God ask that we serve in one of these places, or is there other work? Might not our place be in Sunday-school and church each Sunday, helping others by our presence alone? Or might not our hearts be lifted to God in prayer for those who are in the thickest of the fight? Remember, Christ says, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Who shall say there is no work at home? Was there no work for our dearly beloved brother, I. D. Parker? How keenly his loss was felt when he was with us no more to cheer and help us on our way! The Brotherhood, too, sustained a great loss in the death of Bro. James Quinter, who was taken to glory while talking to his God. There are even some in our own home churches whom we miss when not in their accustomed places. They are ready to serve their God in any way possible, even if only by the powerful medium of prayer.

But now the question comes, "Does God call me?" Does He? This is a personal question, and each must answer it for himself. I know that Christ says, "Go YE therefore and teach all nations." And why should we not? If a Christian life means so much to us, why not tell others? Are we not saved to serve? Oh, I pray that each one of us, as we hear God's call, will say, "Here am I, send me," so that others may know that we too, are answering God's call for volunteers.

TO THE MEMBERS OF THE "BIBLE MEMORY LEAGUE"

S. N. McCann

Dear Fellow Workers:

May the new year inspire you to get a host of recruits to this noble work. I can say that my work on this line has been a constant source of inspiration and blessing to me in the past year. I now start the new year, expecting to get two verses each day. I give a few extracts concerning the work of memorizing that should inspire each of us to greater effort. "Memory does little for us because we give memory so little to do.

. . . . Not so in the early days. . . . Memory was cultivated, cherished, trusted, honored. Of Alexander and of Cæsar it was said that they knew all their soldiers by name; the story, at any rate, proves that they thought such ability no disgrace to them. There were educated men in Athens who knew the whole 'Iliad' and 'Odyssey' by heart and could recite them straight on from any point where they were asked to begin.

"And such power is not entirely wanting in recent times. Macaulay could repeat, at fifty, long poems which he had never glanced at since he read them the first and only time at fifteen. And Scaliger, that modern wonder of learning and scholarship, committed the whole of Homer to memory in twelve days, and all the extant Greek poets in three months."—From "Great Poets and Their Theology," by Dr. A. H. Strong, D. D., LL. D., p. 29f.

"F. W. Robertson, that greatest and most eloquent of preachers, memorized the New Testament. His biographer says of him: 'It was his habit, when dressing in the morning, to commit to memory daily a certain number of verses of the New Testament. In this way, before leaving the university, he had gone twice over the English version and once and a half through the Greek. . . . He said, long afterwards, to a friend, that, owing to this practice, no sooner was any Christian doctrine or duty mentioned in conversation, or suggested to him by what he was writing, than all the passages bearing on the point seemed to array themselves in order before him.'"—"Pastoral Theology," J. H. Hoppin, p. 168f.

Dr. Byron W. King, of Pittsburgh, is a living witness of the power of a cultivated memory. He recites without effort many of the plays of Shakespeare, knows more than half of the Bible, and hundreds of splendid poems. Ex-President Roosevelt owes much of his greatness to a well-trained memory. Now is the time, day by day, to cultivate this most precious of God's gifts to us. A verse of Scripture each day committed and meditated upon means much more than pages of careless reading. Begin now and be a blessing to yourself and to the world.

If God has accepted my service then my life is charmed till my work is done, and tho I pass thru many dangers unscathed while working the work given me to do, when this is finished, some simple thing will give me my quietus. Death is a glorious event to anyone going to Jesus.—Livingstone.

EDITORIALS

Many of our Sunday-schools, at some time or other, consider the question of supporting a missionary on the foreign field. Some decide to do this, and some feel their weakness to such an extent that they drop the question without giving it a trial. English River Sunday-school, Iowa, a few years ago decided to support Sister Alice K. Ebey in India. This school not only supports her in full, but during January sent us a check for \$14 more than was necessary, to go for another cause. Usually we can raise amounts that are large, for the Lord's work, where all enter into the spirit and give regularly at stated intervals during the whole year. How many more could do as well as English River?

A brother is desirous of donating bound volumes of the VISITOR, from the beginning, to Bethany Bible School. He still lacks the issues of June and July, 1902, and July, 1904. If there is anyone in the Brotherhood who has these numbers and would be willing to part with them for the sake of furnishing one of our schools a complete set, we shall be very glad to receive the issues. The brother would pay a fair price for the same. And while mentioning this, dare we suggest that the other schools also would appreciate bound volumes of the magazine? The Brethren Publishing House is equipped to handle this work very nicely.

Bro. C. D. Hylton, of Troutville, Va., has been chosen by the General Mission Board to act as traveling secretary in the State of Virginia. He is now in

the work, soliciting endowment funds and money for missions. The Board desires that the fullest confidence be accorded him by our brethren. It is likely that in the near future we will have several more representatives in the field. Announcement will be made of this at a later time.

In correspondence with a good brother, recently, we were reminded with double force that soon there will be required hospitals for both India and China. There are those in our church who have much means, who are desirous of doing some noble work for the Lord with a portion of their substance. A fitting memorial could be erected by them in the form of a hospital, in either of our foreign fields, that would relieve pain, both of body and spirit, and be the means of leading many into the kingdom.

The Seventh Quadrennial Convention of the Student Volunteer Movement of the United States and Canada was held in Kansas City, from Dec. 31 to Jan. 4. Fully 5,000 students and representatives of college faculties, as well as many missionaries on furlough, were there. East met West, for a large number of Chinese and Japanese students were seated by the side of those of our own lands. Four races were present—Caucasian, Ethiopian, Indian and Mongolian. The majority of foreign mission boards of our country and Canada were represented. Speakers were drawn from five continents. Some of the foremost men of missionary affairs of the world were among these speakers.

The purpose of this great gathering was to bring together representative students and missionary leaders, and unitedly to consider the problem of the non-Christian world which confronts the church of Jesus Christ; to gain inspiration and vision and to enter into a deeper consecration with respect to the stupendous task which is before the students of our country and Canada. This purpose was made prominent throughout the entire conference.



The purpose of the Student Volunteer Movement is to assist the various denominational boards in their efforts to find workers to man their fields. As a movement no workers are sent out. Their function is to lend the inspiration and incentive in an intelligent way to students everywhere, presenting the claims which Jesus Christ has upon them. More than 5,000 students, who have been members of the Volunteer Movement, are now seeing service all over the world, and are at the forefront in every battle. Hence the purpose is to help every denomination, with like sincerity and intent, that has student bodies within its ranks.



This convention at Kansas City was probably the largest attended of any of the conferences thus far held. To get an adequate conception of the number of students there, we must consider that upwards of 800 universities and colleges were represented. The delegates came from every State of our Union and every province of Canada. Throughout the convention only one spirit was manifest, the spirit to hear and consider successes, efforts, needs and opportunities of the mission fields.



The conference was serious business. For months the various colleges had been arranging for the convention. Not

all could go. Meetings had been held in possibly nearly all of the colleges. Most of the students were there as representatives of the whole student body of their institutions. Subscription papers had been passed about in most cases. Then a portion of the expenses, at least, were pledged and delegates selected. Hence the delegate body was the result of great care in selection and much effort and prayer. This choice also insured a wide-awake delegate body. Being thus representatives of their schools, notebooks were in evidence on every hand and the addresses of the meeting only began to have their enduring effect when given in the convention hall.



Everything tended towards a deep, spiritual atmosphere. Most of the singing was congregational. There was much secret, silent prayer. At such times it seemed the Spirit appeared to us. Then, too, there was no entering or leaving while speakers were on their feet. Meetings began promptly and closed promptly. Everyone knew what to expect. When the hour for opening came the doors were closed. With no entering or leaving, the confusion was reduced to the minimum. The simple gospel story was the theme of the convention. Jesus was enthroned from the beginning. The points on which all Christian people agree were emphasized, but nothing contrary to the spirit of any was spoken. All were gathered for one supreme purpose, and nothing was allowed to be done that would in any wise detract from the central idea.



What can be the influence of such a convention as this? Many young people made definite decision at this meeting, to serve God wherever He would call. And God is calling many to heathen shores. As these students return to

their various institutions, reports will be made and missionary enthusiasm and interest will be developed. The North American student world will receive a vision of the world's needs, her pleadings and the unrivaled opportunities for life investment that they otherwise would not have gained. The convention will send many to the firing line and will more thoroughly establish missionary principles among those who man the home base.

The influence will be felt in our own Brethren schools and Brotherhood. All but three colleges had representatives there. Several faculty members were present. Four of our missionaries on furlough were among the number. A meeting of our own members was held, and addresses of the highest order were made. Our representatives have carried home with them the spirit of this great meeting, and already we hear that interest is being quickened in some of our schools. And whatever will quicken our interest in world evangelization and call forth workers into the mighty harvest is worthy of emulation and praise. Let us pray more for our student body of the Church of the Brethren, for from them must come our volunteers for service at home and abroad.

In this connection permit us to say that the March issue of the *MISSIONARY VISITOR* will be a Student Volunteer number. We earnestly desire that every reader may receive this issue.

We beg to call the attention of our readers to the advertisement that appears on the last cover page of this issue. Bro. Royer's book, "Thirty-three Years of Missions," should be in the home of every member of our church. It is alike a book of inspiration and ready reference. The first edi-

tion is now almost exhausted and another is going through the press. We trust that agents may secure a copy of this book and make an effective canvass of their territory during the remaining winter months.

It is with deep sorrow that we announce the early return to this country of Brother and Sister Heisey from India. Bro. Heisey's health has not been good since he went out to the field, and it has seemed the best thing under the circumstances that they return to America. In the face of the great need of our India field this comes as a blow. May it be the cause of definite decision on the part of some earnest worker to go forth to fill the place made vacant by their return.

We cannot help rejoicing over the fact that Bro. D. J. Lichty, who had been so sick in the hospital at Bombay, India, writes regarding his health: "I have been putting on flesh at the rate of more than a pound a day, and I have a ruddier color than I have had since first landing in India." This seems the cause for greater gratitude when we remember that the doctor in India strongly advised his return to America as soon as possible. Instead, he went to Nasik, where he has so far recovered that likely before these lines reach our readers he will be at his station, busy and happy. Prayers avail when medical skill seems powerless and beggarly.

On another page will be found an appreciation of Sister Mary N. Quinter, of India. Sister Quinter has been one of our most faithful workers in India, and now is called to a holier service. She had expressed a desire to serve in India for the remainder of her life and to be laid to rest on India's shores. Her wish is gratified. Her going home only

intensifies the imperative call for workers as expressed in the January issue of the VISITOR. Some one must take up the mantle now laid down. Where one single sister was needed before, two now will be necessary. Who is to go forth to serve in her stead?

We are in receipt of a copy of the first issue of the paper, *Evangelii Budbärare*, published at Malmö, Sweden, by Bro. J. F. Graybill. While we are unfortunate in that we cannot read the paper, yet it was not published for our enjoyment. Bro. Graybill has long felt the need of a medium of expression to our Swedish Brethren, and we are delighted with the appearance of this first issue.

Brothering the Boy.

So much has been said and written on the "boy question" that the average reader is almost flooded with literature on the subject. Much that has been written is really helpful, and yet we can rarely find a volume that treats the subject in a comprehensive way, such as would give the reader an intelligent statement of boy life. The little volume, "Brothering the Boy," takes up the question from a new point of view. Its purpose is not to displace the parent, but to introduce a new factor in the way of being brother to the boy. It recognizes the fact that organized machinery has a place in the proper guidance of boy life, but throughout it makes an appeal for the supremacy of personality over all organized machinery. It gives the leading characteristics of boy life and states certain principles and processes which must be used in boys' work. It describes various types of organizations, but its chief concern is that the boy may be personally brothered. "Brothering the Boy," by Edward Raffety. Published by the Griffith & Rowland Press, Philadelphia, Pa. Price, 75 cents, net, postpaid.

"Let Us Have Peace"

To the Honorable Woodrow Wilson,
President of the United States of America,
Washington, D. C.

The National Peace Committee of the "Church of the Brethren" do hereby give personal expression of their approval of the constant and persistent pursuit of peaceable methods in the policy of the Honorable Woodrow Wilson, President of the United States of America, respecting the troubles now existing in the Republic of Mexico.

It is Our Prayer, that He who has promised to give to all liberally, may bestow all needed wisdom and guidance to President Wilson and his advisors through the embarrassing situation, and that the dignified and honorable treatment may result in good to the neighboring and troubled country, as well as to the credit of our own country and to the promotion and progress of the cause of international arbitration and universal peace.

NATIONAL PEACE COMMITTEE
OF THE
"CHURCH OF THE BRETHREN"

J. KURTZ MILLER, New York City
W. J. SWIGART, Pennsylvania
DANIEL HAYS, Virginia

DECEMBER 25, 1913.

In the Name of the Prince of Peace.



The Little Missionary

THE OTHER SIDE OF THE WORLD.

A dear little girl with a curly head
Was tired of play and ready for bed;
But before she could nestle down to rest,
She wanted to see the sun set in the west.

"Oh, mama, the sun is all gone!" said she;
"It's been shining all day for you and for me.

And now does it shine on the other side?
Does it go to Japan when it seems to hide?

"When it shines do the children there feel glad?

Do they know it's the very same sun I had?
I've wished and I've wished I could look and see

If the girls over there are just like me.

"Are China and Africa where it goes?
Then it shines upon heathen girls, I s'pose.
Why are they heathen? And why do you say

I must give my pennies? And why must I pray?"

"My dear little girl," the mother replied,
"The children who live on the other side
Have the same bright sun that we have had,
And when they see it they laugh and are glad.

"And in many ways they are much like you;

But I'll tell you this because it is true—
While the children there have the same bright sun,
And watch it go down when the day is done,

"They have not the Light that comes from heaven,

The Light to God's own followers given;
And that is the reason you give and pray
For the girls and the boys so far away."

—L. A. S., in *Children's Missionary Friend*.



"SCROUGED UP CLOSE."

THE comfort that often comes from contact, even wordless, with one's own human kind, is touchingly illustrated in a little story told by a Western publisher:

The boy in the car sat cuddled so close to the woman in gray that everybody thought he belonged to her. So when he unconsciously dug his muddy shoes into the broadcloth skirt of his left-hand neighbor, she leaned over, and said: "Pardon me, madam; will you kindly make your little boy square himself around? He is soiling my skirt with his muddy shoes."

The woman in gray blushed a little, and nudged the boy away.

"My boy?" she said. "He isn't mine!"

The boy squirmed uneasily. He was such a little fellow that he could not begin to touch his feet to the floor, so he stuck them out straight in front of him like pegs to hang things on, and looked at them deprecatingly.

"I'm sorry I got your dress dirty," he said to the woman on his left; "I hope it will brush off."

The timidity in his voice took a short cut to the woman's heart, and she smiled upon him kindly.

"Oh, it doesn't matter!" she said. Then, as his eyes were still fastened on her, she added, "Going up-town alone?"

"Yes, ma'am," he said. "I always go alone; there isn't anybody to go with me. Father's dead, and mother's dead. I live with Aunt Clara over in Belmar. But she says Aunt Anna ought to help do something for me, so once or twice a week, when she gets tired out and wants to go some place to get rested up, she packs me off over here to stay with Aunt Anna. I'm going up there now. Sometimes I don't find Aunt Anna at



Bro. I. S. Long's Children.

Esther has a small leopard, caught in the Dangs and brought out by Bro. Kaylor's boys. Albert has a tame white rabbit.

home, but I hope she will be at home today, because it looks like it is going to rain, and I don't like to hang around in the streets in the rain."

The woman felt something move inside her throat. "You are a very little boy," she said rather unsteadily, "to be knocked about in this way."

"Oh, I don't mind!" he replied. "I never get lost. But I get lonesome sometimes on these long trips, and when I see anybody I think I'd like to belong to, I scrouge up close to her, so I can

make believe that I really am her little boy. This morning I was playing that I belonged to that lady on the other side of me, when I got so int'rested that I forgot all about my feet. That is why I got your dress dirty."

The woman put her arms around the tiny lad, and "scrouged" him up so close that she hurt him, and every other woman who had overheard his artless confidence looked as if she would let him wipe his shoes on her best dress.—*The Continent.*

FINANCIAL REPORT.

(Continued from Page 80.)

Maryland—\$24.56.

Western District, Sunday-school.	12 00
Maple Grove,	
Eastern District, Congregation.	5 00
Denton,	
Sunday-school.	6 31
Grossnickle,	
Individual.	1 25
W. H. Swam,	

Nebraska—\$18.79.

Congregations.	
Alvo, \$5.75; Afton, \$5,	10 75
Sunday-school.	
Bethel,	5 57
Individual.	
Esther Forney,	2 47

Kansas—\$13.08.

Northwestern District, Congregation.	
Maple Grove,	2 08
Southwestern District, Sunday-schools.	
Larned, \$5; Larned City, \$1.55,	6 55
Northeastern District, Sunday-schools.	
Ozawkie, \$2.85; Olathe, \$1.60,	4 45

Michigan—\$12.84.

Sunday-schools.

Woodland, \$10; Beaverton, \$1.84;	
Vestaburg, \$1,	\$ 12 84

California—\$8.99.

Northern District, Sunday-school.	
Chico,	1 75
Southern District, Sunday-school.	
Covina,	5 24
Hemet Sunday-school and Christian Workers,	2 00

Idaho—\$5.00.

Congregation.	
Nezperce,	5 00

Minnesota—\$3.50.

Sunday-school.	
Lewiston,	3 50

Oklahoma—\$2.25.

Sunday-school.	
Guthrie,	2 25

Missouri—\$2.00.

Middle District, Sunday-school.	
Deepwater,	2 00
Total for the month,	\$ 353 72
Previously received,	551 24

For the year so far,\$ 904 96

Financial Report

CORRECTIONS.

In the December Visitor the amount credited to Montgomery Sunday-school, Western Pennsylvania, should have been \$3.43 instead of \$2.43.

FINANCIAL REPORT.

During the month of December the General Mission Board sent out 79,683 pages of tracts.

The General Mission Board acknowledges with pleasure the receipts of the following donations for the month of December:

WORLD-WIDE.

Illinois—\$508.34.

Northern District, Congregations.
Mt. Morris, \$21.50; Shannon, \$58.65;
Milledgeville, \$17.92; Naperville,
\$8.60; Pine Creek, \$8.28; Lanark,
\$104.25,\$ 219 20
Individuals.

Sam'l and Lizzie Studebaker, \$200;
Sarah C. Faringer, 40 cents; Reuben
J. Faringer, 40 cents; Belle Whitmer,
\$1; Wm. Wingerd, \$12; Jennie Harley,
\$1.20; Elias Weigle, \$5; David W.
Barkman, \$2; Wm. H. Lampin, \$5;
John M. Lutz, \$1; Wm. R. Thomas,
\$4; A. L. Moats, \$1.20; Philip H.
Graybill, \$1.20; Susan Kessler, 35
cents; Mrs. Minnie Brunson, 35 cents;
P. R. Keltner (marriage notice), 50
cents, 235 60
Southern District, Congregations.

Girard, \$14.86; Macoupin Creek,
\$8; Cerro Gordo, \$9.63, 32 54
Individuals.

Hannah M. Wirt, \$5; James Wirt,
\$5; Benjamin Bowman, \$2.50; Eliza-
beth Henricks, \$5; Bro. Henry and
Sister Bettie Kindig, \$2; O. B. Red-
enbo, \$1; D. J. Blickenstaff (marriage
notice), 50 cents, 21 00

Maryland—\$160.89.

Middle District, Congregations.
Pleasant View, \$36.90; Beaver
Creek, \$11.15; Broadfording, \$27.43, .
Individuals, 75 48

B. F. Foltz of Beaver Creek Cong.,
\$5; Mary L. Stouffer, \$2.50; Barbara
E. Stouffer, \$2.50, 10 00
Eastern District, Congregations.

Pipe Creek, \$20; Woodberry, \$11;
Denton, \$30.08, 61 08
Sunday-school.

Union Bridge-Pipe Creek Congre-
gation, 2 40
Individuals.

Harry C. Hull, 93 cents; David M.
Young, \$1; Individual, Mt. Airy, \$10,
Pennsylvania—\$442.49.

Western District, Congregations.
Jacobs Creek, \$10.35; Shade Creek,
\$25; Georges Creek, \$5; Manor, \$6, ..
Individuals, 46 35

Harriet Reed, \$10; Mrs. Anna Gar-
ber, \$1; Sarah A. Johnson, \$1; Sam'l C.
Johnson, \$50; Joel Gnagey, \$3; Her-
man Rummel, \$5; W. H. Koontz, \$5;
W. M. Howe (marriage notices), \$1;
Middle District, Individuals, 76 00

Susannah Rowzer, \$1.05; Annie E.
Miller, \$5; Marietta Brown, \$3, 9 05
Eastern District, Congregations.

West Green Tree, \$9.53; Indian
Creek, \$45.12; Mingo, \$5; Pleasant
Hill, \$20, 79 65
Individuals.

I. H. Bucher, \$25; J. R. Erb, \$5.50;
Isabella F. Price, \$10; Henry Bollin-
ger, \$2; Sam'l H. Hertzler, \$20; A. M.

Kuhns, \$3; Abram Fackler, \$5; S.
Frances Harner, \$1.20; Mrs. Sallie
Wingerd, \$3,\$ 74 70
Southern District, Congregations.
Conewago, \$35.99; York, \$14.30, ... 50 29
Sunday-school.
Walgamood, 2 00
Individuals.

D. E. Brown, \$10; Ellen S. Strauser,
\$1; Mary C. G. Sprenkel, \$50; J. J.
Oiler, \$30; Harriet A. Balsbaugh,
\$1.20; G. W. Harlacher, \$1.50; Jacob
Beeler, \$2; John H. Smith, \$2; C. W.
Reichard, \$3; Helen Price, \$1.25; H.
C. Price, \$2.50, 104 45

Indiana—\$311.31.

Northern District, Congregations.
Pine Creek, \$7.80; Second South
Bend, \$9; Yellow Creek, \$7.41; Baugo,
\$10.02; Nappanee, \$36.60; North Lib-
erty, \$7.56, 78 39
Individuals.

John S. Kauffman, 50 cents; Sam'l
E. Good, \$1; F. D. F. Sheneman, \$2;
Daniel Whitmer, \$2; Daniel B. Hart-
man, \$2; Enos W. Bowers, \$1; Harmon
Hoover, \$1; Isaac L. Berkey, \$1; Dan-
iel Harley, \$2.30; Mary E. Early, \$5;
Thomas Cripe, \$25; Lizzie Marsh—
Union Congregation, \$1; Mrs. Judy
Plummer, \$1; Andrew M. Ruple (mar-
riage notice), 50 cents; J. P. Hoffman
(marriage notice), 50 cents, 45 80
Middle District, Congregations.

Loon Creek, \$25; North House.
Santa Fe, \$13.40; Flora, \$40.62, 79 02
Sunday-schools.

Burnetts Creek, \$7.77; Spring Creek,
\$4, 11 77
Individuals.

John H. Cupp, \$1; Elizabeth Jones,
50 cents; J. A. Smeltzer (marriage
notice), 50 cents; Elizabeth S. Metz-
ger, \$1; Daniel Karn, \$2.50; Andrew
Fouts, \$1; G. W. Butterbaugh, \$1;
Wm. M. Eikenberry, \$5; Lucinda
Humbar, \$2.50; James K. Cline, \$6;
Jacob Jones, 50 cents; Joseph W.
Smith, \$1; Mrs. Absalom Miller, \$1;
"K. K.," \$10, 33 50
Southern District, Congregations.

Nettle Creek, \$32.50; Noblesville,
\$5.15, 37 65
Individuals.

Jeremiah Barnhart (marriage no-
tice), 50 cents; Austin Himes, \$15;
Susan Metzger, \$1; Levi S. Dilling,
\$1; Amanda Widows, \$1; Mrs. Josiah
Brower, 18 cents; Jeremiah Latshaw,
\$1; "An Old Shut-in," 50 cents; H. J.
Shallenberger, \$5, 25 18

Virginia—\$307.80.

Northern District, Congregations.
Mill Creek, \$15; Cooks Creek,
\$19.50; Greenmount, \$33.87, 68 37
Individuals.

David M. Wampler, \$2; Susannah
Flory, 50 cents; Madison Kline, 50
cents; Hugh R. Mowry, \$2; Maggie
Early, \$1; L. S. Miller, 50 cents;
Felix Stultz, \$1; Benjamin Cline, 50
cents; J. H. Diehl, \$1; J. G. Kline, \$1;
John H. Kline, \$; B. W. Neff, \$5; J.
N. Smith, \$1; D. S. Neff, \$1.50; Sara
A. Knicely, 25 cents, 22 75
Southern District, Congregations.

Germantown, \$11.56; Beaver Creek,
\$4.83; Topeco, \$4.60, 20 99
Eastern District, Congregation.

Mountain Grove, Chapel, 2 30

Individual.			E. West, \$5; Daniel W. Hendricks, \$25; Ira S. Miller, \$1; Tillie B. Miller, \$1; Lois M. Miller, \$1; Paul Miller, \$1; Ruth Miller, \$1.	43 00
D. M. Glick (marriage notice), ...\$	50		Southern District, Congregations.	
First District, Congregations.			Fair View, \$7.04; South Keokuk, \$13.36.	20 40
Pleasant Hill, \$9.64; Burks Fork, \$2.37; Bethel, \$14.	26 01		Individuals.	
Individuals.			Mrs. H. Kurtz, \$5; W. G. Caskey, \$1.20.	6 20
S. C. Painter, 50 cents; W. H. Lin-tecum, \$1; J. B. Dillon, \$2.	3 50		California—\$124.74.	
Second District, Congregations.			Northern District, Congregations.	
Middle River, \$10.95; Valley Bethel, \$7.84; Cedar Grove-Flat Rock, \$15.98; Bridgewater, \$100.	131 77		Lindsay, \$7.16; Fresno, \$4.23; Oak Grove, \$17; Sacramento Valley, \$26.15.	54 54
Sunday-school.			Individuals.	
Mt. Zion,	5 60		T. N. Beckner, 60 cents; Thomas N. Beckner, \$2; Abbie Miller, \$5; Sarah J. Beckner, \$1.	8 60
Individuals.			Southern District, Congregation.	
J. R. Kindig (marriage notice), 50 cents; John S. Garber, \$1; Chas. H. Wampler, \$1; James R. Shipman, \$1.50; Mary S. Zimmerman, \$2.50; Jane A. Zimmerman, \$2.50; Jacob L. Zimmerman, \$5; S. I. Stoner, 70 cents; Elizabeth A. Andes, \$1; Bessie V. Wampler, 10 cents; Barbara A. Wampler, 10 cents; Fannie A. Wampler, 10 cents; D. S. Thomas, \$1; Mary R. Evers, 25 cents; Lucy E. Evers, 25 cents; Martha F. Evers, 25 cents; John D. Huddle, 26 cents; Ira L. and Cora V. Garber, \$5.	23 01		Glendora,	56 60
Ohio—\$219.04.			Individual.	
Northwestern District, Congregations.			David Blickenstaff,	5 00
Logan, \$12.45; Silver Creek, \$26.22; Eagle Creek, \$7.71.	46 38		Minnesota—\$112.43.	
Sunday-schools.			Congregations.	
Lick Creek, \$29.25; Pleasant View, \$30.	59 25		Morrill, \$4.46; Root River Congregation and Sunday-school, \$64.	68 46
Individuals.			Christian Workers' Society.	
David Byerly (marriage notice), 50 cents; S. A. Kintner, \$1; Mrs. M. Shock, 50 cents; Lydia Fried, \$10; Jos. Kaylor, \$10; Christena Leedy, \$10; John W. Lehman, \$3.60; T. A. Sellers, \$1.50; S. P. Early (marriage notice), 50 cents; L. E. Kauffman, \$1.20.	38 80		Worthington,	39 02
Northeastern District, Congregations.			Individual.	
Freeburg, \$17; Wooster, \$3.04.	20 04		C. E. Wells,	5 00
Individuals.			North Dakota—\$67.10.	
A. H. Miller (marriage notice), 50 cents; Amanda Sollenberger, \$1; Walter Lemley, \$1; Stewart Cocanour, \$1; Mary Ann Shroyer, \$3; Clara Woods, \$1; John Dupler, \$1.20; Melancthon Dupler, 38 cents; Sarah A. Dupler, \$10.	19 08		Congregations.	
Southern District, Congregation.			Surrey, \$26.50; Williston, \$18.60. ..	45 10
Eversole,	3 60		Sunday-school.	
Sunday-school.			Cando,	10 00
Eversole,	8 09		Individuals.	
Individuals.			Isaac Miller (marriage notice), 50 cents; Geo. A. Stevens (marriage notice), 50 cents; Henry Kile, \$5; Elizabeth Kile, \$3; J. M. Fike, \$3.	12 00
A Sister, \$1; Eli Niswonger, \$1.20; John H. Rinehart, \$1.20; John O. Warner, \$1.20; Eliza Priser, \$1.25; Phillip R. Priser, \$1.25; Jesse K. Brumbaugh, \$1.20; David Brenner, \$1.20; Harvey Snell, \$5; W. K. Simmons, \$3.60.	18 10		Oklahoma—\$59.79.	
The Lord's share of Uncle John's Pension Check,	5 70		Congregations.	
Iowa—171.10.			Washita,	17 79
Northern District, Individuals.			Oklahoma Tithers,	40 00
A. M. Laughrun (marriage notice), 50 cents; J. H. Grady, 50 cents; W. O. Tannreuther (marriage notice), 50 cents; Minnie Wolf, \$10; A. P. Blough (marriage notices), \$1; Julia A. Gilbert, \$1; Cornelius Frederick, \$4; Jacob Lichty, \$6; A. W. Miller, \$1; Edward Zapf, \$5; Henry S. Sheller, \$5.	34 50		Individuals.	
Middle District, Congregation.			An individual, \$1; I. McAvoy, \$1. ..	2 00
Panther Creek,	50 00		Idaho—\$57.40.	
Sunday-school.			Congregations.	
Panther Creek,	17 00		Nezperce, \$20; Boise Valley, \$17.75; Twin Falls, \$14.65.	52 40
Individuals.			Individuals.	
D. W. Miller, \$5; W. H. Blough, 50 cents; Elizabeth Fahrney, \$2.50; Amos			David Betts (marriage notice), 50 cents; M. M. Custer, \$1; Emma Parriott, \$2; Annetta Mow, \$1.50.	5 00

Jos. H. Griffith, \$1.55,	4 55
West Virginia—\$335.85.	
First District, Congregations.	
Accident-German Settlement, \$63.15;	
Glade View-German Settlement,	
\$9.07; Brookside-German Settlement,	
\$17.17; Maple Spring-German Settle-	
ment, \$210.41; Sandy Creek, \$10.05;	
Chestnut Grove, \$3,	312 85
Sunday-school.	
Lime Rock,	2 30
Individuals.	
Alex. Evans, \$5.20; B. F. Wretchford	
and family, \$5.50; Catherine M. Harp-	
er, \$5; C. W. and L. A. Mawzy, \$5, ..	20 70
Texas—\$21.10.	
Individuals.	
An individual, \$10; L. J. Porter	
family, \$11.10,	21 10
Oregon—\$14.50.	
Sunday-school.	
Evergreen,	14 50
Washington—\$12 10.	
Congregation.	
Seattle,	9 25
Individuals of Wenatchee (Plain),	2 85
Wisconsin—\$12.00.	
Congregation.	
Maple Grove,	5 00
Individual.	
D. W. Beidleman,	7 00
Tennessee—\$11.20.	
Congregations.	
New Hope, \$7.60; Beaver Creek,	
\$3.60,	11 20
Kansas—\$9.50.	
Northwestern District, Congregation.	
Burr Oak,	2 00
Individuals.	
Mary R. Moler, \$1; I. S. Lerew	
(marriage notice), 50 cents; Jacob	
Sloniker (marriage notice), 50 cents,	
Northeastern District, Individuals.	
Harry Barker, 50 cents; James	
Hardy (marriage notice), 50 cents; J.	
F. Hantz (marriage notice), 50 cents;	
G. M. Throne (marriage notice), 50	
cents; C. B. Smith (marriage notice),	
50 cents; Mrs. O. L. Blickenstaff, \$1;	
Mrs. Carrie Lichty, \$1,	4 50
Southwestern District, Individuals.	
Emma J. Fitzgerald and daughters,	
Colorado—\$7.16.	1 00
Congregation.	
Denver,	5 46
Individuals.	
Ira W. Fasnacht, \$1; J. E. Coy, 70	
cents,	1 70
Cuba—\$3.12.	
Congregation.	
Omaja,	3 12
Canada—\$2.34.	
Individual.	
Varo Shores,	2 34
Montana—\$1.00.	
Individual.	
Harriet Thompson,	1 00
Unknown—\$1.20.	
Total for the month,	\$ 3,196 29
Previously received,	24,987 55
For the year so far,	\$28,183.84

INDIA MISSION.

Maryland—\$13.42.	
Western District, Congregation.	
Fair View,	13 42
Illinois—\$10.50.	
Northern District, Congregation.	
Shannon,	9 50
Southern District, Congregation.	
Lamotte Prairie,	1 00
Nebraska—\$5.28.	
Congregation.	
Kearney,	5 28
Ohio—\$3.80.	
Southern District.	

The Lord's share of Uncle John's	
Earnings,	3 80
Missouri—\$3.00.	
Southern District, Individuals.	
Two Sisters,	3 00
West Virginia—\$1.49.	
First District, Congregation.	
Chestnut Grove,	1 49
Oregon—\$1.00.	
Individual.	
E. R. Wimer,	1 00
Indiana—\$1.00.	
Northern District, Individual.	
Edward F. Meloy,	1 00
Pennsylvania—\$1.00.	
Southern District.	
Receipt No. 21884,	1 00
Colorado—\$0.50.	
Individual.	
Miss Bessie Hixson,	50
Total for the month,	\$ 40 99
Previously received,	930 87
For the year so far,	\$ 1 001 86

INDIA ORPHANAGE.

Kansas—\$63.30.	
Northeastern District, Sunday-school.	
Ramona,	20 00
Aid Society.	
Appanoose,	20 00
Christian Workers.	
Kansas City,	20 00
Southwestern District, Sunday-school.	
Slate Creek,	3 30
Pennsylvania—\$58.50.	
Eastern District, Individuals.	
Mabel Arbogast, \$20; Isabella F.	
Price, \$16,	36 00
Middle District, Individual.	
Sister J. C. Miller, Tyrone Congre-	
gation,	2 50
Southern District, Sunday-school.	
East York Mission,	20 00
Ohio—\$20.00.	
Southern District, Sunday-school.	
Pittsburg, Ludlow Congregation,	
\$20,	20 00
Illinois—\$17.81.	
Northern District, Congregation.	
Shannon,	4 00
Class No. 5, Elgin Sunday-school	
\$2.56; Class No. 2, Elgin Sunday-	
school, \$1.25,	3 81
Southern District, Sunday-school.	
Centennial,	5 00
Aid Society.	
Centennial,	5 00
California—\$5.00.	
Northern District, Individuals.	
E. C. and Hattie B. Overholtzer, ..	5 00
Indiana—\$1.00.	
Middle District, Individual.	
J. M. Duddleston,	1 00
Total for the month,	\$ 165 61
Previously received,	2,025 14
For the year so far,	\$ 2,190 75

INDIA BOARDING SCHOOL.

North Dakota—\$12.50.	
Sunday-school.	
Prairie Home,	12 50
Indiana—\$5.75.	
Northern District.	
Sisters' Bible Class, Middlebury, ..	5 75
Total for the month,	\$ 18 25
Previously received,	334 49
For the year so far,	\$ 352 74

INDIA WIDOWS' HOME.

Pennsylvania—\$6.73.	
Eastern District, Sunday-school.	
Norristown,	6 73

North Dakota—\$2.00.

Individual.	
Mrs. Isaac Miller,	\$ 2 00
Total for the month,	\$ 8 73
Previously received,	127 10
For the year so far,	\$ 135 83

INDIA INDUSTRIAL.**California—\$7.50.**

Southern District.	
Christian Workers, Union,	\$ 7 50
Total for the month,	\$ 7 50
Previously received,	75 80
For the year so far,	\$ 83 30

INDIA NATIVE SCHOOL.**Iowa—\$4.50.**

Middle District, Old Sisters' Class.	
Panther Creek Sunday-school, ..	\$ 4 50
Total for the month,	\$ 4 50
Previously received,	376 10
For the year so far,	\$ 380 60

CHINA MISSION.**Ohio—\$36.26.**

Northeastern District, Sunday-school.	
Zion Hill-Mahoning Congrega-	
tion,	\$ 36 26

Washington—\$25.00.

Individual.	
A brother,	25 00

Montana—\$14.05.

Congregations.	
Medicine Lake, \$10.50; Milk River	
Valley, \$3.55,	14 05

Illinois—\$8.50.

Northern District, Congregation.	
Shannon,	8 50

Pennsylvania—\$7.20.

Western District, Congregation.	
Dunning Creek,	6 20

Southern District.	
Receipt No. 21884,	1 00

California—\$7.00.

Northern District, Individuals.	
E. C. and Hattie B. Overholtzer, ...	5 00
Southern District, Individuals.	
Otis and Anna R. Hyatt,	2 00

North Dakota—\$4.00.

Individual.	
Wm. Clouse,	4 00

Missouri—\$4.00.

Southern District, Individuals.	
Two Sisters,	3 00

Middle District, Individual.	
Mary M. Cox,	1 00

North Carolina—\$3.00.

Congregation.	
Clifton,	3 00

West Virginia—\$1.00.

First District, Congregation.	
Chestnut Grove,	1 00

Oregon—\$1.00.

Individual.	
E. R. Wimer,	1 00

Indiana—\$1.00.

Middle District, Individual.	
Lottie E. Hummel,	1 00

Colorado—\$0.50.

Individual.	
Miss Bessie Hixson,	50

Total for the month,	\$ 112 51
Previously received,	589 56

For the year so far,	\$ 702 07
----------------------------	-----------

CHINA ORPHANAGE.**California—\$158.53.**

Southern District, Los Angeles Sunday-school.	
Classes.	
Maggie Early's \$2.74; Alta Fike's,	
\$22.69; Eva Frantz's, \$15.05; Jennie	
Frantz's, \$10.05; Roy Lehmer's, \$9.75;	

J. S. Kim's, \$16.15; L. C. Hosfelt's,	
\$33; Della Lehmer's, \$15.15; Lydia	
Lehmer's, \$7.30; G. G. Lehmer's,	
\$9.40; Carrie Dierdorff's (Chinese),	
\$17.25,	\$ 158 53

Indiana—\$36.40.

Northern District, Sunday-school.	
Walnut,	20 00

Middle District.

Sugar Creek China Mission Band.	
Southern District, Junior Christian	
Workers,	11 00

Middlefork Congregation,	5 40
--------------------------------	------

Pennsylvania—\$35.00.

Eastern District, Christian Workers.	
Ephrata,	10 00

Middle District, Individual.	
Sister J. C. Miller, Tyrone Congre-	
gation,	2 50

Southern District, Sunday-school.	
East York Mission,	22 00

Individual.	
Barbara Leiter,	50

Missouri—\$15.56.

Middle District, Congregation.	
Mound,	15 56

South Dakota—\$9.50.

Sunday-school.	
Willow Creek,	9 50

Ohio—\$6.00.

Northwestern District, Congregation.	
Silver Creek,	6 00

Illinois—\$5.50.

Northern District, Congregation.	
Shannon,	4 00

Southern District, Individual.	
J. H. Andress,	1 50

Oregon—\$5.00.

Sunday-school.	
Evergreen,	5 00

North Dakota—\$2.00.

Individual.	
Mrs. Isaac Miller,	2 00

Washington—\$0.59.

Sunday-school.	
Pleasant Ridge,	59

Total for the month,	\$ 274 08
Previously received,	677 07

For the year so far,	\$ 951 15
----------------------------	-----------

CHINA BOYS' SCHOOL.**Illinois—\$91.00.**

Northern District, Congregation.	
Shannon,	\$ 3 00

Sunday-school.	
Bethany, \$68.60; Elgin Chinese, \$1.13,	
Primary Department Elgin S. S., ..	69 73

Southern District, Congregation.	
Virdeu,	1 50

Indiana—\$57.22.	
Northern District, Congregation.	
Yellow Creek,	16 77

Class No. 4, Pleasant Hill S. S., ..	3 25
Middle District, Congregation.	20 00

Pipe Creek,	15 05
Sunday-school.	
Loon Creek,	4 92

Boys' Junior Band.	
North Manchester,	5 00

Southern District, Congregation.	
Mississinewa,	6 00

Individuals.	
Geo. Lorenz, \$2; Earl Kempf, \$1, ..	3 00

Virginia—\$45.31.

Northern District, Congregation.	
Mt. Zion House, Greenmount,	10 71

Sunday-school.	
Greenmount,	11 26

First District, Congregation.	
Roanoke City,	17 84

Second District, Sunday-school.	
Lebanon,	5 50

California—\$29.45.

Northern District, Congregation.	
Empire,	19 45

Individual.	
W. E. Whitcher,	10 00

Pennsylvania—\$20.04.

Eastern District, Sunday-school.
Ridgely, Maryland,\$ 5 04
Individual.

Isabella F. Price, 10 00
Western District, Sunday-school.
Pleasant Hill, Middle Creek, Congregation, 5 00

Colorado—\$11.56.

Congregation.
Fruita, 11 56

Oklahoma—\$10.60.

Congregation.
Thomas, 10 60

North Dakota—\$10.00.

Congregation.
Pleasant Valley, 10 00

Washington—\$8.07.

Sunday-school.
East Wenatchee, 8 07

Kansas—\$6.00.

Northwestern District, Individual.
Mrs. Clara T. Brandt, 1 00

Northeastern District, Aid Society.
Appanose, 5 00

Ohio—\$6.85.

Southern District, Sunday-school.
West Dayton, \$3.35; Beech Grove, \$3, 6 35

Proceeds of Uncle John's Waste Basket, 50

Total for the month,\$ 296 10
Previously received, 4,342 16

For the year so far,\$ 4,638 26

CHINA GIRLS' SCHOOL.**Illinois—\$69.72.**

Northern District, Sunday-school.
Bethany, \$68.60; Elgin Chinese, \$1.12,\$ 69 72

Total for the month,\$ 69 72
Previously received,

For the year so far,\$ 69 72

DENVER COLORED.**Indiana—\$13.00.**

Northern District, Individuals.
Levi G. Bollman, \$5; John S. Kauff- \$1.20; Harvey Snell, \$5, 14 50

Middle District, Individual.
W. H. Gaunt, 3 00

Illinois—\$8.50.

Northern District, Congregation.
Shannon, 50

Individual.
Mrs. G. E. Whisler, 8 00

Washington—\$5.00.

Individual.
N. W. Garman, 5 00

Maryland—\$1.00.

Eastern District, Individual.
Geo. M. Resser, 1 00

Total for the month,\$ 27 50
Previously received, 581 87

For the year so far,\$ 609 37

SOUTH AMERICAN MISSION.**Illinois—\$1.00.**

Northern District, Congregation.
Shannon,\$ 1 00

Ohio—\$1.00.

Southern District, Individual.
Sara Bigler, 1 00

Total for the month,\$ 2 00
Previously received, 36 90

For the year so far,\$ 38 90

DENMARK MISSION.**Illinois—\$1.00.**

Northern District, Congregation.
Shannon,\$ 1 00

Total for the month,\$ 1 00

Previously received,\$ 9 00

For the year so far,\$ 10 00

CHURCH EXTENSION.**Illinois—\$1.00.**

Northern District, Congregation.
Shannon,\$ 1 00

Indiana—\$1.00.

Northern District, Individual.
Edward F. Meloy, 1 00

Oregon—\$0.50.

Individual.
E. R. Wimer, 50

Total for the month,\$ 2 50
Previously received, 17 07

For the year so far,\$ 19 57

SUNDAY-SCHOOL EXTENSION.**Ohio—\$86.27.**

Northwestern District, Congregation.
Logan,\$ 3 86

Sunday-schools.

Fostoria, \$3.59; Bellefontaine, \$1.73, 5 32
Northeastern District, Congregation.

Springfield, 8 50
Sunday-schools.

Beech Grove, \$10; Olivet, Jonathan Creek Congregation, \$11.58; Georgetown, \$5, 26 58

Southern District, Congregation.
Rush Creek, 1 45

Sunday-schools.
Castine Sunday-school—Prices Creek Congregation, \$10.13; Upper Stillwater, \$12.08; Middle District, \$7.35; Happy Corner, \$10, 39 56

Individual.
Mrs. D. W. Weddle, 1 00

Indiana—\$74.64.

Northern District, Congregation.
First South Bend, 4 60

Sunday-schools.

Nappanee, \$10.11; Wakarusa, \$1.45; Tippecanoe, \$3.32; Middlebury, \$3.55; North Liberty, \$10.42; Shipshewana, \$5, 33 85

Middle District, Sunday-school.
Loon Creek, 6 15

Christian Workers.
Loon Creek, 1 57

Individual.
M. I. Kitch, 1 00

Southern District, Congregation.
Arcadia, 2 42

Sunday-schools.
Union City, \$2; Plevna, \$6.80; Maple Grove, \$4.25; Union Grove, \$10, 23 05

Aid Society.
Mississinewa, 2 00

Pennsylvania—\$37.97.
Western District, Individual.

John Fetterman, 2 53
Middle District, Sunday-schools.

Lewistown, \$4.40; Claar, \$10, 14 40
Eastern District, Sunday-schools.

Mohrsville, \$3.27; Elizabethtown, \$3.97; Lititz, \$2, 9 24
Southern District, Congregation.

Upper Cumberland, \$5.80; Antietam, \$5, 10 80

Sunday-school.
East Berlin, 1 00

Iowa—\$32.38.

Middle District, Congregations.
Clarence, \$2.20; Prairie City, \$8; Brooklyn, \$10.60, 20 80

Sunday-schools.
Panther Creek, \$9.50; Beaver, \$2.08, 11 58

Illinois—\$31.45.
Northern District, Sunday-schools.

Dixon, \$6.72; Sterling, \$4.28, 11 00
Lanark Junior Sunday-school.

Class, 13 30
Southern District, Sunday-schools.

Mt. Pleasant-Woodland Congregation, \$2.50; Lamotte, \$4.65, 7 15

(Continued on Page 75.)

Our Force of Foreign Workers

(Mail addressed to them at the addresses given will reach them safely.)

India.

Arnold, S. Ira,	Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth,	Anklesvar, B. B. C. I. R. R., India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R., India
Blough, J. M.,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R., India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Emmert, Jesse B.,	Jalalpor, Surat Dist., India
Emmert, Gertrude R.,	Jalalpor, Surat Dist., India
Eby, E. H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Anna M.,	Vada, Thana Dist., India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R., India
Holsopple, Q. A.,	Bulsar, B. B. C. I. R. R., India
Holsopple, Kathryn R.,	Bulsar, B. B. C. I. R. R., India
Heisey, Herman B.,	Vada, Thana Dist., India
Heisey, Grace,	Vada, Thana Dist., India
Kaylor, John I.,	Ahwa, Dangs Forest, via Bilimora, India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Bilimora, India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S.,	Vyara, Surat Dist., India
Long, Edie V.,	Vyara, Surat Dist., India
Miller, Eliza B.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Miller, Sadie J.,	Vyara, Surat Dist., India
Pittenger, J. M. (on furlough),	Pleasant Hill, Ohio
Pittenger, Florence B. (on furlough),	Pleasant Hill, Ohio
Powell, Josephine (on furlough),	Mt. Vernon, Missouri
Quinter, Mary N.,*	Vada, Thana Dist., India
Royer, B. Mary.,	Vada, Thana Dist., India
Ross, A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Ross, Mrs A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Stover, W. B.,	Anklesvar, B. B. C. I. R. R., India
Stover, W. B., Mrs.,	Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C.,	Bulsar, B. B. C. I. R. R., India
Widdowson, Olive,	Vyara, Surat Dist., India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R., India

China.

Blough, Anna M.,	Ping Ting Hsien, Shansi, China
Bright, J. Homer,	Liao Hsien, Shansi, China
Bright, Minnie,	Liao Hsien, Shansi, China
Brubaker, Dr. O. G.,	Liao Hsien, Shansi, China
Brubaker, Cora M.,	Liao Hsien, Shansi, China
Crumpacker, F. H.,	Ping Ting Hsien, Shansi, China
Crumpacker, Anna N.,	Ping Ting Hsien, Shansi, China
Cripe, Winnie,	Liao Hsien, Shansi, China
Horning, Emma,	Ping Ting Hsien, Shansi, China
Hutchison, Anna,	Liao, Hsien, Shansi, China
Hilton, Geo. W.,	Surrey, N. Dak.
Hilton, Blanche C.,	Surrey, N. Dak.
Metzger, Minerva,	Ping Ting Hsien, Shansi, China
Vaniman, Ernest D.,	Ping Ting Hsien, Shansi, China
Van man, Susie C.,	Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J.,	Ping Ting Hsien, Shansi, China
Wampler, Rebecca S.,	Ping Ting Hsien, Shansi, China

Sweden.

Buckingham, Ida,	Friisgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Friisgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Friisgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

*Died Jan. 14, 1914.

For India, we solicit donations for the following funds: General, Training Department, Boarding-school, Orphanage, Native Workers, Native Schools, Widows' Home, Industrial, Loan Fund, and Hospital Fund.

For China, we solicit donations for the following funds: General Work, Native Workers, Orphanage and Hospital.

Supports of orphans, in India, \$20 per year; in China, \$22 per year.

Native workers, in either field, \$60 per year.

Boarding-school scholars, in India, \$25 per year.

We shall be glad to correspond with any one with respect to the support of our workers in each of the fields

GENERAL MISSION BOARD, Elgin, Illinois

HAVE YOU READ

Thirty-three Years of Missions in the Church of the Brethren

By GALEN B. ROYER

It will give you

Just what you wish to know about the Dawn and Growth of Missionary Activity in Our Church.

The History of our Various Home and Foreign Fields.

The History of the Publishing House, Tract Distribution, Gish Publishing Fund.

It contains

112 photo engravings of brethren and sisters who have been or are connected with our General Board work. Also their biographies, and Maps of Denmark, Sweden, China and India, showing location of Mission stations. 448 pages of reading matter.

It will supply you

with material for Christian Workers' Addresses; Sermonettes for the Sunday-school; Sermons for the Pulpit; Fuel for Any Missionary Fire Whatsoever.

You should have the Book. Price \$1.75 ANYWHERE.

Wanted -- Agents

Here is what some agents have done

A widow in Virginia, who must earn her own living, anxious to do mission work, canvassed several churches and sold over 60 books.

A brother in Virginia, in poor health, canvassed several churches, sold 126 books.

An aged brother in Pennsylvania took the book among his brethren and sold more than 75 books.

The book has been out only a few months; much territory is not yet taken. Where pushed the book sells well. Good commissions are paid to live agents.

This is a chance to earn good money and do mission work at the same time.

Write for agents' terms, or if you wish a book yourself, write to

Mrs. Galen B. Royer, Elgin, Ill.

THE MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN

An Issue Devoted to the
Volunteer



Bheel Fishers and Their Catch, India.

"Launch out into the deep and let down your nets for a draught . . . And when they had this done, they inclosed a great multitude of fishes; and their net brake . . . And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him."

Vol. XVI
No. 3

MARCH, 1914

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for March, 1914

EDITORIALS,	121
ESSAYS,—	

The Vision of the Volunteer (Poem), By Nora E. Berkebile,	81
The Pressing Need for Workers in the Foreign Field, By D. L. Miller, ..	83
Missionary Activity in Our Colleges, By Anna Arnold Bowman,	84
Missionary Interest in Elizabethtown College,	86
A Brief Historical Sketch of the Volunteer Mission Band of Manchester College, By Leah B. Wright,	87
Missions in Bethany Bible School, By J. Hugh Heckman,	89
From Blue Ridge College, By Mrs. H. P. Garner,	89
McPherson College Volunteer Band, By A. T. Hoffert,	90
Juniata College Volunteer Band,	92
Mission Band of Palmera College, By F. M. Hollenberg,	93
Mount Morris College Volunteer Band, By Leo Blickenstaff,	95
A Proposed United Volunteer Constitution, By Elgin S. Moyer,	97
The Volunteer Spirit, By J. M. Blough,	100
The Volunteer in the Line of Battle, By F. H. Crumpacker,	102
How Conserve the Energies of the Volunteer Band, By E. H. Eby,	104
The What and Why of Volunteering, By S. P. Berkebile,	105
The Call of the Moslem, By Chas. W. Eisenbise,	107
"Where Are the Nine?"—Luke 17: 17, By J. M. Pittenger,	108
Biblical Training, By A. C. Wieand,	110
Open Letter Number Six, By Galen B. Royer,	112
India Notes, By Alice K. Ebey,	115
China Notes for December, By F. H. C.,	117
Why He Got to Go,	119
To Some of My Former Pupils, By J. G. Royer,	120

FINANCIAL REPORT,	124
-------------------------	-----

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XVI

March, 1914

Number 3

THE VISION OF THE VOLUNTEER

* Nora E. Berkebile *

Ah, look at the front of the battle!
Can you notice the gaps here and there?
A valiant worker has fallen,
Another, o'erburdened by care.

"Come help us, our burdens are heavy;
Come soon, lest we fall by the way;
Brave men and women are needed,
The Lord gives the heathen for pay.

"We work and redouble our praying
For soldiers willing and strong,
To come and assist in the battle
With right against heathendom wrong.

"Oh, who volunteers for the battle?"
Thus the call comes over the land.
"Is no one prepared for His service?"
Hark! List to the Volunteer Band!

Spiritual, cultured and ready,
With bodies so willing and strong,
Brave men are sending the message,
"Hold fast! we are coming ere long.

"They say in the past we have faltered,
We offered and yet failed to go;
But now vast numbers are willing
And our ranks in proportion grow.

"As the brave old general rallied
The men that he found in retreat
So we rally once more our forces
And in haste will the enemy meet.

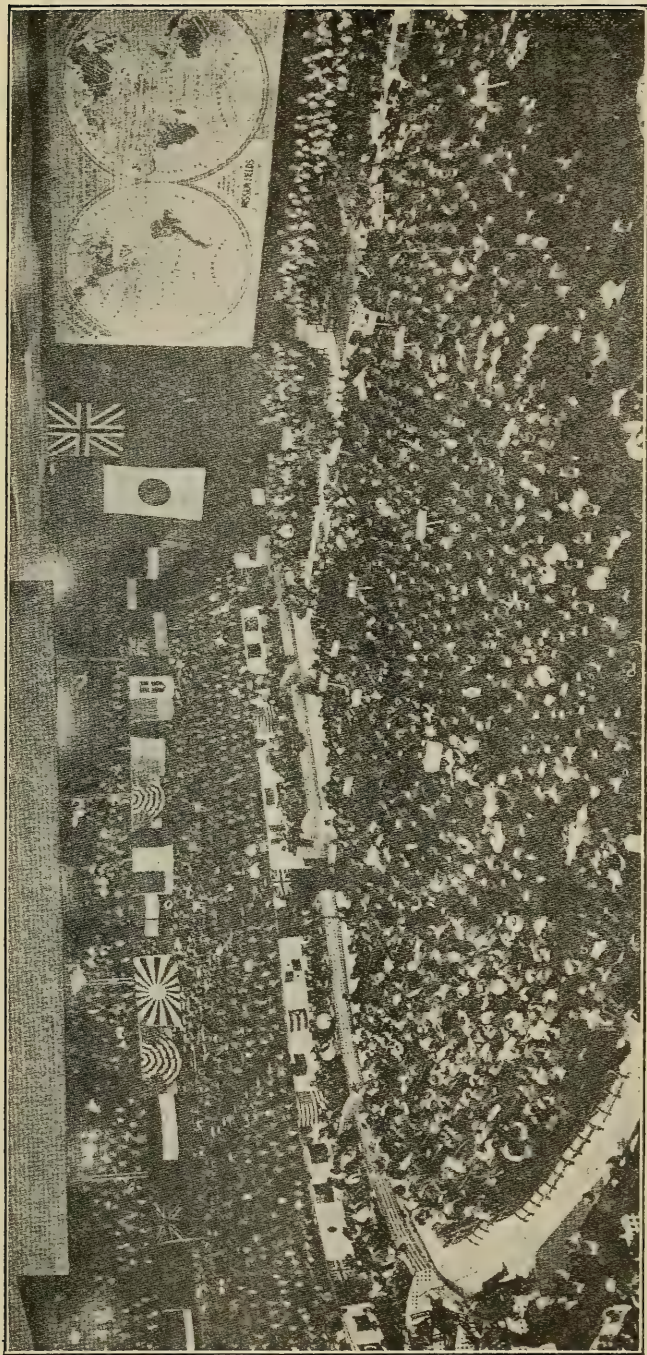
"No more drawing back from the facing
Of the 'Go ye' we promised to do;
For men of all nations are calling
For a knowledge of Him Who is true."

No more shall a dearth of our workers
Cripple the ranks on the field,
Nor of Mission Boards vainly calling
For men and women to yield.

Not "Where shall we find the workers?"
But, "Who of this mighty, strong band
Shall we send to the field to labor?"
Will then be the question at hand.

As Moses of old gave the order
"Tis enough, we need now no more,"
So shall the Mission Boards tell us
As we haste to the foreign shore.

'Tis then that the words of the Master
Shall be heeded in every land;
And then shall the kingdom's coming
Be brought by our Volunteer Band.



A Glimpse of Part of the Audience in Convention Hall, Kansas City, Mo., at the Seventh Student Volunteer Missionary Convention, December 31, 1913, to January 4, 1914.

These Students came from nearly 800 institutions of learning in the United States and Canada. Among the delegates were 3,984 representatives of schools, 279 secretaries, missionaries and other Foreign Mission Board representatives, 53 editors and representatives of the press, 350 laymen and 365 special delegates and guests.

Above the platform hung an immense map of the world showing the prevailing religions in each continent. Since 1887 5,882 Student Volunteers have sailed for the field. Of these 638 have gone to Africa, 26 to Arabia, 40 to Central America, 1,739 to China, 1,133 to India, Burma and Ceylon, 743 to Japan, 28 to Latin and Greek countries of Europe, 168 to Mexico, 67 to Islands of the Pacific, 163 to the Philippines, 51 to Persia, 104 to Siam, Laos and Straits Settlements, 359 to South America, 221 to Turkey, 177 to West Indies and 225 to other countries.

Cut reproduced from North American Student and Information gathered from the Missionary Review.

THE PRESSING NEED FOR WORKERS IN THE FOREIGN FIELD

D. L. MILLER

AT no time since the opening of mission work in the foreign field by the Church of the Brethren has there been such urgent and pressing need and demand for workers as now. The need has been intensified by the death of our dear Sister Quinter in India and the return from China and India fields of Brethren Hilton and Heisey. Incapacitated for labor, it was thought best by those in charge, after taking the advice of physicians, that the brethren should come home. The question now is imperative and must be answered, "Where are the self-sacrificing, consecrated men and women willing to take up the work so much needed?" We must have them or the cause will suffer. We have put our hand to the plow and there must be no looking back. There are many among us who stand ready to say, "Here am I; send me."

The April meeting of the General Mission Board will be of more than usual importance. Under the blessing of Divine Providence Brethren Early and Royer will be with us then and will bring the needs of the field to the attention of the Board. It is believed that at least a score of brethren and sisters will be required to fill the calls that are to be made for help. And these calls must be filled if the work already so successfully begun is to be carried to a successful issue. Three brethren and as many sisters are needed in China: one brother to take charge of the Bible School, another for industrial and building work, and others for the

stations. In India are needed a physician and a nurse and brethren and sisters to take charge of stations and for evangelistic work. For years a brother and sister have been wanted for Cuba, and other two are needed to go to South America. All these should be ready for confirmation at our coming Conference and prepared to go out the following fall.

Who will go? In China the need is imperative if we are to occupy the open field, and in India more workers must be had at once or the brethren there will be compelled to give up at least part of the territory they have been able to hold by the most self-sacrificing and earnest effort. The missions of other denominations are ready to go in and possess the field unless we work it. At the present time the station at Vadi is without a missionary. Here it was that Brother and Sister Berkebile labored so earnestly and assiduously until Bro. Berkebile's health broke down. He is now at home, making an effort to recover so that they may return to India. The prayers of the church are asked in his behalf, as well as in that of other of our workers who are ill. Unless the needed labor can be had it will be necessary for the brethren in India to give up the Marathi field and confine their labors to the territory in Gujerati. This would be a backward step and we do not want to make it.

While the demand is urgent for workers, the means to support them must also be looked after. Bro. Early has shown in a recent article that \$30,000

will be needed for the China field, in addition to what is already being used to place the efforts on a satisfactory basis, and a like sum will be needed in India. Our force must be doubled and our

contributions also must be doubled. God grant that the church may rise to these high possibilities, and that men and women may be ready for the Lord's work!



Bridgewater College, Virginia, Volunteer Band.

Back Row, Left to Right: Jacob Zigler, C. G. Hess, Arthur Miller, L. M. Clower, A. R. Coffman.

Middle Row, H. L. Alley, M. M. Myers, Sarah Zigler, L. Ruth Leatherman, Virgie McAvoy, Anna Bowman, Mrs. C. W. Ronk.

Front Row, Amos Holsinger, Ella Miller, Ollie Kerlin, Nora Phillips, C. W. Ronk.

MISSIONARY ACTIVITY IN OUR COLLEGES

Anna Arnold Bowman

WE who are college students know that college spirit is an important factor in a successful and pleasant school life. Equally important is an abundance of what we call missionary life and activity. Unfortunately for Christianity and the advancement of the kingdom, it seems to be the thing most lacking in some schools. We, as young people of the Church of the Brethren, should rejoice that our own schools are emphasizing more and more its importance and are striving to get their students enlisted in a study of the different fields of service.

Every college should be the center of a genuine and expanding missionary interest, a growing and widening zeal for the work of Christ and the church. Every student's life should be characterized by a love for humanity which will not cease growing when he leaves college. It is sad that there are those who go out and forget their mission in the world. May God help us as volunteers in His service never to forget our aims to do His will.

There must be inspiration in our college life, and the source of this inspiration will influence us most in the future.

This influence determines largely what shall be our work. As a rule students enter college without a definite purpose, and generally when they leave—especially if the school life has been a rich one—a path is already chosen. There is no reason why missionary activity should not be the source of this inspiration, but there are a great many reasons why it should be.

One of the best results of interest along lines of mission work in a school is the influence it wields over the lives of young Christians. If for no other reason, it should be there for their sakes. It makes their experiences so much richer and fuller. It brings them into right relation to Jesus as Lord. Some students (sad that we cannot say all) on entering college already know Christ as their Savior, but very few have been made willing to let Him be Master of their lives. Our Volunteer Bands are working for this very thing, too; they are more concerned in influencing students to acknowledge His sovereign sway than in urging them to serve Him in any particular part of the world-wide kingdom.

The Volunteer Bands in our schools are offering a challenge to every Christian student for testing his love for the cause. What would be more helpful to any student than to be obliged to answer the question, "Is my loyalty to the Master limited, or is it absolute?" When a college sends out the missionary call it promotes reality in the Christian student's experience. It makes him want to do a great deal of praying, and prayer more than anything else intensifies the spiritual life.

When we pray "*Thy kingdom come*," I wonder if we realize that it will come largely through the efforts of educated men and women—these efforts of course being attended by the Father's benediction. Christ expects great things of college students. His work demands men

and women of talent; not neglected talents, but useful, developed ones. How often are we told by those who know that the work in India and China demands the best educated men to be had; men who can hold their own in spite of the opposition that inevitably comes from the high-caste men. The life of our missions in the future depends on our college boys and girls of today. Since the school touches so many of these lives is it not to God's glory and honor that her atmosphere be heavily charged with an earnest love for the souls of men and women?

Will we hear the "conclusion of the whole matter"? It is a dangerous thing for the college not to be filled with the spirit of missions. There may be those who enter school with the desire already in their hearts, lacking only a little encouragement. This desire will grow or wither and die, according to the influence of that institution. What a blot on the history of any college to crush rather than nourish such a noble desire! The story is told of a young minister who had heeded the call of Christ in his life. He went to a school where the missionary spirit was at a low ebb, and came away with his worthy ambition crushed, while deep down in his heart lurked the germ of infidelity—an indelible mark on any college record. Let us work mightily to keep up our missionary interest.

The life of our missions depends also on men's generosity. Missionary spirit encourages giving among students. The value of this giving is not entirely in the amount of money obtained for the cause, but in the influence which this practice has upon the future attitude and activities of the student. There may be children of the wealthy, who will some day wield great financial power, and as a result of early-formed habit will use this power toward furthering the work of the church.

Is it possible to estimate the power of our colleges on the home churches of the students? If a student leaves school life full of energy and inspiration for missions he may become a nucleus in the home church around which will grow a reverence for the cause of the church. There will be a great awakening from a state of inactivity into which some of our churches are drifting. Through these young souls the church would get a vision of the work it is to accomplish in the world. There is nothing that is so much needed in the lives of Christians as a vision of the needs of a sinful world. The wise man, Solomon, says, "Where there is no vision people perish." It is evident that souls are perishing on every hand. Our eyes must be blurred, for there are so many Volunteer Bands in our schools, and yet the toilers in India and China are worked to the breaking point. One by one they are giving out and being taken by the Master, and we do not

seem to be willing to fill up the ranks.

Over our entire Brotherhood is heard the call for college men and women. Why do we not give ourselves? God so loved the world that He gave. It was our need and His love that caused Him to give. Do we need more than was sufficient for Him? Why should not His need and our love constitute the call in our lives? Let us lay aside all shuffling evasions by which the devil is attempting to persuade us to shirk our duty, and let us get up like Christians and face it. We are old enough to determine to do our duty. We were old enough to decide to come to college. We are old enough to decide to be physicians, farmers and musicians; we are old enough to settle this question, too. Have we any reason for not doing His will? That is the real question for every one of us. May every student in our entire Brotherhood glorify His name.

Bridgewater, Va.

MISSIONARY INTEREST IN ELIZABETHTOWN COLLEGE

SINCE the founding of Elizabethtown college the missionary interest has been increasing. At present we have two classes meeting every Saturday evening. The advanced class is studying Speer's "South America Problems," and the beginning class is studying biographies. Our enrollment in both classes is thirty-three, with an average attendance of twenty-four. About three miles from the college an outpost Sunday-school is largely supported by the students from these classes.

As many of our students are quite young and are largely working in preparatory courses we do not have a Volunteer Band, but among our number are some most promising young people who will undoubtedly some day be

in active service on the mission field. Our chief aim is to create missionary sentiment, become acquainted with the fields and inspire a deeper consecration for whole-hearted service wherever God calls us.

At this time six who have been students in school are on the mission field. Some who have been here are now elsewhere, more fully preparing for the field.

During our recent Bible term we had the privilege of having Bro. Pittenger with us. His addresses greatly increased the missionary interest, and several have deepened their consecration, which we have reason to believe will some day result in having many more representatives in the different mission fields.



Manchester College Volunteers.

Back Row, Carl C. Schubert, I. T. Hiatt, Russell Weller, Clyde Joseph, William Tinkle, Floyd Irvin, William Bittel, G. F. Wagoner, Omar Maphis.

Middle Row, H. A. Brubaker, Mrs. H. A. Brubaker, J. A. Smeltzer, Mrs. J. A. Smeltzer, G. L. Wine, Mrs. G. L. Wine, C. H. Yoder, Mrs. C. H. Yoder, C. A. Wright, Master Delmer Wright, Mrs. C. A. Wright.

Front Row, B. F. Bowman, Lillian Grisso, Katie Hoke, A. L. Sellers, Sherman Mohler, Elgin S. Moyer, Nettie Senger, Elizabeth Weybright, Morris Weisel.

A BRIEF HISTORICAL SKETCH OF THE VOLUNTEER MISSION BAND OF MANCHESTER COLLEGE

Leah B. Wright

ON May 24, 1905, a few consecrated students met at the home of Brother and Sister Wm. Ulrich. Desiring to become more united in the missionary spirit and to do more efficient work a permanent organization was effected under the name of "The Volunteer Mission Band of Manchester College." A constitution and by-laws were adopted at this meeting and the constitution was signed by seven members. An election of officers was held, which resulted as follows: President, Jas. Morris; vice-president, Mrs. Anna

Ulrich; secretary, Clara E. Stauffer; treasurer, Wm. Ulrich.

Our motto is "The Evangelization of the World in This Generation." It is the object of each member to become a missionary. As to whether it shall be in the home field or abroad we await the guidance of the Spirit. The purpose of the band is threefold: First, to attain to a higher degree of holiness in the study of God's Word, thereby preparing volunteers for the field and leaders for the church; second, to encourage mission study among the stu-

dents and friends of the institution; third, to create missionary sentiment by distributing missionary literature, by holding missionary meetings, and by living missionary lives.

The band of 1905 sowed the seed which today is bearing fruit. Some who were members of the band during 1905-14 are now active workers in the field; and there were some who had consecrated themselves but whom the Lord has called from us.

Our organization affords opportunity of coming into closer touch with God and of gaining a better knowledge of the world's need. Bishop Hendrix has said, "Ignorance is a source of weakness in missionary effort. Know, and you will believe. Know, and you will pray. Know, and you will help in the front ranks."

The band has made itself felt, and during this period the missionary spirit has developed in a remarkable manner. From present indications we may expect greater progress. During 1912-13 we studied several books considering the missionary problem in its many phases, especially as it confronts us today. We take up our work this year with renewed zeal. Regular weekly meetings are held at the home of Brother and Sister C. H. Yoder. Surely the Lord has richly blessed us. Our number increased from sixteen at the beginning of the year to twenty-nine at the present time. We have done some work in the neighboring churches. We have received a cordial welcome and much good has been accomplished. We have gone into the homes of the aged and afflicted and brought cheer to their hearts through the medium of prayer as well as in the singing of religious songs.

We have finished Dr. Jowett's "Passion for Souls," and we are now using S. D. Gordon's "Quiet Talks on Power." Later in the school year we expect to take up "Quiet Talks on Serv-

ice." These books stimulate a desire to carry out the great commission.

January 11 Bro. A. C. Wieand met with the band and gave us a very spiritual address. As an additional source of strength and encouragement we received a letter recently from Brother and Sister J. I. Kaylor, who are our representatives in India.

A program was rendered in the college chapel January 16, at the close of the special Bible term. It was in charge of the Volunteer Band. Besides special music, several addresses were given. Bro. Arthur Sellers presented a report of some practical work done in Marion, Ind., during the holidays. Bro. Elgin Moyer, who was our representative at the convention of Student Volunteers at Kansas City, furnished a very interesting report of the work there. Bro. J. G. Stinebaugh, of Middle Indiana, delivered an address on "The Missionary Propaganda of the Church," which was instructive.

We were much pleased to have with us Brother and Sister A. W. Ross, of India. Sister Ross, in a very impressive manner, told of "The Need of Medical Work in India." Bro. Ross gave the concluding talk on "World-wide Missions." At the close of the meeting Bro. Ross called for volunteers and our band stood in a body, signifying a willingness to go where the Lord directs. There was a large audience present and we feel certain that much enthusiasm for missions was aroused. These gatherings are precious in the history of our school work and can never be effaced from memory's page. As we look forward, we see that there is much more to do. There are many places to go, to give and to live the life of Christ, our Missionary. "A great door and effectual is opened." May we enter this open door and help to evangelize the world.

North Manchester, Ind.

MISSIONS IN BETHANY BIBLE SCHOOL

J. Hugh Heckman

THERE is at present no foreign Volunteer Mission Band in Bethany Bible School. Until last year a band existed which had a constitutional basis identical with that of the school itself. For this reason that organization was superfluous, having no good reason for its existence. When it disbanded the formation of a band definitely committed to foreign missions was anticipated.

That anticipation is now near reality. A petition is now before the trustees asking permission to organize a Student Volunteer Mission Band, with the privilege of affiliating with the Student Volunteer Movement. There are sufficient prospective foreign missionaries in school to insure considerable membership in such a body.

During the present year the study of missions is required of every student. Three classes are in progress in charge of Bro. E. H. Eby, the subjects under consideration being the fields of India and China, respectively, in two classes, and pagan religions in a third.

The school was represented at the Kansas City Convention by six regular delegates, besides Brother and Sister E. H. Eby, Bro. Pittenger, and Bro. Ross, who went from here but were enrolled with returned missionaries. Thorough reports of the convention were given to the student body and others who were interested. Several enthusiastic missionary meetings were held during the year thus far.

Maywood, Ill.



Blue Ridge Volunteers. Brother and Sister H. P. Garner.

FROM BLUE RIDGE COLLEGE

Mrs. H. P. Garner

A VOLUNTEER Band has never been organized in Blue Ridge College. However, some years past there was a Missionary Society es-

tablished which existed until about three years ago. Among the members of this organization was Anna Hutchison, now a faithful worker in China.

There were also a number of others who are now engaged in the Lord's work in various parts of the homeland. By this society, mission study classes were conducted and missionary programs rendered which had their influence upon the school.

Since then the school has been having a hard struggle for an existence, as many of you may know. Then the school was pleasantly located at Union Bridge, Md., but on account of a cement plant locating so near the atmosphere was made unfit for a school. Change of location became necessary. Now we have a more beautiful site here at New Windsor, Md. During this transition period nothing was done along missionary lines.

This year we are trying to awaken again a missionary zeal that will be effectual and permanent.

The enthusiasm with which the students decided to send two delegates to the student Volunteer Convention at Kansas City, Mo., and the way they rallied to their support was very encouraging. The reports brought back were received with much interest. The inspiration the delegates received was felt by all.

Bro. Garner has organized a Mission Study Class, and we hope that as the lives of pioneer workers and the conditions of the field are studied some may heed the Spirit's call.

Bro. Garner and I became members of the Volunteer Band three years ago while at Bethany Bible School, and realize the value of a band. We are praying that before the close of this school year we may be able to organize one here. Will you not pray with us?

New Windsor, Md.



Volunteer Band of McPherson College.

From Left to Right: Samuel Ebbert, Samuel Bowman, A. T. Hoffert, (Mrs.) Pearl Bowman, Ira Lapp, Gertrude Doerkson, J. Estel Jones, Ella Ebbert, Clyde Forney, Lulu Blom, L. A. Stump.

McPHERSON COLLEGE VOLUNTEER BAND

A. T. Hoffert

THE Volunteer Band of McPherson College had its beginning in the early life of the institution. It was first known as the "Missionary

Reading Circle," and sought to train workers for both the home and foreign fields. A glance over the records of the past sixteen years impresses one with

the tremendous influence that this organization has had toward moulding a strong missionary sentiment among the student body, and also in quickening the missionary spirit of the adjoining churches. At least seventeen of our number have reached the foreign field, several of whom belong to other denominations. A number of these are now either on furlough, or are not on the field on account of sickness or death. Five of the active workers of our band are now in China. Two more of our number expect to join their ranks this fall. Bro. E. H. Eby and family expect to return to India as soon as possible. At present our band has only one worker in that great field.

The band has always encouraged mission study. Public programs have frequently been given in the college chapel, in the adjoining communities, and at District Meetings. These programs have spread missionary facts to hundreds who are not in school, and also have greatly strengthened the individual members of the band.

For years we have been represented

at the State Volunteer Conventions, and also at the International Quadrennial Conventions since 1902. Ten from our school attended the great Volunteer Convention recently held at Kansas City.

Reports from these conventions have greatly strengthened the claims of missions on the life of our students, also in spreading enthusiasm to the adjoining communities.

At the weekly meetings of the band, usually subjects of a missionary or devotional nature are discussed. Members of the band always look forward to these meetings with pleasure, as they are the source of mighty spiritual power.

Although the greatest emphasis is placed upon the foreign work, nevertheless we encourage those to join our band who are preparing themselves for work on the home field. Nine of our number have volunteered definitely for the foreign field. Three of these will graduate from the college department this spring, but will not go to the field until they have received special training in a medical or a Bible school.

McPherson, Kans.



Rooms for Teachers, Vyara Mission Station, India.



Juniata Volunteers.

From left to right, upper row: Eva Shepfer, Carl Schulz, Joseph F. Landis. Lower row: Dorothy Miller, Plum Müller, Anna Brumbaugh.

JUNIATA COLLEGE VOLUNTEER BAND

THE Volunteer Band at Juniata has been definitely allied with the association for more than one year. The college has always fostered and promoted the mission cause, having almost a dozen of her alumni in the foreign field, and at present being pledged for the support of one missionary. Of the number sent out, few have been members of the Student Volunteer Association. The present band is allied with that organization because of a desire to affiliate with an institution possessing such breadth of vision, such unity of purpose and consecrated to the high purpose of binding all humanity about the throne of God. The volunteer pledge is esteemed by the members, since it provides a strong incentive to utter self-surrender and commits the solution of one's life-work into the keeping of Him Whose leading is secure.

It has not been the ambition of the band to become prominent in the school life by constantly endeavoring to appear in the limelight. Rather, it has been her aim to influence the student body

through the power of worthy example, patient application, and earnest prayer. At least once each year the subject of missions as a life work is presented to the students' consideration, and a plea is made for unconditionally-surrendered lives. There has been no attempt to increase the membership by emotional appeals, since the choice of one's vocation is a matter for sane, conscientious deliberation between the individual and his Redeemer.

During the year the band conducted one meeting in each of the local churches, with the purpose of presenting the mission call to the young people of the city. These meetings proved invaluable to the band itself; and, while not visibly productive, they may yet bear ripened grain. Weekly meetings are held among the members, at which problems of missionary life and preparation are studied and short consecration services held. We hope thereby mutually to benefit each other, to raise the standard of our college life,

(Continued on Page 101.)

MISSION BAND OF PALMERA COLLEGE

F. M. Hollenberg

ON April 22, next, our Mission Band will pass the fourth milestone of its existence. Bro. C. H. Yoder was instrumental in effecting the organization, April 22, 1910. He was

Among the first things we did was to form a constitution. The object, as stated in the constitution, was threefold. It reads as follows: 1. For the mutual strengthening of those who are in prep-



Palmera Mission Band.

From Left to Right, Back Row: Kathrine Bomberger, P. J. Wiebe, Gertrude Yoder, Roxie Snell, Dove Sauble, Ina Marshburn, Alberta Neher (Sec.), Elsie Price.

Front Row, Standing: Bertha Fike, Mrs. I. V. Funderburgh, Alice Bosler, Mrs. J. L. Blocher, Grace Miller, Kathrine Sherwood, Elice Laycook.

In Front, Sitting: J. L. Blocher, I. V. Funderburgh, Master Martel Funderburgh, F. M. Hollenberg (Pres.), C. O. Vaniman.

the Bible instructor. Word was passed among the students that all who were interested in forming such a band should meet in the chapel on that evening. About a dozen of us responded and the Mission Band was organized. The work was new to the students, and school was near its close, but under the efficient leadership of Bro. Yoder it was started. Since then the band has undergone many changes. Only three of the original members are now in the band.

aration for mission work. 2. To keep in closer touch with the missionary activities of the world, the needs of the mission field, and especially to keep in touch with our own missionaries. 3. To make of itself a center of missionary enthusiasm in and about Palmera College. We adopted as our motto, "Here Am I, Send Me."

All students who have given their life in service to Christ are eligible for membership. We believe our Master can use us in many spheres in life, at home,

abroad, anywhere. For this reason we do not limit the membership to volunteers for the foreign field, although several of our members are looking that way. One is planning to become a medical missionary.

Our band always has met regularly each week and sometimes oftener. Most of our time in meetings is spent in the study of some book which we think will be helpful. This winter we are studying Dr. Torrey's "Personal Work," and are finding it interesting and practical. By this study we hope to prepare ourselves for more efficient service wherever we may be called upon to labor. Members take turns in leading the meetings.

We have also done considerable outside the regular line, and quite a little personal work. This was reported to the band and the problems of the various members discussed. We have encouraged mission study classes in the college each year. This year the class is studying a book on Mohammedan missions and finding it intensely interesting. Bro. J. F. Souders, Bible instructor, is teaching the class. He has to tell us many things which came under his own observation while in the Orient. Correspondence is carried on with our foreign missionaries, thus keeping us in touch with their experiences.

Each year our band has been called on by neighboring churches to present missionary programs. In this way we hope to spread a missionary spirit about

us. These meetings also prove helpful to us. On Thanksgiving, Christmas and Easter mornings we have been going over the town and singing in the street for the sick and shut-ins. In this way we impart to them some of the cheer and happiness of the outside world.

The two years Brother and Sister Vaniman, now of China, were here they were to us a great inspiration. They helped us see many ways in which we might do more practical work and be of larger service in the world. They were the first foreign missionaries to go out from our band, and of course this meant much to us. As they write and we have a more direct interest in them it makes us feel like pressing forward with greater zeal.

The picture in this number of the VISITOR shows our band for this year. We have some very enthusiastic members, who are quite a help to us. Each year several new members have come to us, some of them from mission bands of the other schools. We are always glad to welcome these new ones, for they have fresh ideas to give us, and this adds new life to the work.

We are not so many in number, but we remember the things that are worth while in life are nearly always accomplished by the few, and that affords us encouragement. If we cannot do some notable thing we trust the Great Master Who overrules all will entrust some of the small things to us and give us grace to do them.

Lordsburg, Cal.

SOMETIMES

Sometimes in life we wonder why
The heart must ache, the lips must sigh;
Why disappointments cross our way,
To thwart the hopes we hold today.
Ah, soul, the Father hath His plan,
Beneath the ways we cannot scan,
And ever shall His purpose be
Worked out for good to you and me,
If we will wait.

To know that through the strain and stress
Of human hearts, when burdens press;
To know that when this life holds care,
The Son of God, the Christ, is there—
Will give us faith for paths of night,
Will change the darkness into light,
Along the way. —Selected.



Mount Morris College Volunteer Band.

First Row, Left to Right: Ota Gibson, Iva Feldkirchner, Benj. Summer (Pres.), Edna Kesler, Clyde Jelf.

Second Row: Wm. Meyers (Sec.), Elberta Gerdes, Elizabeth Hoots, Mary Heckman, Cora Barkley, Margaret Swank, Carol Miller, Mabel Miller, Etta Arnold.

Third Row: Margaret Gerdes, Chalmer Shull, Martha Hamer, Homer Blough, Oscar Stern, Leo Blickenstaff, Oscar Neher, Andrew Butterbaugh, Walter Mahan, Emmert Stover (Ass't. Sec.), Joseph Reish.

MOUNT MORRIS COLLEGE VOLUNTEER BAND

Fellow Volunteers:

The Mount Morris College Volunteer Band was formally organized in 1906-07. It had its beginning several years before, when Sister Ella Miller, who became the wife of our late Bro. Charles Brubaker, who died upon entering the India field, volunteered for foreign work. The next year three or four others also became interested, and the following year we have the formal organization.

The aim of the band may be thus stated: To interest and educate the students of our school in mission work as the supreme aim in life. It has also worked for the purpose of saving the student souls of our school who had not yet received Christ, and also to help the Christian students who might be led to serve their Master better. It has continually striven for a more spiritual school; and its members have tried to show their faith by their works of bless-

ing and cheer to the people of our community.

Throughout each year its members have had meetings where they discussed various mission subjects. Two years ago a Mission Study Class was organized by some of the members of the band, to meet once a week and discuss some book on a mission subject. Last year there were two such classes.

About four years ago the band desired to do something very definite and practical. Seeing the great need of medical workers on the foreign field, it decided to choose some one of its number and assist in giving him a medical education. But being compelled to go outside of its ranks it at last decided to assist Bro. Carl Coffman, who had been in Bridgewater College and was just taking his last college year at Northwestern University, Chicago. He is now taking his third year of medical work at Rush Medical College, partially supported by pledges from members of

the band and others, and himself working exceedingly hard to make both ends meet.

At the beginning of this school year we decided that, instead of having a Mission Study Class, we would engage in practical personal work among those about us. So a committee of three was appointed to plan and supervise the work for the year. Leaders were chosen for each line of work. These are some of the lines of work we are trying to follow; Work among unconverted students, among students who may be cold spiritually or need encouragement, visiting, reading and singing for the sick and aged, and personal work in town wherever possible. We meet for mission discussions every two weeks on Sunday afternoon.

We have no written constitution, and no written or formal pledge was adopted until last year. But we think that all who joined the band up to that time understood the pledge to be as we have it now, which is as follows: "I hereby promise God that I will unreservedly submit to the leading of the Holy Spirit in the choice and field of my life's work."

The first year (1906-07) the band

had thirteen members, the second year fifteen were added, the third year eighteen, the fourth year sixteen, the fifth year seven, the sixth year twelve, last year nine, and this year thirteen up to the present time. There are about thirty of these in school here now.

This year it was decided to adopt a second pledge, for those members of the band who decide to prepare for foreign mission work, that they may be drawn more closely together, and that others may be induced to volunteer to prepare for entering the same needy field. This second pledge reads thus: "I purpose, God willing, to be a foreign missionary." Four have signed it thus far, namely: Benjamin F. Summer, J. Emmert Stover, John W. Barwick, and Leo Blickenstaff. We hope to have a few more sign it before long.

We chose and assisted in sending Bro. M. W. Emmert, dean of the Bible department, as representative to the Kansas City Volunteer Convention. His reports of that wonderful convention were certainly an inspiration to all of us.

Yours for Christ,

Leo Blickenstaff, Vice-President.

Feb. 9.

THE IDEAL AMBASSADOR

"Among them that are born of women there is none greater than John."

Selected by Phoebe Zook

He held the lamp each Sabbath day,
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank; the pitcher them between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp,"
Thy weary hands will then be seen
Clasped in his pierced ones, naught between.

A PROPOSED UNITED VOLUNTEER CONSTITUTION

Elgin S. Moyer

Note.—The Visitor Editor desires to express his appreciation to Brother Elgin Moyer, who has so efficiently assisted in collecting the material from the Volunteer Bands, for this issue.

FOR a number of years most of the schools of the Church of the Brethren have maintained Volunteer Mission Bands. Much good and praiseworthy work has been done, and much inspiration has been gained and manifested by the individuals of the local bands and by the bands as organizations. Each Volunteer Band has been a nucleus of missionary enterprise in the school in which it is and its influence has even gone out into the surrounding churches, and in a small way the influence has reached to other shores.

But for a number of years there has been felt the need of uniting our forces and coöperating in our preparatory and volunteer mission work. We have felt that by thus confederating the united band would be to the church at large what the local bands have been in the past to the various schools and to the Districts in which the schools are located.

The bands in the various schools have done noble work—have done much to stir up missionary zeal and enthusiasm in the schools and in the churches near the schools. But the influence has been more or less local and limited. And furthermore, the students are usually at the height of their missionary enthusiasm and inspiration while they are in the school and associated with the band; but when they get away from the school and out into the activities of life, so often the missionary inspiration and aspiration wane, and many fail to live up to and to act in their greatest capacity.

We have felt that a definite and united organization in the Church of the Brethren would hold us together and keep before us all more specifically the definite call to service wherever God and the church may beckon us. In this way when we get out of school or are deprived of the privileges of the local bands, we may still be more directly in touch with the work and feel more keenly our responsibility in the great missionary endeavor. When we leave school and band relationships, we will still be connected with the united band and the church may know who the volunteers are.

Thus with the need before us, and with the realization that much more effective work can be accomplished by our united efforts, we have taken the initiatory step in organizing our forces in such a way that we hope not only that the present student generation may be strengthened and united in advancing the cause of Christ, but also that the organization may continue and grow to be a mighty factor in the work of the Church of the Brethren, and in the evangelization of the world.



CONSTITUTION, UNITED STUDENT VOLUNTEERS, CHURCH OF THE BRETHREN.

PREAMBLE.

We, the Volunteer Mission Bands of the Church of the Brethren, in order to bring about a closer union among the local bands, to be mutually helpful in the preparation for our life work, and to encourage missionary activity among

the young people of the church, do adopt for our direction the following constitution:

Article I.—Name.

The name of this organization shall be "The United Student Volunteers of the Church of the Brethren."

Article II.—Motto.

The motto of this organization shall be, "The Whole Wide World for Jesus."

Article III.—Purpose.

The purpose of this organization is to encourage, through confederation and coöperation, the young people to consecrate fully their lives to special service for the Master, to stand firmly and definitely for missionary education and advancement throughout the Brotherhood, and to organize and maintain local Volunteer Bands in our schools.

Article IV.—Membership.

Section 1.—The membership of this organization shall consist of those who have prayerfully considered and signed the following declaration: Whereas, My acceptance of Jesus Christ has brought me pardon and peace and responsibility, and my study of His Word and of the field has confirmed my conviction that "the Gospel is the power of God unto salvation," I hereby dedicate myself to special missionary service in whatever way God may direct, at any time, in any place, and at any cost.

Section 2.—All missionaries of the Church of the Brethren who are now, or have been, on the foreign field, shall, by virtue of their special service, be advisory members of this Union.

Section 3.—All members of the General Mission Board of the Church of the Brethren shall, by virtue of their office, be advisory members of this Union.

Article V.—Officers.

Section 1.—The officers of this union shall consist of President, First Vice-president, Second Vice-president, Ad-

visory President, and Secretary-treasurer.

Section 2.—All members who are members of the Church of the Brethren shall be eligible to office.

Section 3.—The officers of this organization, except the Advisory President, shall be elected at the meeting of the Union at each Annual Conference, and shall assume their duties at the close of said Conference, and shall serve throughout the following year.

Section 4.—The officers shall be nominated at the meeting and elected by ballot.

Section 5.—Either the President or one of the Vice-presidents shall be elected from the college nearest the place of the next Annual Conference, if there are members of the Union at that college.

Section 6.—The editor of the *Missionary Visitor* shall, by virtue of his office, be an Advisory President of this Union.

Article VI.—Duties of Officers.

Section 1.—It shall be the duty of the President to preside at all meetings of the Union, to fill all vacancies for the time being, to appoint all committees not otherwise provided for, and to perform such other duties as his office may require.

Section 2.—It shall be the duty of the First Vice-president to perform all duties of the President in the absence of that officer.

Section 3.—It shall be the duty of the Second Vice-president to perform all duties of the President in the absence of the President and the First Vice-president, to secure the information and to circulate the letters to the nurse-training and medical students, as provided in Article X, Section 1.

Section 4.—It shall be the duty of the Advisory President to assume official leadership at such times as it is impossible for the regular officers to offi-

ciate, and to be an advisory member of the Executive Committee.

Section 5.—It shall be the duty of the Secretary-treasurer to keep a careful record of the meetings, to prepare a report of the meetings of the Union held at Conference, and submit said report to the editor of the *MISSIONARY VISITOR* for publication, to receive the moneys and keep a correct account of the funds of the Union, to preserve a record of all the members, and to perform such other duties as his office may require.

Article VII.—Meetings.

There shall be held at least one regular meeting during each Annual Conference.

Article VIII.—Committees.

Section 1.—The Executive Committee shall consist of the President, First Vice-president, Secretary-treasurer, and Advisory President, whose duty it shall be to act upon all matters that can not be brought before the annual meeting of the Union.

Section 2.—A Program Committee of three shall be elected by the Executive Committee and shall serve in the capacity of arranging programs, publications, et cetera, as directed by the Executive Committee from time to time.

Article IX.—Official Organ.

The *MISSIONARY VISITOR*, published by the Brethren Publishing House, Elgin, Ill., shall be the official organ of the Union.

Article X.—Miscellany.

Section 1.—Owing to the isolation of the nurse-training and medical students, the Union shall secure information as to needs, opportunities, et cetera, of the field from the medical missionaries or from other sources, and twice during the school year shall circulate letters with such information to said students who are members of the Union. The officer responsible for this duty is provided for in Article VI, Section 3.

Section 2.—A circle letter shall be used as a medium of correspondence among the various local Bands.

Section 3.—At least one article of a missionary and educational nature shall appear in the *MISSIONARY VISITOR* from each of the several local Bands each year.

Section 4.—Each local Band shall send to the meeting of the Union assembled at Annual Conference a clear and definite report, setting forth the work of that Band during the year. Said report should be sent with a delegate from that Band if possible.

Section 5.—These reports from the various Bands shall be condensed and, together with a report of the business and other meetings of the Union, shall be published in the current number of the *VISITOR* following Conference.

Section 6.—A special effort shall be made to hold one public Volunteer meeting at each Conference, and for which a definite program shall be prepared.

Article XI.—Amendments.

This constitution may be amended by the consent of three-fourths of the Bands, four-fifths of the members of each Band in this case constituting a quorum. The decision shall be read at the regular annual meeting of the Union.

Constitutional Committee:

ELGIN S. MOYER,
S. FLORENCE FOGELSANGER.
H. P. GARNER.

The committee requests that the President of each Volunteer Band bring the proposed constitution before the Band for consideration as soon as the *VISITOR* is issued, and that each Band pass decision upon the constitution. We further ask that the decisions be sent at once to the chairman of the committee, so that they may be formally declared

at the meeting of the United Volunteers
at the Annual Conference in June.

Committee:

ELGIN S. MOYER, Chairman.

S. FLORENCE FOGELSANGER,
Vice-chairman.

H. P. GARNER,
Secretary-treasurer.

THE VOLUNTEER SPIRIT

J. M. Blough

I WAS once a volunteer, and praise the Lord I am yet! The first thing I want to say about this is that every one who volunteers ought to know that it is a sin to break the promise given to the Lord in good faith. When we are baptized we promise to live faithful unto death. I think it is a sin to break that promise. When we volunteer I take it that we volunteer for life. I did, and I am daily living in the spirit of that consecration.

Let me tell you something. When the volunteer reaches the field it does not follow that he is released from his promise or pledge. There is great need for that same spirit on the field. For instance, a missionary must be willing to go anywhere in the work of the mission and do any work which the Mission Committee assigns. This he must do willingly and faithfully. If he fails in this he is not a true volunteer. This same full consecration is needed daily on the field.

In the second place I wish to say that every true Christian must be a volunteer; he cannot be a Christian without being a volunteer. Is this a startling statement? It was startling to me at one time. I remember well when a young man this conviction took hold of my mind. I could not get away from it. I examined it, and concluded that as for me, at least, I could not be what Christ

wanted me to be without being a completely surrendered volunteer for His service. To me it meant, "Lord, may Thy will be done in my life." Can you be a Christian without being able to say this to your Lord and Master? Dare you say to Him, "Lord, I am willing to work here, but please do not send me away from home"? That is not the spirit of the volunteer. Dare you say to Him, "Lord, I am willing to do this work, but do not give me any other work"? This is not the spirit of a true Christian.

In the third place I want to explain what seems to me to be a proper volunteer, or the proper spirit to have in volunteering. Sometimes it is understood that to be a volunteer means that one has definitely decided to be a missionary in a foreign field. It is a great purpose to be a foreign missionary, but to my mind it is a more desirable purpose to volunteer for work anywhere at God's call. Some volunteer for foreign work and later are easily turned from that purpose. Any little excuse eases their consciences and they stay at home, and many times do not engage even in direct Christian work. This brings the cause of volunteering into disrepute. To the Lord the world is the field, and what right have I to select any part of the world as the place where I should work? Do I propose to put my judg-

ment up against the wisdom of the All-wise God, Who desires to direct all? To my mind it is just as wrong to say that I *must* work in the foreign field as it is to say that I *will not* work in the foreign field. Here is what I prefer every volunteer should be willing to say: "I give myself fully to the work of the Lord, and will gladly serve Him anywhere, at His call, whether at home or abroad." This is the best way to volunteer, for then in the event that one cannot go to the foreign field he will gladly and faithfully, in accordance with his purpose, do the Lord's work at home. This is full consecration. Such workers God can use to His glory. What would a nation think of a man who volunteered for the army or navy, and then specified that he would go only in case the army or navy went to a particular place? Useless volunteer! The proper volunteer will not specify the time or place, but will leave that with the great and wise Captain. "Send me anywhere, Lord, where I can do Thy will and serve Thee best." Can you say this, volunteer? If so, the Lord will use you. If not, then make a full surrender now.

To volunteer is to follow in the footsteps of the blessed Master. It puts one in the line of greatest service and sacrifice. Do you believe it? I do. The greater the sacrifice the greater the joy; the greater the service the greater the usefulness. Jesus gladly gave up the glories of heaven for the salvation of a needy world. The volunteer says, "I will follow Jesus in this most glorious service to save the world"—the WORLD, remember. We must have a world view, and then be willing to make any sacrifice which God's call may require. Remember, volunteers! Deprivations, hardships, heartaches, burdens, bonds, sickness, death await you. It requires courage, faith, patience, perseverance, zeal, dependence, submission,

humility, and an abundance of LOVE. Are you equipped? "More and more, like Thee, O Savior, let me be."

There have been many volunteers in the past, and I am glad to say that many have gone into both home and foreign fields. There are quite a number of volunteers in our colleges now—not as many as there should be—but to me the saddest thing about volunteering is that so many are turned out of their course and lose their noble purpose. Sometimes volunteers take a mistaken position and thus their course ends in sorrow. But see here! Are you sure you are where God wants you? Why did you enter another profession? Why did you go to making money? Was it because the Mission Board turned you down? Had you not enough grace then to work at home? I am not in the least concerned about those who are where God put them. Whether at home or abroad they will glorify Him. But I feel sad about those who refuse to put their lives into God's hands completely, or, having volunteered, turn back from that purpose. I fear it is a sin. Think of the seriousness of it. It imperils the peace and development of the soul. And, volunteers, do not be afraid to let the Mission Boards know your purpose, and first and last be true to your God.

Bulsar, India.



JUNIATA COLLEGE VOLUNTEER BAND.

(Continued from Page 92.)

and in some small way to strengthen those who do stand amid life's battles, through our prayers, which may possess more power "than this world dreams of." To all other bands we send our heartiest greetings and the prayer that we all may prove true followers of the Light of the World, in Whom is found light, liberty and life.

Huntingdon, Pa.



Our Mission Force at Ping Ting Hsien Station,
China.

Bro. Crumpacker was working the camera and
is not included in the photo.

THE VOLUNTEER IN THE LINE OF BATTLE

F. H. Crumpacker

IT may be interesting to know that many of the plans and air castles a volunteer has while in college are simply forgotten when one meets the enemy. I wish it were possible for me to present something to the young volunteers concerning their preparation. Suffice it to say that if one cannot make things go at home, do not apply to the Board to come to the foreign field. I could write in a way that would discourage, but that is not my purpose, for I think that the young life found in our Volunteer Bands is made of the most spiritual blood that flows in the veins of men and women. Real character is displayed by a young life planning definitely to answer the Lord's call to go to the most neglected part of the field.

What about the work? Well, we must be manly men, if men, and womanly women, if women. Take this for all that it means. Once on the field we must be generals. We must be full of sympathy. We cannot help but be plod-

ders. We must know the Bible. We should have all the knowledge besides that of the Bible which it is possible for us to get. In the presence of death we are to be the doctor, the nurse, the sympathizer, the undertaker, the preacher, and probably the coolie to help do the lowly work. On Sunday we are filled with interest in what we are to preach, but possibly when one is in the midst of his best thought he is summoned by the men in the yard, or some one arises to induce the people to come in and sit down. This makes about as much noise as is required to get that many cattle into their stalls.

But, you protest, that is not mission work. Well, how is this? The people think there is nothing that will take the place of the idols in their homes. What will you say to them? Their ancestors for generations had idols, and how are they to honor their parents if they put away the things most precious to their parents? That is only part of it. How

will we get them to know that the Christ Whom we preach is or was anything more than a man like Confucius or Mencius? Remember all the time that you are talking to heathen, who know nothing or little even of Christian terms. Then how much do we depend on prayer to solve these difficulties? Do we really believe the Lord will answer our "whatsoever we ask"?

These are only a few of the difficult things. But what about helping thousands who pass our view every few days? They are away from the Lord—many of them simply because they have never heard of Him. Some, to be sure, are away because they won't have Him. But the thousands that I speak of are away because they have not had a chance to hear about Him. They are lost. They are LOST! LOST! This I mean, and who is to blame? O Volunteers! Stop a moment and think what it would mean to you if your school-mate should make, out of a brick, an image of a man. Then, worse yet, what if he should place that over his table in his room? When the battle was hard with him he would fall on the floor, very reverently before that, and pray to it to help him. Can the brick hear his cry? I leave you to answer. What about the more than three hundred millions of Chinese who have just such a thing to come to when happy or when in sorrow? At times they bring their best food and place it before the idol. Then, when the worshiper is gone, some one much more alive than the idol gets the food. Is there any reason why our best young life should not be spent to heal this disease? Save the millions!

Christ came to save that which is lost. Are these just mentioned in that state? If so are we to imitate Christ's example? I do not call you to an easy task, dear young people. No; the days are sometimes hot. The strain is almost more than human effort can stand. The fuel

is bad, the fire goes wrong, the rest is not on a soft bed at night. The air is stifling, and even at times kills. But God still leads on and calls to all of Gideon's faithful to follow in the Master's steps. Do you want to kneel at the brook and take the easy way? If so, Gideon does not choose you for the battle that is won by keeping an eye on the enemy. The load pulls heavy. Friends at home are not in sympathy. The church complains if we call for funds to do the Lord's work. But HE has promised never to leave those who are seeking the ninety-nine who are lost. The parable must be reversed. One is in the fold. Ninety-nine are lost in the desert. Will we leave the one in the fold and seek the lost? The mountains are cold. The valleys are dark. The enemy lurks there, but the lost are suffering. What would we do to save them?

A few days ago we heard of a number of foreigners who were in the hands of brigands, held for a ransom. The Christian world was stirred almost to a frenzy. What was the stir about? To save the physical life of a few people. Now, what about the hundreds—yes, thousands and even millions—that are held by the enemy of our souls? Are these souls not worth finding? If not, I challenge you to tell your Lord why. If you are a volunteer, and have not gone to the field, or are thinking of giving it up, meet the Lord in the open; tell Him that the souls He created are not worth saving. I am sure that these prodigals are in filth and rags, away from home; yes, feeding on the husks, and some do not even have husks. Here they are—a parish of several thousand souls; not an easy task.

I used to make an illustration while in college. It went like this: A young doctor was ready for practice. Here is the town. One side of a river that runs through the town has a hundred

thousand people and a practicing physician to every three hundred people. On the other side of the river are the slums. Three hundred million people and about one doctor to every million and a half. Where can the young doctor settle to get the most practice? Now I am in the slums. I think the picture a very tame one.

Here are three hundred million. The plague is sweeping them away by the thousands daily. The other side of the river has an occasional death. Many are cases of suicide. I have the key to heal the plague. Will I hold the key and stay on that side of the river, where there are only a scattering few? I need not answer, only be assured that unless I use

the key it will rust and crumble in my hand, and in the crumbling I fear the consequences to the hand that holds it and will not cross the sea to use it.

May God help the volunteers to hasten with all speed to the scene of a mighty conflict! Nothing easy here. Every bit of it is hard work. Every night finds a tired body and every day finds aching muscles. The Lord traveled to Golgotha. Mary went to the tomb, knowing that she was not able to roll the stone away. She came to the tomb and found that the Lord had preceded her. May our confidence grow in Him. May we save for Him a few. By this I mean may we be willing to be His instruments to heal the blighting disease that kills the soul in hell.

HOW CONSERVE THE ENERGIES OF THE VOLUNTEER BAND

E. H. Eby

OUR colleges are recruiting stations for missions. Two streams should flow from every school: the largest, consisting of the great mass of the student body, going out as ardent advocates of missions in their home communities and substantial supporters of the enterprise by means of their occupation, business, trade or profession; the other, the smaller, but composed of the best students in college, to flow out to a needy world in India, China, South America, Africa. It is of this last stream of influence we are to think.

It is composed of volunteers, who are fully dedicated to God for service on the foreign field, "if God permit." They are willing to go to the place of greatest need. They express their purpose by signing the Volunteer Declaration card, which should be sent to the Mission Board, or some statement by which the

Board may know of the purpose of the volunteer.

For purposes of mutual helpfulness, prayer and aggressive service in the college the volunteers for foreign missions should meet and form a simple organization, known as a Volunteer Band. Let it be noted that this band is *not* to gather up all students who have some notion of doing Christian work, or who have even felt a call to the foreign field. Its members should be those whose purposes are definite, whose names are with the Mission Board, and who are ready to be called out when properly trained. This will increase the quality of the Volunteer Band, even if it does diminish its number as at present constituted in some places.

It will not contain those who are only beginning their literary course and have studied the mission field but little. For

until one's map includes the whole world, one is not in a position to know God's will for his or her life. Volunteering presupposes a broad and careful study of the world field. This band will not include those who have made matrimonial alliances with those not volunteers, nor those who would make the band meetings a social gathering instead of a meeting to do business for the King. It should not include those who, holding the confidence of the school, because of the fact of their being volunteers, take undue liberties in regard to their love affairs, violating the rules of the school and their own best interests. It will not include any who are entangled in a business enterprise from which they are unable or unwilling to cut loose.

On the other hand, every effort will be made to strengthen the ties that bind one to the chosen field of service. The volunteer will make every activity of college life conform to this one purpose and to serve this end. He will take the best possible care of his body, in view of the strains bound to come upon one's physical being in a tropical climate. He will consecrate and develop all his intellectual powers, with a view to meeting and solving hard problems on the mission field. He will develop a positive, self-reliant, spiritual life by forming the undiscourageable habit of spending the first hour of the day alone with God and the Bible. He will seek to

become a faithful intercessor. For, remembering that he is going to the mission field, not to talk to people *about* Jesus, but to *live* Him, to *represent* Him, the volunteer will give himself to very definite Bible study, with a view to conforming his own life in every particular to its teaching. He will use the splendid opportunity afforded by college life to become a soul winner; for, unless he can bring a fellow-student to the Master he need not entertain large hopes of being an efficient winner of souls out of college. For all this spiritual equipment he will wait on God for the baptism of the Holy Spirit. He will set up the cross in his own life, as that is to be his message to men, whether he goes as an educational, medical, industrial or evangelistic missionary.

If the Volunteer Bands will thus raise their standard and limit the conditions of membership, as outlined above, it is apparent that the query at the head of this paper will be answered and the bands will become a definite and dependable recruiting station for the General Mission Board. Proper care at the beginning—i. e., at the time of entering the band—then prayerful, determined, consistent activity as a volunteer through the remaining years or months of life in college, will, with the help of the Spirit of God, conserve the forces of the Volunteer Band and release them ultimately where the Lord of the harvest appoints, to the good of humanity and the glory of God.

THE WHAT AND WHY OF VOLUNTEERING

S. P. Berkebile

The What:

All Christian service is voluntary. God does not want, nor can He use in His service, people who must be drafted. One missionary has said, "We need

men, and funds are necessary to carry on the work, but above all we need more of *the love of Christ*. It will solve the entire problem." "The greatest of these is *love*."

Love will lead a man or woman to sacrifice time, talent and money, and not call it sacrificing.

Love will drive men into the most difficult places, and into the darkest regions of the world to carry the Light.

"If ye love Me, keep My commandments"—not just the ordinances or sacraments, *but* COMMANDMENTS! Now let us consider the last great command: "Go ye into all the world." "If ye love Me," then "GO." Is not that the thought? Love leads me to obey the "all things," and in the same verse in which we find the "*all things*" is the "*Go ye into all the world.*"

A knowledge of the field is necessary. Jesus said, "Lift up your eyes, and look on the fields, that they are white already unto harvest."

"*Look on the fields,*" get a close view, by reading good books on missions.

Then, when He sent out the seventy, He said, "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest," because "the harvest indeed is plenteous, but the laborers are few." "Go your ways." Three wonderful words all to the same persons. "*Look,*" "*Pray,*" "*Go.*"

The Why:

First, because the work is the Lord's and I am His child. I am interested in the things of my Father. Second, because Jesus died that none be lost, but that all should be saved, by faith in Him. Faith comes by hearing the Word, but "*how shall they hear without a preacher,*" or some one to tell them?

Another reason why young men and women should volunteer for Christian service is because of the urgent need. Witness Africa, with its 90,000,000 pagans—jewels in the rough; India and China, with their hosts of reachables, with a good work started by us, as a church, in both fields, and these fields in dire need of new recruits, so as to hold the ground already gained, and to

reach out into vast territory, as yet untouched.

The spirit says, "Who will come to the help of the Lord against the mighty?"

In the business world men go to fields of greatest opportunity. Will we allow the children of the world to be wiser than the children of light?

Witness the size of parishes at home and abroad:

United States	626
Africa	81,575
Korea	133,608
Japan	166,400
South America	181,741
India	232,056
China	471,253

Where is the field of greatest opportunity? The 626 have the Bible, or may have it; they have Sunday-schools, prayer meetings and church services, or may have them if they will, but how about the other parishes?

How true, as one has said, "There is offered to the young men and women of the twentieth century no greater opportunity for noble service and superb heroism than the contest which is now on for pagan Africa."

Many things that men attempt to do, of a secular nature, in the end bring failure and regret; but in mission work, NEVER! There are discouragements, and instances when the reaping time has been delayed, but success is as sure as the promises of God, and all would say, concerning the field in which they labor or have labored, as did Bishop McKenzie, "If I had a thousand lives to live, I would give them all to Africa."

David Livingstone once said, "It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before Whom angels veil their faces, had an only Son, and He

was sent to earth as a Missionary Physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men, and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds for Him? May I venture to invite young men of education,

when laying down the plan of their lives, to take a glance at that of missionary. We will magnify the office! For my own part, I never cease to rejoice that God has appointed me to such an office."

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then I said, Here am I; send me."

THE CALL OF THE MOSLEM

Chas. W. Eisenbise

MANY missionary authorities agree that the most difficult task confronting the Christian church today is the evangelization of the Moslems. Three hundred millions strong, each one more or less a missionary for his faith, they form a phalanx which, but a few years past, presented an unbroken front. Now, however, for the first time in the history of the world the whole of Christianity stands facing the whole of the Mohammedan world. Zealous in the creed of Islam, they have pushed their missionary propaganda in every direction, and 8,000 of this faith are to be found within our own borders.

The magnitude of this task of evangelization is in itself a mighty challenge to the followers of Christ. But the call comes the more urgently today because of the swinging open of the great door into this field, as a result of events in the history of the Moslem world. Recently the followers of the False Prophet have beheld the occupation of Morocco, the sacrifice of Tripoli, the parting with Persia, and the defeat of Turkey by the Balkan Allies,—all of which has brought them no comfort.

Dr. Zwemer, an able authority on Moslem world conditions, says: "Everywhere Moslems are bemoaning the fact that the day of opportunity is

lost, that their religion is on the decline, and that its ideals are not high enough to bear comparison with those of Christianity." While this condition stirs the most fanatical to greater diligence, thousands of others are weakening in their faith, and the call comes to us.

Thousands of their boys and girls are available for the mission schools, and the parents are pleading for them. One of our own party to Palestine and Arabia in 1910, while at Beersheba heard the fathers begging for missionaries from Hebron to come to them and start schools for their children. But, unlike in the home field, where each Christian has but two others to gain to make America Christian, each lone worker in Arabia, Persia and kindred Mohammedan lands has an average pastorate of 70,000 souls. The scarcity of workers, in view of the appalling need, ought to be a call to you, my brother, sister, if you really love Christ.

The deep, dark night of ignorance and superstition still reigns. In most Moslem communities illiteracy runs as high as 90 per cent. In Persia and Arabia the infantile death rate is from 75 per cent to 85 per cent, due to the gross ignorance of the motherhood of the land. With girls married at eight years of age,

how could it be otherwise? No deep, tender love as instilled by the Spirit of Christ is found there. As paradoxical as it may seem, the Arabs of the peninsula and of Africa are known to be polite, good natured, lively, manly, patient, courageous and hospitable to a fault. Against this are seen contention, untruthfulness, sensuality, distrust, covetousness, pride and superstition. Oh, that these latter qualities might be eradicated and the former strengthened by the atoning blood of the Christ! It may be so, it can be thus, if we heed the call. It is my call. It is your call.

The creed of Mohammed is not yet dead, although dying, and there are "scar-marks" for those who love the Christ enough to answer the call; but the "scar-marks that we have received in behalf of Christ are the only tests of our faithfulness as followers of the crucified Christ." Listen!

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God who cometh late.

"I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear;
The soldier comes the empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait;
The messenger of Peace, he cometh late.

"They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ who cometh late."
356 South Homan Ave., Chicago.

"WHERE ARE THE NINE?"--Luke 17:17

J. M. Pittenger

JESUS was on His way through Galilee and Samaria to Jerusalem. One day, while in or near a Samaritan village, He met ten men by the wayside. They stood afar off, for they were leprous. But over the space between them and Him went their piteous cry, "Jesus, Master, have mercy on us." Before this cry was uttered, Jesus saw—yes, He *knew*—not only *their need*, but also the *desire* of their hearts.

As simple and as earnest, even, as the cry of these men, was the reply of the Master, "Go, and show yourselves unto the priests."

There can be no doubt that some, at least, of these men were Jews and knew the significance of the Master's reply—that it presaged healing. That all were

healed there can be no doubt. This is clearly implied in the question put to the one who returned. He was a Samaritan, and yet the Master justified him in returning ere he had time to reach the priests. Even so would He have done unto each and all of the others. What think you, reader?

As was the *faith* of the Samaritan, even so was it unto him. How *could* it have been less with the others?

For twelve years or more an influence has been at work in our colleges which has led quite a number of our young men and women to declare it as their purpose to give their life and services to the Master.

It is not my intention in this paper to show, in detail, how this influence

brought about this result. Suffice it to say that a closer study of God's Word, a fuller and more definite communion with Him, and a more or less careful study of the conditions and needs of people in heathen lands were the first and most important reasons which brought about this desire and its consequent as well as subsequent expression of purpose.

A comparison of the number of these men and women who have actually, by God's help, carried out this resolution, and those who have not, reveals the sad and startling fact that the number of the former in comparison with the latter is dangerously near the same proportion of the one who was healed, although a Samaritan, to those who returned not to give thanks for being cured of the most loathsome and hence most dreadful of human diseases.

As one is led to query why the nine did not return to thank the One Whom they called Jesus—Master—even so does the question come, "Why did not *each* and *all* of these men and women go forth, by God's help, to a fulfilment of the purpose which had become so vital to them that they were willing, before God and men, to express it?"

As the reasons assigned for not so doing might become many in number, were these volunteers interviewed, one by one, it seems that after all had been heard and classified there would be but two kinds found. Those of the one kind are *real* or *true*, and hence worthy of consideration; the others but fanciful—unreal and certainly *not* worthy of consideration.

Of the former class it will be well to notice that there are those reasons which have to do only with the individual concerned; i. e., they arise within him as influenced inwardly or outwardly. Second, there are those that arise entirely without the individual. These may have their source in men or in God.

Of these three classes the only ones *always safe* to follow are those which have their source in God. These may be followed upon all occasions without fear of doing wrong.

A second question asserts itself in connection with the knowledge that so few of these volunteers have gone forth to the fulfilment of their expressed intention. The question is, "If these volunteers felt called of God to express the purpose they did, how or why would God lead them away from the accomplished of that purpose?" It is self-evident that God could not and did not lead in both instances.

In case we admit God's leading in either one of the instances, the change of thought and consequent action of the individual must be most marked. God alone can *know* the measure of this effect.

Let us grant that God did lead them to resolve to give their promise to serve Him in the way they expressed a desire to do. Then we are made to wonder increasingly how these dear ones could or did allow any reason other than a God-born, God-given one to change them. It causes a most solemn fear to come to one to think how awfully destructive such a change must be, first to the individual in or with whom it occurs, and next, to a greater or less extent, upon the lives of those who *heard* the expression of their purpose and later saw their failure in carrying it out.

It is not the intent, neither is it the right, of the writer to condemn a single one of these dear ones who expressed this noble purpose. They, with our Lord and Master, know why they did not go forth to its fulfilment. Before Him and Him only must their reasons for so doing stand or fall.

The heart of every true Christian goes out and up in deepest and tenderest sympathy to these dear ones for not being able to carry out so noble a life

purpose. That many of them would have done so, had human help been at hand in some God-given and God-directed way, there can be no doubt. Shall

this help continue to be withheld? Here is a most vital and far-reaching question for our leaders in the church to solve.

BIBLICAL TRAINING FOR THE VOLUNTEER

A. C. Wieand

MISSION work is pioneer work. The missionary is a pioneer. A good pioneer would make a good missionary. The peoples of pagan lands are not only unchristianized; they are also almost uncivilized—at least to a greater or less degree in a barbarous state of civilization. They are almost as backward in all other things as they are in religion. Their industry is behind; their agriculture is very elementary; their economical and social conditions very primitive. There is almost no systematic and intelligent education.

This means that there will be many hardships for the missionary to face; and he must be willing and able to “endure hardness as a good soldier of Jesus Christ.” It means also that the missionary must do many things besides preaching the Gospel. He must plan and build houses; he must make roads; he must do service in sanitation; he must organize schools and set on foot industries; he must be a good financier and control economic conditions; he must introduce sane and rational methods of healing.

The missionary, then, must be an all-round man, with many-sided interests and a versatile mind. And he must have an all-round training. He should be prepared to organize and superintend educational work, industrial work, medical work and social reforms. Happy is he if, having been brought up on a farm, he has learned thirty-five or more occupations incidentally. If, further-

more, his training has been scientifically rectified and more or less perfected in a manual training school and in college, according to modern ideas of the best educational thought—

But the foundation motive for all the work the missionary will wish to do is spiritual. The reason why he goes at all as a missionary, the reason why he does anything and everything, is that he may prove a blessing to the people spiritually. The spiritual motive must be all-pervasive; there must be the religious motive or else he is not a missionary but an economic pioneer.

Indeed, sometimes I think that the medical and educational and industrial missionaries should be more proficient in religious and spiritual attainments before going to their work than the evangelistic missionary, because the evangelistic missionary will have continuous opportunity and stimulus to continue along spiritual lines of study and research and culture, whereas the medical and educational missionaries will be so overwhelmed with secular duties that if they are not very careful their work will soon become a matter of routine, and will be almost devoid of spiritual power or suggestion. A study of medical and educational and industrial missions gives one an almost irresistible impression that they are entirely too much divorced from spiritual things.

When our Lord and His apostles went out to proclaim a new religion they did a great deal of physical healing as well

as spiritual teaching. But our Lord, especially, in almost every one of His miracles, turned it to account as a means of communicating spiritual truth.

The reason why educational and medical missions are lame at this point is because the missionaries in these departments have had training along the lines of their specialties, but almost no biblical and spiritual training of anything like a systematic and adequate nature. Every missionary, whatever his line of work may be, should be thoroughly filled with the Word of God and full of the Holy Ghost, so that this Spirit may pervade all the work he may do, of whatever character; in the next place, that he may seize every opportunity to help people spiritually—opportunities, many of them, which will never come to anyone else, and which he cannot possibly turn over to anybody else.

Again, he will need this for his own spiritual health. He must have an intense and insatiable love for his Bible, a habit of daily devotional Bible study and prayer; but this he can never have unless he has acquired, under scientific training, right habits and methods of Bible study.

Another condition, which makes a somewhat thorough knowledge of the Bible a prime qualification of the missionary, is the fact that the missionary, being as he usually must be most of the time, isolated from his compeers in religious and spiritual attainments, cannot lean upon anyone else nor go to anyone else for spiritual help and refreshing. And unless he is an expert in knowing how to go to the Word of

God and His Spirit in real Bible study and prayer for this help, he will become spiritually famished and religiously anæmic.

Added to this, multitudes of others will come to him for all kinds of spiritual help, not only in masses, but as individuals. And if he have not learned to deal with individual souls, skillfully to diagnose the trouble and to apply the specific, he is not equal to his opportunities. Such skill can come in spiritual things only as it does to the physician of the body—through systematic and scientific training—not in other things, but in the cure of souls.

Another reason that makes it imperative that the missionary should know his Bible is that, in pagan lands, far more than at home, he will have to meet, single-handed and alone, many attacks of false religions; and if he does not know his Bible he will have only his own opinions to oppose to them.

But most of all the missionary must have a thoroughgoing mastery of the Bible, because it is "the sword of the Spirit," because it is "the power of God unto salvation," because it is the revealed will of God, because it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness," because it was given by God, "that the man of God may be perfect and completely furnished unto every good work." Without it, whatever else his attainments or excellence, he will be like an intelligent, valiant and stalwart soldier going to battle with neither armor nor weapons.

OPEN LETTER NUMBER SIX

Dear Henry:

Bro. Early and I arrived in Shanghai, the headquarters of all missionary operations in China—the Jerusalem for all missionaries of the interior—the place where our first missionaries landed five years ago—yesterday morning at a little after seven. After breakfast at Evans' "Missionary Home," we hunted up the North German Lloyd Steamship Company offices and engaged passage, second class, on the *Yorck*, sailing today for Italy and touching points en route. We bought to Colombo, where we go north into India. After a little shopping it was afternoon; Bro. Early chose to remain in his room to write. I went forth to see what could be seen in two hours' time.

I chanced first upon the Methodist Publishing House, and as I had not smelled printer's ink for months I turned in. I was interested. The manager's office was on the second floor, and directly connected with the book room. Mr. Cowen, the manager, received me cordially and himself showed me the plant.

First, there was the composing room, and that means something in Chinese. The modern font of type now has 8,100 characters, and the "boys" who have it in charge can find every one of these characters as quickly as can our home typesetters any one of less than fifty in the case. The Chinese alphabet is an "evolution," they tell me. That is, a word is made up of "marks," each one in certain positions having a certain meaning. A contributor in discussing a subject wants a new word to express his shade of thought. He makes the character and sends it in. They must engrave and cast the letter before they can print. So they have skilled workmen cutting out letters all the time.

They make their own type from a mono-type casting machine, by far the cheapest method of securing type, for lead is cheaper in China than at home. They stereotype, electrotype, print and bind for mission and commercial purposes. The pressroom is on the first floor, and there I saw the familiar "Miehle" press that looked wonderfully homelike to me.

I did not ask definitely, but I should judge they have between seventy-five and 100 employees, and the wages range between 75 cents and \$15 per month, gold. Of course the employee boards and rooms himself. The women in the bindery, folding and gathering just as steadily and apparently as swiftly as those in the States, were being paid \$1.50 per month. They dress well from all appearances, and I am still guessing how they can do it. But that is the mystery of China. The foreman of the bindery is the highest paid man—\$15 per month gold. Paper is cheap in China—that is, the Chinese kind—and most of their books are printed on one side only, the sheet folded at the outer edge and sewed or stapled at the cut edge. That is the Chinese style of making a book.

The printing plant is one of two (the other at Singapore) which are paying an interest on investment and salaries of all connected with them. If editions were large China would be a wonder in the bookmaking field. If it had not been for the bulk I should have brought home a Chinese New Testament, as large as an ordinary teacher's Bible in long primer type, with as many pages in it, all for 15 cents. It is an illustration of product in China.

From there I found the China Inland Mission headquarters the next door. Good enough! I called and was re-

ceived most cordially by the matron of the "Home." It was just tea time and I was urged to take tea with the people present. Some twenty came to the dining room—mostly missionaries from the interior, who had come to the coast to meet their children returning from school at Cheefu for the holiday vacation. The Inland Mission has a school and educates its missionary children without cost to the parents. As a result of this large-hearted dealing they save most of the children for the work later on, and it is worth the effort. The child knows nothing of the heartaches of long separation, as even one family of our mission has already suffered.

I sat opposite a couple whose station is three months interior. They must go by boat upstream no faster than a walk.

After tea Mr. Parry, son of a missionary twenty-nine years on the field, was asked to show me the property. He took me first to the chapel. Perhaps I should have given you a crude ground plan of the compound, and then you could have followed me better.

I should judge that the grounds occupy nearly two acres, and, with the buildings now upon them, are the gift of one patron to the mission. They would not let me use his name in print, though I have it. You know the Inland Mission never prints publicly the name of any donor, whether the gift be large or small. I like that spirit, too, as well as their plan to ask the Lord and not the people for the funds needed for their work.

Mr. Parry did not take me into the hospital, but direct to the chapel—a good, plain room in which to worship. On one side of the pulpit is painted a large ribbon with Chinese characters. At the bottom is "Thy kingdom come"; on the other side a similar ribbon and at the bottom "Ebenezer." To the left of the pulpit, on the side wall, is a beautiful tablet in black, with letters in

gold and red, in memory of James Hudson Taylor. The lines are arranged like this:

In
Loving Memory
of
James Hudson Taylor
The Beloved Founder of the
China Inland Mission.
Born
In Barnsley, Yorkshire, England
May 21st, 1832
Sailed for China
From Liverpool, Sept. 19, 1853
Died
At Changshe, Hunan
June 3rd, 1905
"Have Faith in God."
Erected by
The Missionaries of the
China Inland Mission.

Farther back on the same wall, perhaps twenty feet square, is painted a good map of all China, showing the mission stations of the China Inland Mission; a tiptop idea for special prayers for all the stations, workers and native church. How readily the eye of the worshiper could look on the spot where help was needed, for which intercession should be raised!

On the opposite wall is another tablet, in black and gold, giving the list of martyred missionaries of the Boxer Rebellion. Below are these very suggestive words:

"He will swallow up Death in Victory, and the Lord God will wipe away tears from all faces" (Isa. 25: 8).

Next was the business department. The treasurer's office and the assistant himself were full of interest. The store-room was practical indeed, for the mission buys up every needed article of food and clothing for a home in quantity prices from the markets of the world and ships it here. Here are found medicines, foods, clocks—everything needful. Through the provincial secretaries

this is sent out to the workers according to their orders. A catalogue is printed with order numbers. For instance, a toothbrush that would cost at home a quarter, and here not less than 40 cents on the Shanghai markets, is supplied to the missionaries for 18 cents. This means a great saving to the missionaries and the mission, for one must remember that the Inland missionaries do not have a stipulated salary per year, but on a certain basis each one receives his portion of the sum total of the amount sent by the Lord for their work. If it is much they are expected to use it frugally for the Lord; if it is little they are expected to get along with it and be satisfied, happy and willing to work trustfully.

They have also provided one large room, well arranged, where the missionary going home on furlough can store such things as he does not care to leave at his station. This, with the rooms of the home, is free to the missionaries while in Shanghai. They need only pay actual cost of food while there.

Then we visited the secretary's room and found him well equipped for the large work. You see, Henry, the China Inland Mission has about a thousand stations, beside outstations, and that makes a lot of business for the secretary. But they have good facilities for handling the work, and that makes it pleasant and enables one to get rid of a lot of it. A call at the mailing department, and last of all on the father of the young man who showed me around, completed my visit. This father was a little, sinewy man and did not look old enough for the father of the one who was with me. He has been twenty-nine years on the field, and in that time has had two furloughs. Upon inquiry I learned that theoretically the term of service is seven years. In prac-

tice it is as long as the health will permit, some getting furlough at five years, while others do not take it for ten years.

The China Inland Organization appeals to me in some ways. Let me tell you its general plan. As I have said before, there is no Home Board in any land. There are organizations in the States, England, and so on, where they receive and receipt for money, and at the headquarters in London pass on the missionaries; but the money, be it little or much, is sent to the field and distributed and expended solely by the board or "council" on the field. Mr. Hoste, a fine Englishman, is the head director of the mission, and of course has his home here. I had the pleasure of a short talk with him. Now the field council consists of a man appointed in each province where the society has work. So the need of every field is represented in the men from the field and is deliberated upon by men on the field who best understand the nature of the problems before them. No doubt the plan has its drawbacks, but I can only say that no mission to my knowledge has been so signally blessed as the China Inland Mission. It is interdenominational, from a doctrinal standpoint, but as far as a mission standpoint is concerned it is perhaps the strictest missionary society organized, and draws stronger on faith than any other society.

I hastened back to our rooms and found Bro. Early ready to move to the boat, where I am now writing this letter. We have taken passage on the *Yorck*, a new boat of 18,000 tonnage, and if on time will reach Colombo fifteen days later. I send this off with the captain of the "tender," to be mailed at Shanghai.

Fraternally,

GALEN B. ROYER.

Shanghai Harbor, China, Dec. 6.

INDIA NOTES

Alice K. Ebey

"This one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philpp. 3: 13, 14).

THIS is the New Year's message Bro. Early brought near to our hearts at the close of the old year, when the missionaries and others were gathered in the Bulsar Mission Home for a watch meeting. He urged us to forget the sorrows, disappointments and failures of the past and to press forward, reaching unto the better things the future holds for us. This is a motto well worth keeping for 1914. It sets forth the ideal toward which every Christian should be always reaching.

Christmas time has come and gone with its cheer and gladness. Indian Christians make much of Christmas, and often begin their singing as soon as the clock strikes twelve to usher in the day. Suitable services were held at each of our mission stations and in many of the villages where there are mission schools or little communities of Christians. There were feasts and gifts, too, not elaborate from a western standpoint, but we hope the true Christmas spirit has touched many hearts in India.

Bro. I. S. Long baptized thirty-one at Vyara during Christmas week. This is the field Bro. A. W. Ross opened and worked for some eight years. In spite of much opposition by the higher castes, the good seed is growing in the hearts of the common people.

"An Englishman in India was watching, not long ago, a great ceremonial in

a Hindu temple. When it was over he said to the priest, 'How long has this worship been going on?' 'Two thousand five hundred years.' 'And I suppose,' said the Englishman, 'it will go on another 2,500 years.' The priest said 'No.' 'And why not?' asked the Englishman. The priest raised his eyes, spread out his hands and said one word—'Jesus.'"—*Selected.*

Sister Mary N. Quinter is in the Irish Presbyterian Mission Hospital at Anand, undergoing an operation of a very serious character. Dr. Laura M. Cottrell is with her for a few days until the outcome may be somewhat determined. Individually and unitedly many prayers for her speedy recovery are being offered daily. Our sister is showing what faith and trust in the Savior can do in times of sickness and trial.

Our mission family has been increased by the coming of five new workers who reached Bombay Dec. 6. They are now settled down at hard study of the vernacular. Dr. Cottrell and wife at Bulsar and Bro. Arnold and wife at Anklesvar are studying Gujarati under pandits. Sister Mary Royer and Sister Anna Eby are in the Marathi Language School in Poona. Sister Eby is taking second year's work. They have a pleasant home there with other missionaries, and are pleased with the advantages the school affords.

Brother and Sister Heisey are returning to the homeland on account of his poor health, sailing from Bombay January 13. They have been on the field only a year, and it is hard to see them leave. Their going at this time means

that Vada again must be left without a resident missionary, as there is no one to fill the gap. A few Indian workers at Vada and at Pimpalner are trying to hold the fort until the home church sends forth missionaries more fully to organize and push the battle against the hosts of sin.

The regular quarterly meeting of the Field Committee was held at the home of Brother and Sister Long at Vyara from Dec. 13 to 16. All the missionaries were present except a few who were kept at home on account of work or sickness. The first evening was spent in social converse and devotion. Bro. Stover gave a much-appreciated address, with some special words of welcome to the new workers. Bro. Adam Ebey read an article from *Medical Missions in India* on "Health in the Tropics." The following two days were devoted to business and the missionaries hasted homeward, each to his own place and work.

Christmas time brought to us our visiting elders, Bro. H. C. Early and Bro. Galen B. Royer. Their coming rejoices our hearts and makes glad our Indian church. Dec. 31 the missionaries met in conference with them at Bulsar. Seasons of devotion and prayer were enjoyed together. Some of the problems peculiar to the mission work here were stated in their presence, and together, as the Spirit gives wisdom, we hope to find wise solutions for these problems. An itinerary was planned for the brethren, so that they may visit each of our stations and a few important institutions of other missions. Last Sunday they spent with us in our home here at Dahanu, and a blessed day it was for us. This week, in company with Bro. Ebey, they visit Vada, Poona and a few other places, returning to headquarters at Bulsar by next Sunday.

It is stated on good authority that India is changing so rapidly that no one

who has been away from the country for five years can give any useful advice on any matter of importance connected with it. While India's social and religious condition is passing through these changes, it behooves the church of Christ to strive earnestly for a transformation of the hearts of the people. The paramount need of India today is Christ, and God's children should diligently seek to bring the Gospel to India's people.

The celebration of the centenary of America's Christian connection with India was observed in Bombay from Nov. 7 to the 10th. In a resumé of work done by Americans for India, the editor of *The Dnyanodaya*, the Marathi-English organ of the American Marathi Mission, says:

Remarkably different from the reception which the first Christian missionaries from America received in 1813 was the reception which was accorded to them last Friday afternoon in the Town Hall of Bombay. Then they were suspected and were compelled to leave the country for a time. Now in Bombay they occupy the Town Hall for a public meeting, and receive sympathetic appreciation from the English Government and from a large circle of Indians both Christian and non-Christian. The one single American Mission which was founded a century ago has been followed by forty more, and the three Christian pioneers from across the ocean have been followed by 40,000 other individuals. These American missionaries are now conducting a broad scheme of schools of all grades—primary, secondary, industrial, normal, theological and collegiate. Their colleges are thirteen in number, and their pupils are 195,000, which is more than two-thirds of all the pupils in Protestant Mission schools in India. They also maintain seventy-six hospitals and 143 dispensaries, in which last year they treated one million patients. The names of 1,872 missionaries in American and Canadian missionary societies are recorded in the last "Year Book of Protestant Missions in India." Of the 1,650,000 persons who are reported in the last census of India as being Protestant Christians, 830,000 (or more than half) are connected with missions from America. About one crore of rupees (Rs. 10,000,000) are expended annually by American churches on their missions in India. If the total cost of Christian missions from America to India be

computed, it may be estimated that not less than twenty crores of rupees have been expended in this connection. Has the history of international connections ever shown such an extensive manifestation of the kindly brotherhood of one nation towards another as this Christian connection from the youngest nation of the West under the inspiration of Jesus Christ to render service to the most ancient of civilized peoples on the face of the earth?

"Crimöcurology" is the title of a little book which Commissioner Booth-Tucker, the leader of the Salvation Army in India, has just published. It is a review of the work done by himself and his assistants among the crimi-

nal tribes of India. India abounds in tribes who regard thieving and plundering as a lawful means of livelihood. In Bombay Presidency alone there are over 2,700,000 professional criminals. Mr. Booth-Tucker says one of their characteristic prayers is, "Spirit of our fathers, help us; save us from the government and shut the mouths of the police." The pamphlet contains a summary of the Salvation Army's wonderful work of reforming these criminals and leading many of them to Christ.

Karodoho, via Dahanu, Jan. 9.

CHINA NOTES FOR DECEMBER

F. H. C.

THE month has been a bit quiet, politically. The friends of the president are loud in proclaiming his level-headed work in the selection of good men for important places. His enemies are equally loud in saying that the president is surrounding himself with a lot of his political friends, with a view to fortifying his position in his constructive policy. Their idea is that Yuan is planning to become another Napoleon. The foreigners do not think he is pointing in that direction. One can scarcely draw conclusions, for the Chinese mind is rather keen in knowing the under work of one in high office. We will do well to wait, for a time at least, ere passing judgment. One would think that if the president desires to become despotic he would not favor such ideas as competitive examinations for office. If such a test is put in force there certainly will be room for merit at the top.

The Confucianists are pressing for a state religion, and demand that Confucianism be that religion. The opposition is stronger than ever. Today the writer received a letter from a neighboring mis-

sion, where the native Chinese Christians are taking up the matter and urging that all the Christians in the province make a united appeal to the authorities at Peking not to allow a state religion, but to put all on the same basis, simply by declaring that all religions shall have equal and unlimited freedom. The Confucianists are insisting that the old-time classics be retained in the school curriculum.

There is a continuation of the idea to move the university from Peking to Tientsin. Now, however, it is taking on the aspect of uniting the Peking University and the Tientsin University, and thus having the one really high-class university, where students can go, once they have finished the provincial universities, which are to be known from now on as the People's University. The university at Tientsin will be the Government University. In this connection there is a strong agitation among the missionaries of North China for a good Christian university, to be located at Peking.

Some members of the assembly are

agitating a motion to present a paper that will mean official prohibition of footbinding. One would think this would be heartily encouraged by the women of China, but the facts are different. They have been in their present condition so long that they really oppose any change. They declare that large feet are unbecoming to women.

Almost everywhere one can hear the scholars of China asking for the secret of the greatness of the United States of America. This affords a wonderful opportunity to tell that the real secret is not in laws but in the upright heart. There is a key to having an upright heart. The inquiring minds of these young men afford a wonderful point of contact for the Christian leader.

This is the month that has been blessed to us again. The Christmas time has come and gone. This year it was glorious. Our schoolboys are nicely housed in their new building. They are all very happy indeed. The teachers, as well, are quite happy. In our holiday gladness we helped the new members to a fresh joy. Our plan was to get all to do a little giving. They surprised us very much. We gave with them and had a common fund. In this fund we found about sixteen dollars gold. This we used in buying a lot of eatables and second-hand clothing. The food was mostly millet, the food used by the common class of people. We used this in helping about eighty-five persons. They were all very happy indeed. Most of the planning and distributing was done by the Chinese members. You would have enjoyed seeing them have a good time in helping the unfortunates who come for help. We had furnished tickets to them the day before and on Christmas morn, and then they were to come to our Christian services. It was a great day. After the religious services we had them all line up and come for their help, whatever the

ticket called for. Each one was given a picture card and a portion of Scripture. We hope they will do more than feed their hungry bodies.

The above is a report of the Ping Ting Hsien Station. At Liao Hsien word comes that many were fed. The crowd there, too, was more than could be taken care of. Some of the people were actually turned out; no room for them to get into the quarters where service was being held. They were happy to come and hear. There is such an opportunity to reach and help the people in this way. Our Christmas at both of the stations was limited only by the smallness of our room. We must have meetinghouses if we are to reach the people. There was and is great need to go out to the people with the Gospel, but now more than ever before they are coming to the place where regular preaching is held. We are so glad for the opportunity to be among the natives, but pray that the way will quickly open when the home church will provide for us a meetinghouse that can take care of more than a hundred people. If we had plenty of preachers we could worship in several places at the same time. This seems not to be our lot at present. May God open the hearts of the church to let these folks have a meetinghouse at each of our principal places of worship.

Dr. and Mrs. Brubaker are nicely located at Liao Hsien in the house which the Hiltons left. They are digging at the language and we are glad for their presence. Besides this work, they are able to help many of the sick who come. Sister Anna Blough has been unhindered in her study, and her progress is marked indeed, considering the short time. Dr. and Mrs. Wampler have been studying the language and methods of work with our Presbyterian friends at Pao Ting Fu. This station is one day and a half by train from us. They are

doing nicely and are getting many helpful suggestions from those there who are successful as missionaries. They spent their Christmas week with us at Ping Ting Hsien. It seems that their arrival was almost a foreplanned help, for besides the regular lot who apply for treatment in sickness, one of our own schoolboys has had a very bad attack of appendicitis. We are so glad the doctor is here! We have no way of knowing whether the doctor can help him through, but our hearts are at ease, for we are sure our dear little schoolboy is getting all the medical help that skill can bring to him. How glad we are for the assistance of these experienced physicians!

Our mission family are all well and

very active. We find the end of the year a busy time for the bookkeepers at both stations. Balancing accounts is not an easy work where one uses but one standard of money, but where several kinds are used the task is much greater. This adds to our already full program, but we are coming to see that it is only a part of the labor.

Some of us were planning a little rest in the mountains soon. Since our little schoolboy is so sick we are not sure that we can leave for our vacation at this time. We are reminded of last year's experiences as we write these lines, for as we were arranging for a vacation last holidays the Lord stopped the plans and did more. May we be ready at all times to hear Him speaking.

WHY HE GOT TO GO

Sometimes men are disappointed in being unable to satisfy their Mission Boards as to their fitness and call to missionary work. In case they should possess the decision of the young man of whom the following is related, it is altogether probable that they will almost convince any Mission Board:

The faculty at Königsberg refused Stephen Schulz (1724-1776) on his application for mission work among the Jews; whereupon he wrote them this letter: "I owe you obedience as fathers. If, therefore, you command that I decline the call to missionary work among the Jews, I can decline it with a clear conscience. However, I must say this—should God ask me on the Judgment Day—

“(1) Have I not given thee from infancy a desire to show to the Jews the way of salvation?” I would have to answer, ‘Yea, Lord.’

“(2) Have I not proved three years ago, during the trial trip, that I have

given thee ability to labor?’ I would say, ‘Yea, Lord.’

“(3) Have I not shown that the harvest among the Jews is great, but the laborers are few?’ I would say again, ‘Yea, Lord.’

“(4) Have I not taught thee on that trial trip that the way was opened among the Jews for thee, and that in further travels and with greater experience thou couldst have still better access to them?’ Again I would answer, ‘Yea, Lord.’

“(5) And when at last the Lord should ask me, ‘Why didst thou not follow the call when it came?’ I would leave the answer to the honorable theological faculty.”

The faculty sent Schulz to the Jews. How could they do otherwise? He became a second Paul in respect of travel and suffering, compassing thousands of miles. The call, once heard, is the call of God; and when fortified by such confirmation as Schulz could adduce, it is irresistible.

TO SOME OF MY FORMER PUPILS

Dear Editor of the VISITOR:

Yesterday the VISITOR for February came to me at J. B. Oellig's home, where I am now stopping. This morning I read it through. Now I write you to say that again and again, as I was reading, tears of joy stole their way down over my old (?) cheeks; and again and again came the thought that could the wheel of time be moved backward, say, fifty notches, I would at once prepare to go and help those noble, self-sacrificing ones, into whose eyes I so often looked, and so often wondered what was really tied up in the bunch of young life as it throbbed and bubbled over when in class before me.

I praise God for what those once boys and girls have become, and for what they are accomplishing. True, the smallness of their present sowing, compared with the largeness of the field, may seem very mustard-seed-like; but be assured that in God's own time and way it will become a great tree—"a tree so that the birds of the air come and lodge in the branches thereof."

I like the way you put "Christ's care for the worker," D. J., you tell a noble truth when you say, "It would be a pity to keep a man on a job after his task is finished."

If the task just finished was well done, then I would recommend your "promotion" idea. I don't have much for the "going-on-pension" plan. You are correct when you say, "An idler on the streets of the New Jérusalem would not feel much at home."

Alice, I am glad for those "India Notes." The readers of the VISITOR appreciate them, and they need them. You state a broad truth when you say, "We need more of the spirit of David [2 Sam. 24: 24] in these days of seeking

easy ways to serve the Lord." There are those who seem eager to walk the golden streets with "palms in their hands," but they are not so ready to pay the price of humble, self-sacrificing service necessary here, to admit them over there.

The Lord be praised for the very fitting reception, and the well-merited welcome the Indian Christians gave Brother and Sister Stover. The Lord bless and prosper both the givers and the receivers of the kindly welcome.

Your "China in Miniature," Emma, well deserves the place accorded to it. It will accomplish good. I am glad for the rich reward and the blessed experiences the faithful missionary has in seeing the light of Christianity break through the dark walls of ignorance and idolatry. Yes, it will not only take years and years of faithful work, earnest prayer and patient waiting, but it will also require thousands upon thousands of the home church's money. The faithful money-service of the faithful in the homeland must be the constant support of the efforts of the faithful field workers.

And here "The Ringing Bells" should be allowed fair play. Their ring should be heard not only "from shore to shore," but "o'er valley and mountain and moor"; until "all that is hindering shall fall," because money and workers in abundance "are ready to answer the call." Winnie, keep "The Ringing Bells" ringing—*ringing loud and long.*

"Our Father in heav'n, on Thee do we call;

For India we pray, for China we pray;
Oh, hasten the time,
When, bright as the day,
The Gospel shall shine."

J. G. ROYER.

Mercersburg, Pa., Feb. 14.

EDITORIALS

It was an occasion wonderful in effect, we are told, that witnessed the first small contribution for the beginning of our missionary work in Denmark. For years the question of sufficient funds was a dominant factor in this connection. So far, however, as the immediate present is concerned, this gives place to one of greater moment—the question as to what the students of our colleges are willing to contribute in this spiritual conquest for which the Lord of Hosts has called us. When the sacrifice of life to God is made known in our church the means will come. Properly to man our field, as the missionaries of today have dared hope and express in appeal, would require the sending forward, this coming autumn, of at least twenty workers. Not one-fourth that number are now in sight. And the next four months will tell the story as to whether they will ever be for the present year.

We shall all vote unanimously that twenty be sent forth. Shall we vote yea, by secret ballot, before our God, when He calls individually to suplicate us to go forth for Him? It is a serious question. Ere reading further let us stop a moment and ask our Father what part He desires us to play in this great, world-wide, Christian task now set before us. And having received the answer, let us arise to follow His appeal.

Our progress in foreign missions, as compared with that of many other denominations, has been remarkable, and our students are face to face with the task of assuming their share in caring for the hearts that are still as black

as the Stygian night. Each year we are sending to the halls of commerce many who will make success. Dare we hope that we can also send to the needy places of God's earth a sufficient number properly to man our fields, thus safeguarding the health of our workers, and advancing the cause in that wholesome, thorough manner that would mean complete evangelization of the portion of the unsaved that is allotted to us?

In a general way the entire Brotherhood will vote in the affirmative to the above proposition. Those who cannot go will vote affirmatively by pouring in their gold to support the work; and to the college student must the question come with intensified force, individually, that being prepared, why does he not go out to labor for the Lord? Our foreign fields have never received the full quota for which they have asked. The question of health is becoming serious with many of the consecrated ones who are now at the front. The paramount obligation of the church is to supply the workers, that not one on the field may be compelled to lay down his tasks because of exhaustion.

The great work before the student body is the evangelization of the world in this generation. It is a Herculean task, requiring keenest optimism, most far-reaching vision and devoted consecration. It will demand the surrender and willing sacrifice of bodies, aspirations, ambitions, souls and all that we are or ever shall be in this world. Methinks the mightiest prayers today are the prayers of our young student life, who are looking up into the face of the

Almighty Father and saying, "Lord, what wilt Thou have me to do?" and who, when the answer comes, "Go," say, "Here am I, Lord, send me." Were it a question of human hands relieving the physical necessities of heathen millions, or of human tongues revealing to the hosts of the lands of darkness the blessed name of God, there might be a question, but through our weakness in the strength of God it shall be accomplished. It is not by might, nor by power, but through the Spirit of Jehovah that this shall be accomplished.

Then what share of this tremendous task will the student body of the Church of the Brethren assume? Two centuries and more of extreme devotion to our principles, marked by intense piety in so many homes, have begotten a race of men and women who stand as peers of those of any other church, in the marts of trade, in the schoolroom, in the professions, on the farm—wherever they labor. Shall we allow others to outstrip us in things spiritual?

A Buddhist priest in California has modified some of the Christian hymns so as to suit his faith, and is making use of them in the religious services conducted by him. One of the good old hymns runs as follows:

"Oh, for a thousand tongues to sing
My holy Buddha's praise;
The glories of my teacher great,
The triumphs of his grace.

"Buddha, the name that kills our fears,
That bids our sorrows cease;
'Tis music in the speaker's ears,
'Tis life, and health, and peace.

"Hear him, ye deaf; his praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Buddha come;
And leap, ye lame, for joy."

Modifications have been made of "Nearer, My God, to Thee," and "Joy to the World."—*The Pacific*.

Bro. A. F. Wine, of Denmark, has

made very remarkable progress with the Danish language, and writes us under date of Jan. 6 regarding his first experience in preaching. He says: "Last night was my first experience at speaking in the Danish language. They had their Christmas feast for the Sunday-school children, and I spoke to the children on the 'Joys of Christmas.' They said they could understand me very well, but it made me warm long before I had finished. Of course I made a few mistakes. It was quite a new experience for me, and likely for them also." Inasmuch as Bro. Wine sailed for the field after last Conference, his quick grasp of the language shows very clearly that he has been busily applying himself since reaching Denmark.

The last letter from Sister Mary Quinter, received by us since her death, after reciting the fact that she was going to the hospital fearlessly for her operation, and expressing confidence in the outcome, no matter whether she should survive or not, closes with the highly-meaning farewell: "Yours for service." A significant phrase this is, and full to teardrop's brim of meaning. It is the unconscious watchword of the foreign missionary, in life or death alike, and breathes the spirit of full surrender. Sister Quinter's "Yours for service" will be on her lips when she reports to the Father of missionaries for duty in the Celestial City.

Out of a population of about 90,000 in the Fiji Islands, over 83,000 are reported as claiming attachment to some Christian church. The missionary contributions last year aggregated over \$50,000, and in addition to this amount much was given for the payment of native teachers and the maintenance of native churches. When missionary work was begun in these islands, in 1835, the whole Fijian race was sunk

into the deepest and most degraded form of heathenism. Cannibalism was a common practice, and the most horrible cruelty was rampant. The sword of the Spirit, which is the Word of God, has proven effectual to a remarkable degree.

The Fiji Islands have a population about equal in numbers to our own beloved denomination. They first heard of Christ 127 years after our church was organized. They report 981 Sunday-schools. In outright gifts to missions, not considering endowment, our swarthy-skinned brethren of the South Seas, in their infancy as Christian folk, have far outstripped us in the "unspeakable gift" (2 Cor. 9: 15). Yet in our own church we hear an occasional voice decrying missions and wondering why all the "waste" of lives, means and nervous energy. It is most probable that the Fijian Mission will be declared an independent district within the next few years, and pass from under the control of a foreign mission board. "Of the increase of His government there shall be no end."

We present in this issue of the *MISSIONARY VISITOR* a constitution as proposed for the Union Volunteer Movement of our colleges. Such a movement

is sorely needed at the present time. Before our bands can accomplish their fullest purpose some bond must be established that will unite our hearts in one common purpose. Such a plan will have its advantages. Each society will feel larger than the limits of its own horizon; the devotional spirit will be intensified by the conscious knowledge of other bands praying for the same ends; the cause of the Volunteer Band will receive the greater recognition because of its larger organization; the pledge will not be so easily broken; we can pull together and understand each other to a degree which the present organization does not afford. To make the plan operative in our lives will require loyalty to the constitution on the part of all bands, if the constitution be adopted.

With the desire definitely to place before each student of our colleges the claim of the foreign field upon them, we are desirous of having a copy of this issue of the *MISSIONARY VISITOR* placed into their hands. We shall appreciate the coöperation of each local Missionary Band, and hope that in this manner the usefulness of the *VISITOR* may be increased. If the proper officers of the bands will notify us we shall send them a sufficient number for student distribution.

EDITOR'S NOTE

Would you, dear reader, like to be one of a thousand to assist in increasing the usefulness of the *Missionary Visitor*? The terms on which the paper is sent to many of you are extremely liberal. This naturally requires an outlay of money. We know full well that the dollar donation plan brings in many dollars for missions, and we appreciate that to the fullest. However, if you are receiving the paper on that plan, why not send us fifty cents to mail the paper to a friend somewhere who does not receive it? This will assist in meeting the cost of publication and will create sentiment in the heart of some one who does not receive the paper. Subscription is fifty cents per year, or we shall allow three subscriptions for one dollar.

Send all orders to

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

Financial Report

CORRECTIONS.

In the August Visitor under India Hospital the total for the year so far should be \$23 instead of \$20, \$3 having been previously received.

In the February Visitor, under Denver Colored, John S. Kauffman should be credited with \$5.00 instead of \$1.20, and the name of Harvey Snell should not appear here, thereby making the total \$10.00 instead of \$14.50.

FINANCIAL REPORT.

During the month of January the General Mission Board sent out 248,519 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations for the month of January:

WORLD-WIDE.

Indiana—\$1299.21.

Northern District, Congregations.
Bethany, \$47; Blue River, \$29.75, ... \$ 76 75
Individuals.

Mary Lammadee, \$2.50; Mrs. Will Nickler, \$1.50; Blanche Harbaugh, \$2; Elias Fashbauth, \$7.50; Melvin D. Neff, \$10; Christian Stouder, \$5; S. B. Reppert and wife, \$10; Jacob D. Neff, \$5; J. P. Hoffman (marriage notice), 50 cents; Florence Bosler, \$1; David Whitmer, \$10, 55 00
Middle District, Congregation.

Lower Deer Creek, 5 30
Sunday-school.

Loon Creek, 18 76
North Manchester Bible Institute, 54 00
Individuals.

D. M. Byerly (marriage notice), 50 cents; Levi Zumbun, \$12; Wm. H. Harter, \$1.25; J. D. Rife, \$1.20; M. E. Miller, \$1; Isaac L. Shultz, \$1.20; T. D. Butterbaugh (marriage notice), 50 cents; John E. Miller, \$1; David Eikenberry, \$10; Emanuel Leckrone, \$2; W. T. Neal, 50 cents; James Himelick, 50 cents; John W. Hoover, \$1.25; Odys P. Clingenpeel, \$2, 34 90
Southern District.

White Branch Sunday-school, ... 12 00
Individuals.

G. V. Goshorn, \$1,000; Albert F. Cripe, \$2.50; W. W. Rose, \$7.50; Catherine Bowman, \$1; Chriss Cripe, 50 cents; Wm. Stout, \$5; John Snider, \$25; Chas. S. Wood, 50 cents; W. H. Friend, 50 cents, 1042 50

Illinois—\$508.30.

Northern District, Congregations.
Franklin Grove, \$43.75; Sterling, \$3, 46 75
Sunday-school.

Columbian, 3 30
Brethren Mission Fund, Mt. Morris, 40 24
Individuals.

Mary C. Fisher, \$5; D. C. McGonigh, \$2.50; Calvin G. Binkley, \$5; John C. Lampin, \$5; J. D. Lahman and wife, \$350; J. U. G. Stiverson (marriage notice), 50 cents; Annetta Johnson, \$2.50; J. J. Shively, \$5; L. J. Gerdes, \$10; Wilbert J. Horner (marriage notice), 50 cents; W. R. Bratton, \$5; Mahlon Wesner, \$1, 392 00
Southern District, Congregations.

Cerro Gordo, \$3.68; Virden, \$5.29; Mansfield, \$2.74; Salem, \$1.20, 12 91
Individuals.

David Holsopple, \$7; S. Van Syckel, \$1; Otta C. Eikenberry, \$2.50; Brother and Sister Nevinger, 10 cents; Isaac Eikenberry, \$2.50, 13 10

Ohio—\$321.39.

Northwestern District, Congregation.
Sugar Creek, 70 00
Sunday-schools.

Deshler, \$7.80; Portage, \$4.62; Mau-mee, \$5.50, 17 92
Individuals.

Lydia Wertz-Dickey, \$1.50; S. P. Early (marriage notice), \$1; E. P. Yoder, \$1; Sallie Shankster, \$1; John R. Spacht, \$10, 14 50
Northeastern District, Congregations.

Danville, \$16.40; Canton, \$13.82, .. 30 22
Sunday-school.

Science Hill, Freeburg Congregation, 21 65
Individuals.

J. F. Kahler (marriage notice), 50 cents; D. S. Filbrun (marriage notice), 50 cents; E. M. Culler (marriage notice), 50 cents; Joseph Shidler, \$77.75; Sadie Moherman, \$1; Wm. Dmer, \$20; An individual Springfield Congregation, \$5; Isaac Brumbaugh, \$10; Geo. M. Weidler, \$6, 121 25
Southern District, Congregation.

Loramie, 2 45
Sunday-school.

Bethel of Salem Congregation, ... 18 50
Individuals.

Levi Minnich (marriage notice), \$1.50; J. Franklin Brubaker (marriage notice), 50 cents; Sarah Stoner, \$5; Levi Stoner, \$10; W. H. Folkert, \$1.20; W. C. Teeter, \$1.20; F. P. Cordier, \$1; Ada Baker, \$1; Emanuel Shank, \$1.50; Mrs. Harvey Stoner, \$2, 24 90

Pennsylvania—\$284.44.

Western District, Congregation.
Elk Lick, 18 45
Sunday-schools.

Pike, Brothers Valley Congregation, \$20.90; Summit, \$8.04, 28 94
Individuals.

S. J. Miller, \$6; A Brother, Meyersdale, \$5; Urban L. Cleaver, \$2; D. H. Walker (marriage notice), 50 cents; J. W. Rummel (marriage notices), \$1; J. W. Rummel, \$1; Mary A. Kinsey, \$4; H. H. Reitz, \$4; I. G. Miller, \$2.50; J. B. Ferguson (marriage notice), 50 cents, 26 50
Middle District, Congregations.

Spring Run, \$1; Lewistown and Maitland, \$6.89; Riddlesburg, \$10; Claar, \$1, 18 89
Christian Workers.

Lewistown, 3 50
Individuals.

John R. Stayer, \$3; T. T. Myers, \$1.50; Geo. S. Myers, \$1; James C. Wineland, \$1; Elizabeth Brumbaugh, 50 cents; John Snowberger, \$3; D. G. Snyder, \$1, 11 00
Eastern District, Congregations.

West Green Tree, \$26.25; Big Swatara, \$22.80; Annville, \$14.01, 63 06
Individuals.

Ernst Harvey, \$1; Lydia King, \$1; Mrs. D. H. Miller, \$1; Mrs. R. D. Raffensperger, \$1; Mrs. Kate Smith, \$1; Henry R. Gibbel, \$3.60; Ralph B. Heisey, \$10; H. B. Horst, 25 cents; Peter Biser, Maryland, \$1.20, 20 05
Southeast District, Congregation.

Coventry, 26 00
Individual.

Jos. Fitzwater, 3 00
Southern District, Congregations.

Codorus, \$21; Upper Conewago, \$2.25, 23 25
Individuals.

Celia Yost, \$5; Sarah A. Baker, \$2; D. H. Baker (marriage notice), 50 cents; Martha J. Martin, \$7; Mrs. Emma Schroyer, Sugar Valley Congregation, \$1; Lydia Hogentogler, \$1; Mrs. Hayes Watson, \$1; Mrs. W.

M. Foglesanger, \$1; Solomon Strauser, \$6.30; Alice Trimmer, \$5; Chas. C. Brown, \$10; D. B. Wineman, \$1; Susie Walker Resser, \$1, 41 80

California—\$276.72.

Northern District, Sunday-school.
Sac Valley, 3 25
Individuals.

W. C. Lehman, \$6; Mary E. Brooks, \$4; Eld. C. Fitz, \$2.50; D. S. Musselman, \$1.05; S. Beighly, \$10, 23 55
Southern District, Congregation.

Covina, 4 42
Individuals.

W. F. England (marriage notice), 50 cents; A. A. Neher, \$1; S. Bock, \$1; Ira G. Cripe, \$5; W. H. Hepner, \$10; Magdalena Myers, \$5; Joseph and Jessie Stephens, \$20; Sarah Gnagey, \$200; J. L. Minnich, \$3, 245 50

Virginia—\$221.14.

Northern District, Congregations.
Linville Creek, \$12; Unity, \$36.76, Sunday-school.

Mt. Zion, 13 00
Individuals.

D. M. Good, \$2; D. R. Miller, 25 cents; Joseph F. Driver, \$1; Rebecca F. Miller, 50 cents; Mary C. Miller, 50 cents; H. R. Mowry, \$4.50; Samuel Garber, \$3;
Eastern District, Individuals.

J. M. Garber, \$1.20; Geo. W. Shaffer, \$2; Samuel Glick, \$6, 9 20
First District, Congregations.

Troutville, \$37; Roanoke City, \$5; Oak Grove, Peters Creek, \$13.76, .. Individuals.

J. W. Layman, \$50; Emma Southall, \$2; Alice Harman, \$1; L. G. Layman, \$1, 54 00
Second District, Individuals.

P. J. Crann, 50 cents; S. N. Wine, 25 cents; J. S. Wright, 25 cents; Benj. F. Miller, 50 cents; M. G. Sang-er, 50 cents; John S. Flory, \$1.50; A. B. Glick, 50 cents; Mrs. J. W. Harnsberger, \$1.82; A. J. Miller, 30 cents; John L. Driver, \$1; Samuel L. Huffman, \$1.20; Lethe A. Liskey, \$1.20; M. D. Hess, 25 cents; Nannie D. Humboldt, 50 cents; Wm. H. Sipe, \$10; Sarah F. Garber, \$1.15; Jacob H. Cline, \$1; S. Frank Cox, 50 cents; Aaron S. Ringgold, \$4.60; Barbara V. Ringgold, \$1.15, 28 67

Iowa—\$151.45.

Northern District, Individuals.
Conrad Messer, \$2.50; Hannah C. Messer, \$1; Louisa Messer, \$2.50; Elizabeth Albright, \$5; Mrs. Fred Zapf, \$1; Rebecca Hess, \$5; Irven M. Barto, \$1; Mary Ogg, \$1; U. S. Blough, \$4; H. C. Sheller, \$20.75; Julia A. Sheller, \$4; J. J. Berkley, \$6; Samuel Pike, \$24; Mrs. Susanna Burd, \$5; E. M. Lichty, \$3; H. E. Silfer, \$10; W. C. Kimmel, \$5; T. L. Kimmel, \$2, 102 75
Middle District, Congregation.

Cedar, 7 20
Individuals.

J. D. Haughtelin, Coon River Congregation (marriage notice), 50 cents; E. D. Fiscel (marriage notices), \$1; Franklin Rhodes, \$4; C. S. McNutt, \$1.20; C. Z. Reitz, \$1.20; Vinton Artz, 50 cents; E. L. West, \$1; Mrs. W. H. Barrett, \$1, 10 40
Southern District, Congregations.

South Keokuk, \$2; Libertyville, \$8.60, 10 60
Sunday-school.

English River, 14 00
Individuals.

H. N. Butler (marriage notice), 50 cents; Elizabeth Gable, \$5; Mary Lewis, \$1, 6 50

Kansas—\$106.92.

Northwestern District, Individuals.
O. H. Feller, \$3.25; J. W. Jarboe (marriage notice), 50 cents; Sarah Horting, \$2, 5 75

Northeastern District, Congregation.
Osage, 6 80
Sunday-school.

Overbrook, \$5.72; Rock Creek, \$12, 17 72
Ottawa Missionary Society, 10 45
Individuals.

S. J. Heckman (marriage notice), 50 cents; W. W. Peebler, \$2; W. B. Price, 50 cents; D. H. Longenecker, \$1, 4 00

Southwestern District, Individuals.
Mr. and Mrs. J. D. Yoder, \$50; Mrs. Lena Peel, \$1; E. J. Fitzgerald, \$1; Mrs. T. N. Carter, \$10.20, 62 20

Maryland—\$102.87.

Western District, Individuals.
W. A. Spiker (marriage notice), 50 cents; John A. Merrill and wife, \$5, 5 50

Middle District, Congregation.
Welsh Run, 30 12
Individuals.

Katie S. Grossnickle, \$1; Martha Ellenberger, \$1, 2 00
Eastern District, Congregation.

Washington City, 16 25
Individuals.

Sam's Creek Congregation, \$10; Elizabeth Roop, \$20; Annie R. Stoner, \$15; Martha E. Englar, \$1; John D. Roop, \$3, 49 00

Canada—\$74.30.

Congregations.
Irricana, \$20; Sharon, \$41.65, 61 65
Individuals.

Varo Shores, \$1.65; Mary E. Rhodes, \$2.75; Fannie Keffer, 50 cents; Louisa Shaw, 75 cents; Geo. Hollenberg, \$7, 12 65

West Virginia—\$39.20.

First District, Congregations.
Furnace Chapel, \$3.37; Harman, \$7; Sunday-school.

Horners Run, 6 58
Individuals.

James Cooper, 25 cents; Mary Clatterbuck, 25 cents; Elijah Cooper, 5 cents; Nettie Harman, 10 cents; Rachael Cooper, 10 cents; Kennie Cooper, \$6; Cletus Raines, \$10; Harris Harman, \$1; Thomas Harrow, \$2; Stella A. Cosner and Children, \$2.50, 22 25

North Dakota—\$64.50.

Individuals.
A Brother and Sister, \$2; D. F. Landis (marriage notice), 50 cents; Frances Moore, 50 cents; Mahlon P. Lichty, \$60; D. F. Landis, \$1.50, 64 50

Washington—\$30.80.

Congregation.
Wenatchee, 6 55
Individuals.

B. F. Glick, \$4.25; Mother and Boys, \$10; Melissa C. Longhenry, \$10, 24 25

Missouri—\$18.75.

Southwestern District, Congregation.
Peace Valley, 2 60
Individual.

Stella Will, 1 00
Middle District, Individuals.

Mrs. W. M. Eckard, 75 cents; Nan-nie C. Wagner, \$2.50; Wm. H. Wag-ner, \$2.50; J. Kircher, \$4.40; Mrs. A. W. Shay, \$5, 15 15

Nebraska—\$13.80.

Congregations.
Octavia, \$5; Pioneer, 30 cents, 5 30
Individuals.

Wm. McGaffey, \$3; E. S. Rothrock (marriage notice), 50 cents; Mary A. Hargleroad, \$5, 8 50

Tennessee—\$10.10.

Individuals.

W. S. Ledbetter and wife, of Cedar Grove Congregation, \$4; Rachel Gross, \$1; Alberta C. Bashor, 10 cents; An individual, \$1; Salina J. Pence, \$2; Honora Pence, \$1; Mary Reed, \$1,	10 10
Oregon—\$9.00. Sunday-school.	
Ashland,	9 00
Michigan—\$7.20. Individuals.	
J. C. Harrison, \$1.20; G. Sprang, \$5; Joseph S. Robinson, \$1,	7 20
Oklahoma—\$7.95. Individuals.	
A. W. Austin, 75 cents; Wm. P. Bosserman, \$1.20; Oklahoma City Tithers, \$6,	7 95
Colorado—\$2.00. Individuals.	
Mrs. H. M. Long, \$1; Mrs. D. M. Brumbaugh, \$1,	2 00
North Carolina—\$2.00. Congregation.	
Golden,	2 00
Texas—\$1.35. Individual.	
Lora Beebe,	1 35
Florida—\$1.00. Individual.	
Clay Dillon,	1 00
Idaho—\$1.00. Congregation.	
Boise Valley,	1 00
Delaware—\$0.75. Individual.	
W. M. Wine,	75
Arizona—\$0.50. Individual.	
C. W. Guthrie (marriage notice), ..	50
Unknown—\$4.60. Unknown,	4 60
Total for the month,	\$ 3,561 24
Previously received,	28,182 84
For the year so far,	\$31,744 08

INDIA MISSION.

Nebraska—\$100.00. Individual.	
Catharine Dovenbarger, deceased, \$	100 00
Ohio—\$23.60. Northwestern District, Sunday-school.	
Sugar Creek,	12 50
Northeastern District, Individuals.	
Daniel Baum and daughter, \$1.10; Sarah A. Dupler, \$10,	11 10
Pennsylvania—\$17.00. Western District, Individual.	
Joseph Holsopple,	2 00
Eastern District, Individuals.	
Ralph B. Heisey, \$10; A Brother and Sister, \$5,	15 00
California—\$15.51. Northern District, Congregation.	
Raisin City,	15 51
Iowa—\$10.00. Middle District, Individual.	
Wm. H. Brees,	5 00
Southern District, Individual.	
Elizabeth Gable,	5 00
Kansas—\$10.00. Southwestern District.	
Mr. and Mrs. J. D. Yoder,	10 00
Illinois—\$8.25. Northern District, Sunday-school.	
Primary Department, Hastings St., Southern District, Congregations.	6 00
Lamotte Prairie, 20 cents; Mansfield, \$1.05; Centennial-Okaw, \$1,	2 25
West Virginia—\$5.00. First District, Individual.	
Eliza Hilkey,	5 00
Michigan—\$4.05. Sunday-school.	
Onekama,	4 05

Total for the month,

Previously received, 1,001 86

For the year so far, \$ 1,195 27

INDIA ORPHANAGE.**Pennsylvania—\$124.00.**

Western District.	
Meyersdale Aid Society,	20 00
Middle District.	
Altoona Christian Workers,	20 00
New Enterprise Missionary Society, Eastern District, Sunday-school.	20 00
Lititz,	30 00
Southeastern District, Sunday-school.	
Green Tree,	25 00
Southwestern District.	
Willing Workers' Class, Huntsdale Sunday-school,	9 00

Virginia—\$91.00.

Second District.	
Mill Creek Aid Society,	20 00
Class No. 3 Bridgewater, Sunday-school,	20 00
In memory of Sam'l and Fannie Cline,	50 00
Mrs. J. W. Harnsberger,	1 00

Ohio—\$96.80.

Northwestern District.	
Silver Creek Christian Workers, ..	13 00
Northeastern District.	
Black River Aid Society,	20 00
Individual.	
Joseph Shidler,	20 00
Southern District, Sunday-school.	
Bethel, of Salem Congregation, ..	19 49
Individual.	
A Brother and Sister, \$20; Mrs. H. P. Taylor, \$4.31,	24 31

Indiana—\$86.00.

Northern District, Sunday-school.	
Solomons Creek,	32 00
Samus Laborum Class, Elkhart Sunday-school,	4 00
Middle District.	
North Manchester Aid Society, ...	10 00
Young People's Class, Burnettsville Sunday-school,	40 00

Illinois—\$46.56.

Northern District, Individual.	
Lizzie Studebaker,	20 00
Southern District.	
Cerro Gordo Aid Society,	20 00
Primary Class, Woodland Sunday-school,	6 56

Nebraska—\$45.51.

Sunday-school.	
Beatrice, \$20; Logan Grove, \$2.51; Octavia, \$20,	42 51
Individual.	
Mary A. Hargleroad,	3 00

Iowa—\$25.00.

Northern District, Individual.	
Mary S. Newson,	20 00
Southern District, Sunday-school.	
South Keokuk,	5 00

South Dakota—\$20.00.

Old People's Class Willow Creek, Sunday-school,	20 00
----------------------------------------------------------	-------

California—\$20.00.

Southern District.	
South Los Angeles Christian Workers,	20 00

Minnesota—\$10.00.

Sunday-school.	
Worthington,	10 00

Kansas—\$10.00.

Southwestern District, Individuals.	
Mr. and Mrs. J. D. Yoder,	10 00

Missouri—\$6.00.

Middle District.	
Juvenile Mission Band, Mineral Creek Congregation,	6 00

Montana—\$1.25.

Sunbeam Class, Glasston Sunday-school,	1 25
----------------------------------------------	------

Total for the month, \$ 582 12

Previously received, 2,190 75

For the year so far, \$ 2,772 87

INDIA NATIVE SCHOOL.

District of Columbia—\$75.00.

Washington City Missionary Society,	60 00
Garber Bible Class, Washington,	15 00

Iowa—\$5.50.

Middle District.	
Old Sisters' Class, Panther Creek	
Sunday-school,	5 50

Total for the month,	\$ 80 50
Previously received,	380 60

For the year so far,	\$ 461 10
----------------------------	-----------

INDIA WIDOWS' HOME.

Pennsylvania—\$20.00.

Middle District.	
Woodbury Missionary and Temperance Society,	20 00

California—\$5.00.

Southern District.	
Pomona Aid Society,	5 00

Illinois—\$1.10.

Northern District.	
Brethren Mission Fund, Mt. Morris,	1 10

Virginia—\$0.50.

Northern District, Individual.	
Lucy E. Sherman,	50

Total for the month,	\$ 26 60
Previously received,	135 83

For the year so far,	\$ 162 43
----------------------------	-----------

INDIA HOSPITAL.

Pennsylvania—\$17.20.

Middle District.	
Altoona Sunday-school,	17 20

Iowa—\$2.50.

Northern District, Individual.	
Mary D. Welty,	2 50

Total for the month,	\$ 19 70
Previously received,	23 00

For the year so far,	\$ 42 70
----------------------------	----------

INDIA BOARDING SCHOOL.

Illinois—\$16.00.

Southern District.	
Organized Classes of Oakley Sunday-school,	16 00

Iowa—\$12.50.

Middle District.	
Robins Christian Workers,	12 50

Virginia—\$10.00.

First District.	
Trout's Bible Class,	10 00

Nebraska—\$4.00.

Individual.	
Susie McLellan,	4 00

Indiana—\$5.63.

Northern District, Sunday-school.	
Cedar Creek,	5 63

Total for the month,	\$ 48 13
Previously received,	352 74

For the year so far,	\$ 400 87
----------------------------	-----------

CHINA MISSION.

Ohio—\$20.00.

Northeastern District.	
Canton Center Aid Society,	20 00

Iowa—\$19.06.

Northern District, Individual.	
Mrs. W. C. Schwab,	1 00

Middle District, Sunday-school.	
Iowa River,	8 06

Individual.	
Wm. H. Brees,	5 00

Southern District, Individual.	
Elizabeth Gable,	5 00

Kansas—\$12.00.

Southwestern District, Individual.	
Mr. and Mrs. J. D. Yoder, \$10;	

Nancy Martin, \$2,	12 00
--------------------------	-------

Canada—\$11.50.

Sunday-school.	
Sharon,	11 50

Illinois—\$10.69.

Northern District.	
Brethren Mission Fund, Mt. Morris,	80

Primary Department, Hastings St., Sunday-school,	6 00
--------------------------------------------------------	------

Southern District, Congregations.	
Salem, 30 cents; Centennial-Okaw,	

45 cents; Lamotte Prairie, \$1.35; Mansfield, 93 cents; Cerro Gordo, 66 cents,	3 69
--------------------------------------------------------------------------------------	------

Individual.	
Marie Sadler,	20

Minnesota—\$10.00.	
Individuals.	

D. B. Ogg and wife,	10 00
---------------------------	-------

Pennsylvania—\$10.00.	
Eastern District, Individual.	

Ralph B. Heisey,	10 00
------------------------	-------

Colorado—\$6.00.	
Individuals.	

Joe Trissel, \$1; Clara E. Michael,	6 00
-------------------------------------------	------

West Virginia—\$5.00.	
First District, Individual.	

Eliza Hilkey,	5 00
---------------------	------

Maryland—\$4.00.	
Middle District, Sunday-school.	

Mt. Zion, Beaver Creek Congregation,	4 00
--------------------------------------------	------

California—\$3.00.	
Southern District, Individual.	

Josephine Knee,	3 00
-----------------------	------

Montana—\$2.34.	
Sunday-school.	

Milk River Valley,	2 34
--------------------------	------

Indiana—\$2.00.	
Middle District, Individual.	

Priscilla Ohme,	2 00
-----------------------	------

Virginia—\$1.00.	
Second District, Individual.	

Mrs. J. W. Harnsberger,	1 00
-------------------------------	------

CHINA ORPHANAGE.

Pennsylvania—\$28.00.	
Western District, Christian Workers.	

Scalp Level,	22 00
--------------------	-------

Eastern District, Individuals.	
A Brother and Sister,	5 00

Southern District.	
Primary Class, Ridge Sunday-school,	1 00

Indiana—\$24.40.	
Southern District, Sunday-school.	

Rossville, Middlefork Congregation,	4 40
-------------------------------------------	------

Individual.	
Anna E. Wagoner,	20 00

Kansas—\$14.00.	
Southwestern District.	

Hutchinson Mission Sunday-school,	4 00
-----------------------------------------	------

Individuals.	
Mr. and Mrs. J. D. Yoder,	10 00

Iowa—\$5.00.	
Southern District, Individual.	

Elizabeth Gable,	5 00
------------------------	------

Virginia—\$5.00.	
Northern District.	

Fairview-New Dale Christian Workers, Unity Congregation,	5 00
----------------------------------------------------------------	------

Total for the month,	\$ 76 40
----------------------------	----------

Previously received,	951 15
----------------------------	--------

For the year so far,	\$ 1,027 55
----------------------------	-------------

CHINA BOYS' SCHOOL.

Iowa—\$34.15.	
Northern District, Congregation.	

Waterloo,	15 40
-----------------	-------

Ladies' Adult Class, Waterloo City Sunday-school,	18 75
---------------------------------------------------------	-------

Washington—\$25.69.	
Sunday-school.	

Seattle,	20 69
An Individual,	5 00

Virginia—\$25.00.		
Eastern District, Individual.		
Ezra Weimer,	25	00
Ohio—\$12.77.		
Southern District, Sunday-school.		
Upper Stillwater,	12	00
Class No. 2 Primary Department		
Pittsburgh, Sunday-school,	77	
Kansas—\$10.00.		
Southwestern District, Individuals.		
Mr. and Mrs. J. D. Yoder,	10	00
Pennsylvania—\$4.45.		
Western District, Sunday-school.		
Hooversville,	4	45
Colorado—\$2.00.		
Individuals.		
Mrs. H. M. Long, \$1; Mrs. D. M.		
Brumbaugh, \$1,	2	00
Indiana—\$1.00.		
Middle District, Individual.		
Priscilla Ohme,	1	00
Total for the month,	\$	115 06
Previously received,		4,638 26
For the year so far,	\$	4,753 32

CHINA GIRLS' SCHOOL.

Indiana—\$5.00.		
Middle District.		
Girls' Junior Band, North Man-		
chester,	\$	5 00
Virginia—\$2.50.		
Eastern District, Individual.		
Geo. W. Shaffer,	2	50
Total for the month,	\$	7 50
Previously received,		69 72
For the year so far,	\$	77 22

CHINA HOSPITAL.

Indiana—\$4.00.		
Southern District, Individuals.		
Jas. A. Byer and wife,	4	00
Total for the month,	\$	4 00
Previously received,		2 00
For the year so far,	\$	6 00

CUBAN MISSION.

Iowa—\$5.00.		
Southern District, Individual.		
Elizabeth Gable,	\$	5 00
Total for the month,	\$	5 00
Previously received,		33 88
For the year so far,	\$	38 88

DENVER COLORED.

Indiana—\$47.00.		
Individuals.		
Ervin Weaver, \$15; Geo. M. Martin,		
\$10; Eli J. Schrock, \$10; S. H. Beller,		
\$5; Moses Mishler, \$5; Frank Leh-		
man, \$2,	\$	47 00
Pennsylvania—\$5.00.		
Eastern District.		
Amanda R. Cassel, Indian Creek		
Congregation,	5	00
Illinois—\$1.20.		
Northern District.		
Brethren Mission Fund, Mt. Morris,	1	20
Total for the month,	\$	53 20
Previously received,		609 37
For the year so far,	\$	662 57

SUNDAY-SCHOOL EXTENSION.

Indiana—\$74.09.		
Congregation.		
Turkey Creek,	\$	14 91
Sunday-schools.		
Windfall, \$5; Maple Corner of		
Prairie Creek Congregation, \$2; Sal-		
amonie, \$10.42; Pipe Creek, \$5.80, ..	23	22
Classes.		
Primary Class No. 3, Turkey Creek,		

59 cents; Class No. 2 Panther Creek,		
\$35.37,	35	96
Iowa—\$5.00.		
Sunday-school.		
Cedar Rapids,	5	00
Pennsylvania—\$17.00.		
Congregation.		
White Oak,	15	00
Sunday-school.		
Hooverstown,	2	00
Ohio—\$15.59.		
Sunday-school.		
Bear Creek,	5	00
Christian Workers,		
Canton,	10	59
California—\$8.43.		
Sunday-school.		
Oak Grove,	8	43
Illinois—\$4.05.		
Sunday-school.		
Bethany Graded, \$3; Allison Prairie,		
\$1.05,	4	05
Michigan—\$4.00.		
Young People's Class, Sunfield Sun-		
day-school,	4	00
Kansas—\$1.25.		
Sunday-school.		
Verdigris, Country House,	1	25
Total for the month,	\$	129 41
Previously received,		904 96
For the year so far,	\$	1,034 37

CHURCH EXTENSION.

Ohio—\$5.00.		
Individual.		
J. M. C.,	\$	5 00
Total for the month,	\$	5 00
Previously received,		19 57
For the year so far,	\$	24 57

**THEIR REQUEST.**

Will you not pray for us? Each day we need

Your prayers, for oft the way is rough and long,

And our lips falter and forget their song,
As we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down

Save that in vision we behold the crown
Upon His brow Who shall at length pre-
vail!

Not yet the crowning! Fields must first be won,

Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,

Ere we behold the Kingdom of God's Son.
We shall behold it! Lo, His Word stands sure,

Our King shall triumph in a world set free.
With joy His chosen ones His reign shall see!

Pray for us, brother, that we may endure.
—The Baptist Missionary Herald, London.

Our Force of Foreign Workers

(Mail addressed to them at the addresses given will reach them safely.)

India.

Arnold, S. Ira,	Anklesvar, B. B. C. I. R. R.,	India
Arnold, Elizabeth,	Anklesvar, B. B. C. I. R. R.,	India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R.,	India
Blough, J. M.,	Bulsar, B. B. C. I. R. R.,	India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R.,	India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R.,	India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R.,	India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R.,	India
Emmert, Jesse B.,	Jalalpor, Surat Dist.,	India
Emmert, Gertrude R.,	Jalalpor, Surat Dist.,	India
Eby, E. H. (on furlough),	3435 Van Buren St.,	Chicago, Ill.
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren St.,	Chicago, Ill.
Eby, Anna M.,	Vada, Thana Dist.,	India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R.,	India
Heisey, Herman B.,	507 E. Main St.,	Palmyra, Pa.
Heisey, Grace,	507 E. Main St.,	Palmyra, Pa.
Holsopple, Q. A.,	Bulsar, B. B. C. I. R. R.,	India
Holsopple, Kathren R.,	Bulsar, B. B. C. I. R. R.,	India
Kaylor, John I.,	Ahwa, Dangs Forest, via Billmora,	India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Billmora,	India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R.,	via Anklesvar, India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R.,	via Anklesvar, India
Long, I. S.,	Vyara, Surat Dist.,	India
Long, Effie V.,	Vyara, Surat Dist.,	India
Miller, Eliza B.,	Umalla Village, B. B. C. I. R. R.,	via Anklesvar, India
Miller, Sadie J.,	Vyara, Surat Dist.,	India
Pittenger, J. M. (on furlough),	Pleasant Hill, Ohio	
Pittenger, Florence B. (on furlough),	Pleasant Hill, Ohio	
Powell, Josephine (on furlough),	Mt. Vernon, Missouri	
Royer, B. Mary.,	Vada, Thana Dist.,	India
Ross, A. W. (on furlough),	Kearney, Nebr.,	Care of A. J. Nickey
Ross, Mrs. A. W. (on furlough),	Kearney, Nebr.,	Care of A. J. Nickey
Stover, W. B.,	Anklesvar, B. B. C. I. R. R.,	India
Stover, W. B. Mrs.,	Anklesvar, B. B. C. I. R. R.,	India
Shumaker, Ida C.,	Bulsar, India	
Widdowson, Olive,	Vyara, Surat Dist.,	India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R.,	India

China.

Blough, Anna M.,	Ping Ting Hsien, Shansi,	China
Bright, J. Homer,	Liao Hsien, Shansi,	China
Bright, Minnie,	Liao Hsien, Shansi,	China
Brubaker, Dr. O. G.,	Liao Hsien, Shansi,	China
Brubaker, Cora M.,	Liao Hsien, Shansi,	China
Crumpacker, F. H.,	Ping Ting Hsien, Shansi,	China
Crumpacker, Anna N.,	Ping Ting Hsien, Shansi,	China
Cripe, Winnie,	Liao Hsien, Shansi,	China
Horning, Emma,	Ping Ting Hsien, Shansi,	China
Hutchison, Anna,	Liao Hsien, Shansi,	China
Metzger, Minerva,	Ping Ting Hsien, Shansi,	China
Vaniman, Ernest D.,	Ping Ting Hsien, Shansi,	China
Van man, Susie C.,	Ping Ting Hsien, Shansi,	China
Wampler, Dr. Fred J.,	Ping Ting Hsien, Shansi,	China
Wampler, Rebecca S.,	Ping Ting Hsien, Shansi,	China

Sweden.

Buckingham, Ida,	Friisgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Friisgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Friisgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

For India, we solicit donations for the following funds: General, Training Department, Boarding-school, Orphanage, Native Workers, Native Schools, Widows' Home, Industrial, Loan Fund, and Hospital Fund.

For China, we solicit donations for the following funds: General Work, Native Workers, Orphanage and Hospital.

Supports of orphans, in India, \$20 per year; in China, \$22 per year.

Native workers, in either field, \$60 per year.

Boarding-school scholars, in India, \$25 per year.

We shall be glad to correspond with any one with respect to the support of our workers in each of the fields

GENERAL MISSION BOARD, Elgin, Illinois

HOW MUCH? SIX PER CENT!

ON WHAT?

On FUNDS DEPOSITED with the GENERAL MISSION BOARD

"I WILL INVESTIGATE." So says our clear-headed financier who is seeking for a place to invest his money, so that it may bring forth the greatest returns for the investment made, at the same time combining promptness of dividends, safety of principal and assurance of permanent investment.

The WISE BUSINESS MAN cares for all these things, for he knows that the time will come when it will not be so easy for him to make money, and he desires OLD AGE TO BE FULL OF JOYS for himself.

The WISE CHRISTIAN MAN looks for even more than this in his investments. He seeks for a place that will be safe for his funds and at the same time a place wherein his money will be doing good for his Lord.

ALL THESE THINGS ARE COMBINED IN OUR ANNUITY PLAN. WHY NOT INVESTIGATE?

The following letter, in part, written some time ago to one of our sisters who had some funds to invest, will explain some of the advantages of our annuity plan (and the sister invested the funds):

"Now, Sister, the advantages which are foremost in the annuity plan are these:

"1. Money placed with us bears no taxes. Since you are 45 years of age we will pay you five per cent on any amount that you turn in to us. This five per cent will be clear to you. (If the sister had been past 50 years of age we would have allowed her six per cent. The General Mission Board so decided at their meeting of April 9, 1913.)

"2. The money is placed exactly where you wish it to go, and long after you are gone it will still go on bearing interest and doing good for the Master. You will thus become your own executor.

"3. There is no worry about the investment. The interest comes to you regularly on the first days of January and July of each year. We have never been late in sending out our annuities from the office and to our knowledge do not have a dissatisfied annuitant. The Board's permanent resources of over \$800,000 are behind the investment of your money.

"4. You can figure definitely on the amount of interest money you will receive and can depend on the date when it will arrive.

"After reading the above and carefully considering the matter, if you at any time wish to place money with us please write and tell us the amount you wish to give (also the exact age should be given), and when you can send the amount and we will issue you our annuity bonds. We will send them to you and if, after careful investigation, you do not like them, return to us and no harm is done. If you like them, sign them both, return to us the one so marked, along with your check and all will be correctly closed."

The way to invest your money safely is easy. Just write to us. We will do the same for YOU as we have for this sister, if you desire

ARE YOU INTERESTED? WHY NOT WRITE TO US?

Address, GENERAL MISSION BOARD, Elgin, Illinois

THE MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN



From "Scenes from Everyland."

A Consignment of Fighting Cocks, Mexico.

Note the specially constructed basket with padded sides. Only specially bred cocks are treated with such consideration.

Vol. XVI
No. 4

APRIL, 1914

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for April, 1914

EDITORIALS,	153
ESSAYS,—	
Worth Mentioning, By R. D. M.,	129
Open Letter, By Galen B. Royer,	131
The Thirteenth India District Meeting, By Prema Ganesh; Translated by Natha Becher,	135
India Notes, By Alice K. Ebey,	137
Some Busy Days, By Emma Horning,	139
China Notes for January, 1914, By Anna Crumpacker,	141
A Missionary Echo from the Southland, By Wm. E. White,	142
Do We Hear the Call from the Frontier? By Matilda Quellhurst,	144
Meaning of the Word "Mission," By Mrs. Leland Moomaw,	145
"Here Am I, Send Me," By Elgin S. Moyer,	147
The Missionary Claims of Our Colleges Upon Our Brotherhood, By the Editor,	149
Open Letter Number Seven, By Galen B. Royer,	156
FINANCIAL REPORT,	158

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XVI

April, 1914

Number 4

WORTH MENTIONING

R. D. M.

WE date the beginning of our church back to 1708. Notice another epoch date, 1894. This is the year we sent the first missionary to India. It took us nearly two hundred years to put into practice the foreign part of the Great Commission. But we must look forward to our opportunities and be sure that we do as well as we know how to do, and not back upon the record as one of failure.

One of the things we need is one, or better, more than one, missionary sermon in each church during 1914. But this is not all; every sermon must have the "Go ye" thread running through it. That is the thread that holds the sermons together and gives them unity. By sermons of such a nature men and women are moved to service.

We should like to know how many Mission Study Classes are active throughout the Brotherhood. We wish we could have a letter from each class, stating what books are used and the benefits derived from the class study of this great subject.

Nothing will maintain the mission interest in the local church better than an occasional missionary program. What child is there who would not be helped by reciting a missionary poem? No one is able to foretell the influence upon the child's future life of this simple part in public exercises. Children are willing to work if they are asked. And not only children, but also younger people, enjoy doing things. We think of a con-

gregation in Pennsylvania which supports a foreign missionary. To keep alive the spirit that burned so brightly when the missionary sailed, nearly eleven years ago, the members of that congregation render a missionary program at least quarterly. This keeps the church in touch with missions, and the funds for the representative on the field are forthcoming without any trouble.

Our ministerial force for 1913 numbered 3,017. What a splendid line-up of men saved for service in the cause of the Master, called and ordained to preach the Word! But now another item of figures. In 1912 our force numbered 3,066—a decrease of half a hundred. Suppose this rate of decrease continues during 1914. If so we will fall below the 3,000 mark. Where are the talented young men? If in business, why there?

The children of our Sunday-schools should have the privilege of giving, once a year—oftener would be much better—directly to the support of a foreign missionary whom they have seen, heard speak, and know personally. There are four schools, each of which supports a missionary on the field. One of these is located in Pennsylvania, one in Illinois, and two in Iowa. Out of the fourteen schools having an enrollment of over four hundred, only one is included among these four. The schools of several State Districts also afford the little ones this rare privilege of giving.

"The young people have not been

brought into the church and the old are passing away." This significant statement recently was made in the report of a church, once active, but now about to close its doors. The question that was put is, "Why were the young not brought into the church?" It looks as though we need home as well as foreign missionaries. To the extent that we have home workers, to that extent have we volunteers for the foreign field.

In the State of Washington, one of the local churches held twenty-five Mission Study Meetings during some of the last summer months. During the year in this same church five special missionary programs were rendered. The secret of this splendid activity is a consecrated local Mission Board. Those who go to the Annual Conference this year will find themselves in active mission territory.

A wide-awake missionary secretary in every State District, as provided for by the Annual Conference of 1911, is one of the strongest factors of success in the efforts of the General Board to propagate missionary sentiment throughout the churches and to solicit funds for the support of the work on the field. The District Mission Boards and the delegates at the various District Meetings should use the utmost care and con-

cern in placing the right person in this important office.

Here is what the members of a growing church did recently: First, they wrote to the General Board for information relative to the support of a foreign missionary. It was reported to them that there are two of our missionaries under the support of the Board and not directly under any District or congregation. The next mail brought \$75 for the first quarter's support of one of these two missionaries. The Board delights in this kind of correspondence.

In the Vyara Boarding-school in India are forty-two pupils, whose support of \$25 per year affords an opportunity for our home folks to do a little good. Out of this number, nineteen are maintained by various individuals and Sunday-school classes, leaving twenty-three to be assigned to any individual or class that may desire to have their interests center around a missionary effort. Would a proposition of this kind appeal to your class? The next little fellow on the waiting list is Nuxreo Kamcho. Overlook his unfamiliar name. Notice his upturned face, as he wonders what lies beyond the small horizon that shuts him out from what we have enjoyed since the first of our childhood days. What could he not be, had he a chance!



Young People's Mission Band, Mineral Creek Church, Mo.



Sister Quinter's Grave.

Looking almost north over her grave, which is marked by a bouquet of flowers. Near by can be seen the graves of the children of Brother and Sister Adam Ebey.

OPEN LETTER

Vyara, India, Jan. 15.

Dear Henry:

Bro. Early and I have just arrived here from the funeral at Bulsar today. Before starting to Ahwa tomorrow I wish to tell you some things concerning the attention given to and the death of Sister Quinter. You know from the cable that she was buried today.

She told me herself that some members of the Field Committee advised her to go home for her operation, but that she of her own choice preferred remaining on the field. Just why she decided thus she did not tell me. I know in the first place that she loved her work and liked to be in India. Of course she knew that she could have good medical attention, and this she received, indeed.

She died Wednesday morning about two. I had the privilege of talking with

her a few minutes on Monday morning preceding. Bro. Blough and I arrived at Anand, a six hours' ride by rail north from Bulsar, at daybreak. In about an hour I was permitted to step into the pleasant, cozy room in the home of the doctors, Mr. and Mrs. Gavin, medical missionaries of the Irish Presbyterian Church. They took special interest in Sister Mary—could not have done more for her had she been their own daughter (by the way, they have two children in Great Britain being educated)—and used their best skill for her. Though they have a splendid hospital, just a few steps away, they carried the operating table and necessary equipment into their residence so as to make everything as homelike as possible. Dr. Laura Cottrell said that few among all the hospitals in America could afford better at-

tention and skill than was accorded our sister. I saw the doctors and they impressed me as clean-handed and pure-hearted Christian physicians, who know their profession well. Besides these two doctors who, with the nurse, Miss Cameron, who cared for Sister Quinter at night, Dr. Laura Cottrell attended her during the day.

The operation was a success, even if our dear sister had to remain on the table for nearly three hours. She rallied from it nicely and for a couple of days was doing very well. Suddenly delirium and heart failure became pronounced, and the latter perhaps was the immediate cause of her death.

On the matter of preparation for the end I was deeply impressed by our sister's course. When I visited her before she left for the hospital and asked her about the outlook she said she did not

know what would develop when they located the tumor. She realized that there was a possibility of no recovery, so she wrote me a letter for the General Mission Board, disposing of her inheritance. She wrote Bro. Blough a letter, disposing of her effects here. After making proper disposition of her expenses incurred, in the event of death she gave all her property, save the contents of two trunks, to the mission here. The trunks are to be shipped to her mother. I am enclosing herewith the last two pages of her letter to Bro. Blough.

In addition, Dr. Laura Cottrell has supplied me with an account of her last hours on earth. It is as follows:

As the day of Jan. 14 was just beginning, the spirit of our dear Sister Quinter took its flight to our Father Whom she loved so well. It was my privilege to be with her at this time, as well as during the operation and the succeeding illness, at her kind request.



Doctors, Mr. and Mrs. Gavin, and Miss Cameron and Native Helpers of the Hospital Staff.

The two men behind Mrs. Gavin and Miss Cameron and the two girls in front of them assisted in the operation.

On Jan. 8 Sister Quinter underwent an operation at the hospital of our friends and neighboring missionaries, Dr. and Mrs. Gavin, of the Irish Presbyterian Mission. They are excellent physicians. Sister Quinter had her faith and confidence in them, and it was well placed. The operation was a success and she recovered nicely from it. For two days after the operation she promised to recover and we were encouraged; but the nervous system had suffered a severe shock and the heart was not able to withstand it all. After the first day she suffered very little pain. On Sunday

cover. It was not until in the afternoon of Jan. 13 that a change was noted. Dr. and Mrs. Gavin (both physicians) and their nurse, Miss Cameron, did all that was possible for her. Everyone in the mission did all they could for us, and we are most grateful to them and to our Heavenly Father Who gives us such kind friends, even though we are so far from home and loved ones.

As we saw the home-going was so near we thought, "If a message could only be sent from her to the dear old mother in the homeland." It seemed as though she



Home of Doctors, Mr. and Mrs. Gavin, at Anand, Where Sister Quinter Was Operated Upon and Where She Afterwards Died.

following a change came, and telegrams were sent to Sister Sadie Miller and Bro. Blough, in response to which they came to Anand (the place where Dr. and Mrs. Gavin are located), Bro. Blough being accompanied by Bro. Royer. That day was one of her best days and she knew them all. Bro. Blough, while speaking to her said, "The Lord bless you and keep you," to which she replied, "Oh, He is blessing and keeping me. He blesses me every day." Even though she was so very ill, and often talked in a rambling way, there was plainly to be seen the undercurrent of faith and trust which was manifested in her life. Delirium was present from Saturday until the end, sometimes worse than at other times.

On Monday evening she was so much better that Bro. Royer, Bro. Blough and Sister Sadie left Anand. The following day, in the morning, she promised to re-

wished to say something, so we said to her, "Mamie, send love to mama?" After repeating this phrase several times she then clearly and distinctly said, "Yes." The same response came for a love message to sisters. When it was said to her, "You'll soon be at home with Jesus," she again said, "Yes." Just before the end came a look of peace and joy shone from her countenance and she seemed to be seeing something not visible to us. It was a joy to see this saint go home. A most touching and simple prayer was offered by Dr. Gavin just as the spirit took its flight to the One she loved so well. She was one of His chosen ones, and what a joyful meeting must have been over there in the land to which we go!

We shall miss Sister Mamie here, and there is a vacant place over in the homeland, and yet what a joy fills our hearts

when we know how willingly she laid down her life for those who know not of the peace that cometh from the loving, quiet voice of the Savior! A useful life is gone from us, and who will take up the work she has laid down?

During the night Brethren Stover and Blough and Sister Sadie Miller came; but the spirit had gone home. When we saw Sister Quinter again loving hands had prepared her for her long sleep. Flowers were in her hands and on the pillow. Others were arranged in the form of a cross on her bosom and of a crown at her feet. On the table near by were placed the pictures of her mother and father, sisters and their children, just where she would have wished them to be. How beautiful was her life of sacrifice and service, and now how beautiful in death with the sweet smile about the lips and the look of peace, content, and joy!

As I look forward
to the morning, I can
pray again my dear
brother's prayer, "Now I
lay me"—and I know
all will be well.
Heaven is not so
much in my thoughts
but my Father is
my dear and very
near in love, comfort ^{and}
help. "Underneath are
the everlasting arms"—"The
Lord is my shepherd."
God bless you every
one. In His love,
Mary N. K.

Sister Quinter's Last Message. From a Letter
to J. M. Blough.



The Last Picture Taken of Sister Quinter Just
a Few Days Before She Went to the
Hospital.

Bro. Brubaker's body lies far from the mission, in the mountains. Sister Quinter's rests in the midst of her people at Bulsar. The funeral at 8:30 was largely attended by English and native sympathizers. The order of the service was as follows: Bro. Stover had general charge. After the reading of Scripture the congregation sang in the Gujarati, "Safe in the Arms of Jesus." Bro. Stover led in prayer. The sermon was preached from Philpp. 1: 21: "For me to live is Christ; to die is gain." Bro. Blough interpreted. Bro. Early led in the closing prayer given at the grave. While the grave was being filled they sang Sister Quinter's favorite hymn, "Sun of My Soul."

Native brethren were eager for a chance to help bear the body to the cem-

etery and changed without making any stops. Many wept. I plucked a rosebud, and two white flowers from the casket and sent them to her mother.

The day has been a sad one and a glad one: sad because a worker so greatly needed on the field is no more. She was well adapted for caring for the Widows' Home. She was loved by many. Glad because of the faith and hope and resignation she showed during her last days. More in glory; less on earth. Yet earth is the richer because of her life.

I have been here in India long enough

to see some of the value our two doctors will be to our work here. I am glad that within such easy reach there is just as good medical attendance for our American workers as there is to be found.

India looks natural. I never was here before, of course, save through picture, through story, through thought and prayer; yet it looks as though I had been over the land before. I hope to say more about the work here later.

Fraternally,

GALEN B. ROYER.

THE THIRTEENTH INDIA DISTRICT MEETING

(Report of the District Meeting held in Ankleshwer, India, while Brethren Early and Royer were there. The report was written by the Gujarati secretary of the meeting, Brother Prema Ganesh, and published in the Prakash Patra the next week. It was translated by another India brother, Natha Becher, and appears here as he translated it. The original report is a bit shortened, though otherwise quite literal.)

EVERY one of us know very well why the District Meeting, not coming in its usual season, was held so early. The reason of it was that two of our honorable elders had come from America to visit us.

Regarding the program, on Monday evening at 7:30 all of the brethren and sisters were welcomed to take part in the service; the reason why all came rejoicing was that they were to hear the sacred promises from the mouth of a famous esteemed preacher, i. e., our honorable Early Sahib. We were greatly benefited this evening by different sermons.

We all praise God for the work of the next day, and its success. We spent the whole day hearing divine promises, praising and praying to the Lord and living in brotherly-love and joy. It

would take a great deal of space to describe what advantages and blessings we have derived, but in short we heard of the biblical instructions and the need of Sunday-school teachers for the good teaching. Honorable Miss Shumaker carried on the Sunday-school teachings; in the afternoon the ceremony of baptism was performed. Besides this, we were abundantly blessed this evening. It was very clear that every one attending the meeting was greatly influenced by the holy promises spoken by Elder Royer Sahib. Many gave their solemn promises to avoid from bad habits, and agreed to give the tenth of their income to the Lord's service. It is estimated that there were 800 to 1,000 people present in the meeting.

When honorable Elder Royer Sahib brought an end to his preaching the people remained in the same place and made music; the number of those who were sitting and standing was very large. Moreover, the singers were so swallowed up in music that it seemed as if they resounded heaven; they were singing and praising the Lord with overwhelming joy. Many outside people al-

so had come to hear songs, as these were the days of full moon. They were quite astonished to hear such religious singing. This continued until 11:30 P. M.

After this some of the brethren stood up and gave their witness as to what God had done for them; some said, "We were so wicked before we were brought to Christ that we can't tell, but now we positively say that we are not what we were before, because God has saved us from all evils and now we are wholly new." All were exceedingly rejoicing because they had got spiritual gift. The meeting was dissolved at 12 P. M.

On the third day the meeting was held at 8 A. M. for the District Meeting work. Elder Ebey Sahib, the president of the last year, began the service with praises and prayer. After the reading of the old report, the representatives from the different churches were called and then new officers were elected to do the work of the District Meeting:

Moderator, Eld. I. S. Long, English Secretary, Eld. J. I. Kaylor, Gujarati Secretary, Bro. Prema Ganesh.

After this there was a question as to whether there were any queries from any church or not. There was a letter from the church at Jalalpor and a recommendation from the District Mission Board. In the Jalalpor church letter it was requested that there should be a committee of three in behalf of the Sunday-school, and that it should coöperate with the District Sunday-school Secretary. The letter was read before the audience. Accordingly the committee of three was appointed: Narayanji Valji, for 3 years; Nathalal Madhevlal, for 2 years; Nargarji Dhanji, for 1 year.

The secretary of the Field Committee argued that there should be a committee of two missionaries and one native brother from every established church. After reading the letter it was decided

that each church should elect one from among themselves. This committee is for next Annual Meeting.

The report of the Sunday-school Secretary is below:

Excellent: Bulsar, Vali.

Flags: Ankleshwer, Karadoho, Ahwa, and Vada.

Stars: Ajat, Ghunti, Rhoid, Umervada, Mortalav, and Vyara.

After this there were 74 candidates who were ready to appear in the teachers' training class.

Henceforth the native mission work was commenced. The report of the District Meeting Board Secretary was read and passed. Mithabhai Amthabhai and Ichhabhai Nersibhai were the members who had finished their time, and two new ones, namely, Vishvasrav and Ichhabhai, are elected for three years.

It was settled that the Rev. Pittenger Sahib may take a seat in the Standing Committee at the Annual Big Meeting, which is to be held in America.

The president suggested as to whether there should be a Temperance Committee or not. The request was granted and three members were appointed: Eld. W. B. Stover, for 3 years; Renchordji Ganesh for 2 years; Soma Ramabhai for 1 year.

Afterwards each church gave offerings for the native mission work. The collections are Rs. 908-12-9, excepting some churches which are to give later on. There was a special collection. The total amount was 1007 (\$335). Hearing this all were glad.

And to the Managing Committee of the District Meeting was committed the work as to where it should be next year.

At last all stood up and spoke in obligatory terms to the Managing Committee of five members which was elected by the church at Ankleshwer, and for the good conveniences which they had made. After this with hymns and prayers the meeting was dismissed.

INDIA NOTES

Alice K. Ebey

"For me to live is Christ, and to die is gain" (Philpp. 1: 2).

THIS was the text from which Bro. Royer preached on the morning of Jan. 15 in the Bulsar church, where most of our missionaries and a large number of Indian Christians had gathered around the lifeless form of our dear Sister Quinter. In her life and in her death she has exemplified the truth of this text. Those who knew her best know that for her to live was Christ, and Christ only. Personal ambition and self-seeking found little place in her life, so wholly was it yielded to the Lord. Cheerfully she laid all on the altar. Gladly she devoted her time, her strength, her talents, her substance to work for Christ in India. She did not even hesitate to lay down her life in this land for the Lord Jesus. When solicitous fellow-workers and friends urged her return to the homeland for the serious operation she had to undergo, she steadfastly refused, choosing to remain in the country of her adoption, to live or to die, as the Father might choose.

She had hoped to regain her health, so as to continue her work for the Lord, and we were all praying earnestly for her recovery, feeling that we so greatly needed her. Yet she did not shrink from death, for to her death was gain. Early on Jan. 14 she calmly passed through the gates to her exceeding great reward. The Lord called her, saying, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Some one said, "Her work is done." But no; we cannot have it so; it is only begun. Ten years of loving service in India is a seed dropped into the ground. Who dare say that the seed has com-

pleted its growth? Dear Sister Mamie is with us no more in person. Her voice is stilled, her place is vacant, and we miss her sorely. We have been bereft of one who was very near and dear to us; but she still lives and will live in the hearts of those who knew and loved her. She brought many a soul to Christ in India and encouraged and helped many a weak Christian over hard places in the battle of life.

To die is gain. To her it is gain, we know; great gain. But our faith tells us that her death, even to us, is not altogether a loss. The good influence of her sweet, trustful spirit is the heritage of her fellow-workers and Indian brethren and sisters.

Brother and Sister Heisey and little daughter sailed from Bombay Jan. 13. Bro. Heisey had been troubled for some time with extreme nervous weakness, and it was deemed best for them to return to the homeland. Sister Quinter was called to her heavenly home the next day. So our mission force numbers three less, and doors for effectual work are opening day by day. Who will hasten to fill these gaps in our broken ranks? Surely it is not God's will that His army should be diminished at this most opportune time of taking India for Christ.

Owing to a reactionary attitude of the leaders of the Bhattias, a high caste, over a hundred seceded in Bombay. They are forming a new caste with looser rules in regard to eating, drinking and social intercourse with other people. The iron rules of class must give way. A new day is dawning for India's caste-ridden land. We hope it may make the numerous castes and sects of India "all one in Christ Jesus."

Our District Meeting is to be held at Anklesvar Feb. 9, 10 and 11. This is to be followed by a meeting of the Field Committee and the final conference of the missionaries with our visiting elders. There will also be some time for Bible study and prayer. We expect good messages from our visiting brethren. We predict that this will be a gathering long remembered by those who are privileged to attend.

Sister Sadie J. Miller is for the present taking charge of the Widows' Home at Jalalapor, of which Sister Quinter had the oversight until her death. Sister Sadie also hopes to do some touring with her Bible woman in the Vyara District before the cool season closes.

Adoniram Judson, nearly a hundred years ago, made this significant request in regard to missionary recruits: "Humble, quiet, persevering men; men of amiable, yielding temper, willing to take the lowest place, to be the least of all; men who enjoy much closet religion, who live near God: these are the men we need."

At the close of 1913 the total membership of our church in India was 1,198. One hundred and fifteen baptisms were reported for the year. There are nine mission stations and sixty-six substations, with a staff of twenty-eight American workers on the field and 148 Indian workers. There are fifty-three village schools, with an enrollment of 1,108 scholars, and four boarding schools, with an enrollment of 161.

While Brethren Early and Royer were visiting Ahwa, in the Dang Forests, where Brother and Sister Kaylor are located, the church there was organized, with Bro. I. S. Long as elder in charge. Bro. Daniel Salve, who has been one of the most faithful workers, was placed in the deacon's office. We hope many more of these forest people may be won for Christ. The church at

Ahwa is the seventh local church organized in India.

Brother and Sister Lichty spent the first few weeks of the year in camp at Amletha. This is within the bounds of the Taropa church, which was organized five years ago, and of which Bro. Lichty is elder. Through the unfaithfulness of the Indian worker who had been the native leader in the church at that place, the cause had not been prospering of late. Several members had slipped back into heathenism and the church was much unsettled. Under the blessing of the Lord our brother and sister have revived the work. The erring leader was brought to full confession and he, with several others, was restored to the fold and the church set in order. We expect some good things from the Taropa church.

The Varleys, who comprise a large part of the population of Dahanu Taluka (county), have hitherto cared little for education. They are very poor and are usually greatly oppressed by the wealthy land owners. The few pice the children may earn help to buy food for the family. But lately these people have begun to manifest a keen desire to have their children in our mission schools. A few weeks ago, at the very urgent request of the villagers, a new school was opened in a near-by village. Over twenty children, mostly Varleys, are enrolled. Other villages are begging the missionary to open schools. These poor, ignorant jungle people are awakening to a sense of their needs. They are spirit worshipers, and most of their religion consists of efforts to keep in abeyance the evil spirits. They are in sad need of the Gospel of Christ. We hope that as they awake to the need of education we may be able to lead many of them into the light of the Savior.

A missionary who has worked some twenty years in India gives, in the *Church Missionary Gleaner*, the follow-

ing bit of his experience: "One evening, with some Indian helpers, found us preaching in a little village on the banks of the Krishna River. A good number were gathered together listening. Two or three of us had spoken, and the last speaker dwelt on the fullness of Christ and His salvation; upon Him as the only Way and the only Savior. Darkness had fallen upon us and still they lingered, listening to the old, old story. When the speaker had finished there was a pause, and out of the darkness came a voice. We could not see the man, only we heard the voice in the stillness of the evening: 'I am about forty years old. I have grown up amidst the ceremonies and teachings of

Hinduism. Ever since I began to think about such things I have seen and heard nothing but my own religion. If what you say is true, if there is no other Savior than Jesus Christ, why has it been kept back from me till now? Why did I never hear it before? Why was I not told when I was younger, before I became matured and settled in my habits? It is too late for me now.' I stood still for very shame. In my heart there arose one longing desire. Oh, that the multitudes who throng our churches in the homeland could be brought face to face with this man and realize for once, as I was realizing it, the shame of a neglected duty!"

Karadoho, via Dahann, India, Feb. 6.

SOME BUSY DAYS

Emma Horning

THIS week I must tell you about our tours among the near villages. There are many villages just a few miles around the city whose people have heard very little about the Gospel. They have perhaps heard there are foreigners in the city, but that is about all. One comes on these villages any place on the numerous hillsides and valleys. Many of the homes are just caves in the hills, with the front walled up like a house. When they are fixed well they are comfortable—warm in the winter and cool in the summer. Several times this week, while the girls' school is closed for the vacation, we girls hired donkeys and took our table boy with us. He is a pretty good Christian and can talk to the people a little. We took lots of tracts along and gave to everybody we met on the road. Most people go on foot here, so this is easily done, and there are so many of them. If they drove fast horses and autos it would not be so easy. But we would

love to have a good swift ride once in a while. These sleepy donkeys are not very inspiring.

The first trip was to see the mother of one of the schoolboys. She is not well and we gave her some medicine. Such a welcome! The room was packed till they almost crushed each other and the sick woman became faint. We could not stay long inside, so we went outside and sang some hymns and talked to them about the true religion. On the way back we stopped at a large temple where we had never been, and looked over the many rooms, idols and paintings. Some of their best paintings are on the temple walls, and here is their only pretty architecture. We gave the people tracts, then called at the home of one of the schoolgirls. They were so glad for our visit that we must go to see all their near relatives, and look at some sick people, too.

The next time we went to a fishpond a few miles from here. It is several

rods across, with a good wall around it. A little island is at one side, with a small pine tree on it. There is a spring in it, and it does not freeze. Mosses grow in the bottom and gold and silver fish are in it. As we stood there a crowd soon gathered and we showed them the chart pictures of Jesus, told them of the true religion, and invited them to church in the city. They said they did not know they were allowed to come. Then we went on to several villages and spoke to the people. At one place a man came, running as soon as he saw us coming, and was so interested in all we said! After we were through he told us he had not worshiped idols for a long time, for he knew they were no good, but he said this must be the true religion.

Friday we went to see another sick woman in a village several miles away. It is a very nice Chinese home and they seemed like fine people. We gave her the medicine she needed, prayed for her and showed them some chart pictures, but the people crowded in so that we could not stand it. We told them we would soon come out and preach to them in the court, but still they would push in so we could not stay in long. In the court I stood up on a bench and held the chart and talked, and Minerva

talked. How they listened!—about a hundred of them. May some seed have fallen in good ground.

Just as we were about to leave they said they wanted us to see another woman who was not well. She is only eighteen, and they say she is possessed of an evil spirit, and that every few days it shakes her and makes her stiff for a short time. We hear often of such things here, but it is the first time I have seen a person of the kind. I doubt if this is the real thing. She may have worms. I gave her some worm medicine, anyway, and we will see what the result will be. We gave the man a Gospel and told him to study it, and pray to the true God, and we thought they would get well. We hope God's glory will be shown here, as in Jesus' time. We spoke in some other parts of the village, then came home, tired but happy, for had we not been doing as Jesus had done when he was on earth?

This is Chinese New Year time, and we hear firecrackers day and night in worship of the gods. The government tells them not to waste their money that way, but they cannot break off their thousands of years' customs in one year, though the noise is less than in other years. It lasts for two or three weeks.

Ping Ting Hsien, Shansi, China.



At the First Love Feast in the Liao Hsien Church.
Bro. Crumpacker at the camera should be counted.

CHINA NOTES FOR JANUARY, 1914

Anna Crumpacker

AS the New Year was ushered in we had hoped to see the Chinese, too, adopt the foreign calendar, but there was even less observance on their part this year than last. The 26th of January was their New Year, and observances were everywhere noticeable. The shops were closed and the streets almost depopulated for a few days. The new red paper mottoes and greetings were visible on all the gates. Feasting and gambling were the order of the day. The temptations for the Christians are many indeed. The household gods and ancestral tablets are especially worshiped on these occasions. This is the time of the year when one sees evidences of the family tie in China, when every one tries to be home.

Some special efforts have been made in an evangelistic way during this season. A worker was sent to He Shun to see what the opening is there for an outstation; opium refuge work and a preaching chapel being the first steps that would be taken. He Shun is one day north from Liao Hsien and two days south of Ping Ting. It shows signs of having been a prosperous city in an earlier day, but opium has had a strong hold there. It shows plainly on the people's faces, as well as in their dilapidated buildings. There is a prosperous agricultural region round about. Pray for the people at this place.

It is most interesting to watch the growth of the newly-baptized Christians. One of them is showing a zeal which certainly is inspiring. Recently he led the weekly prayer meeting for Christians at Ping Ting. His lesson was "Jesus' Discourse on the Bread of Life." Great drops of perspiration were constantly appearing on his face, but his message was certainly from his

heart and was a help to all present. A call was made at his home, but his wife and little girl seemed very much afraid. We were greatly encouraged last Sunday, for he had succeeded in getting his wife to church.

The schoolboys have enjoyed their holiday. Some of them spent a part of the time in selling Gospels and distributing tracts. One of the famine boys, Wang Tzi, was taken very ill with appendicitis on Christmas Day. It seemed impossible to operate at that time, as there was no place in readiness for such work. Accordingly the operation was postponed, and on Jan. 12 he was sent to a hospital. The internal condition proved to be quite bad, but he is getting on nicely and we hope that ere long he will be able to be about again. How glad we are for medical help! How anxious we are when the orphan boys are ill! Though they are getting strong, even yet they do not have much surplus energy, and there are a few of them that gather strength very slowly. We entertain great hopes for them, however, and doubtless among them are some of the sturdy workers for the church in China.

A great number of widows apply to us to take their boys into school. Some of them want them fed and clothed, and some indeed seem deserving of that much help; others desire partially to support them and have the church do the rest. The problem is a big one.

Medical education and research work is one of the crying needs of China. Great superstitions have been connected with the dissection of the human body, and consequently practically nothing has been done in the way of scientific investigation along this line. A great victory was won recently when the

Governor of Hupeh sanctioned dissection.

Political Council advises the cabinet to fix the president's salary at \$360,000, with a yearly allowance of \$540,000 and household expenses \$1,500,000; the vice-president's salary to be \$360,000, all in Mexican money.

Various financial schemes are being advanced. The country's finances are in a deplorable condition, though there are untold undeveloped resources. The Salt Gabelle now proposes to open a salt bank and a salt college. Experts are to be trained and manufacturing establishments are to be maintained. The estimated minimum revenue from salt for 1914 is \$60,000,000. Perhaps the reader would be interested to know that we pay about as much for salt as you do for sugar, unless we refine it ourselves.

The government proposes to investigate cases where Christians were martyred during the Revolution. The purpose is to compensate the relatives.

The proposition for a state religion is still receiving a great deal of attention. Several proclamations have been issued, to the effect that there is to be no state religion. There is a great deal of talk about making the teaching of the Confucian classics compulsory in the schools. Some of China's leaders see the need of strong moral teaching. Hsiung Hsi Ling recently issued the following statement: "Religion is the soul of a nation. Man dies when his soul departs from him, and it is so also with a nation."

Is the church of Jesus Christ ready to give to this struggling nation the one great power that can make her live?

A MISSIONARY ECHO FROM THE SOUTHLAND

Wm. E. White

WHEN a boy we lived between the Tippecanoe River and a very high, wooded hill. Early on bright, frosty mornings we boys were out shouting with the full strength of our lungs, then remaining perfectly quiet, listening to the echoes roll, roll; where, where ending? For miles the sound would roll up and down the stream, sometimes loud, sometimes soft, owing to the surroundings. Tonight we are shouting again and listening for the echoes to return. Will they "roll from soul to soul," always softening and becoming more harmonious to the Divine Ear listening to the music of the redemption song of man?

Fifteen years of study of the South-

ern mission question, four years on the "skirmish line," doing all kinds of duty, has taught the solution of a few of the questions, and has shown that the reorganization of all classes of society is being accomplished in every section of the South.

Will it result in turning to the cultured skepticism of much of the North, with the loss of the lovable nature of most Southern-reared people? or will some one, true to the Father's plan of Christianity, rescue the grandest natures ever known to our country?

But how can it be done? "The night is far spent, the day is at hand," hence it is too late for experiment. As we see it now, the work must be accom-

plished by two classes: First, the pickets, who go to the front and investigate; then others, who follow and "chock the wheel," or hold the wagon until the workers get their breath.

We have too few of the latter class everywhere, especially here. In our estimation, the public school teacher is the best picket, as he goes forward, lives with the people, sympathizes with them, *knows* them. If he be true, he leads in every work, enters every home and leaves love in almost every heart. But his work is done; then a family or two move into the field, start Sunday-school, preaching, etc., "chocking the wheel," holding the load. Soon the sky clears, a church is organized, a native born, who was educated by the teacher, is elected to the ministry, and the church is permanent. The worker moves on and enters a new field, adjacent to his old one, for the efforts must be *not isolated*, nor spasmodic, if success is desired, but must be systematically planned by an intelligent overseer.

We could use in the Fruitdale field many of the advance guards and several "chockers." We now have two missions, besides our organized churches; one partially organized, the other ready to be, had we the reliable brother to place in charge. Workers of all grades can be serviceable, but only *loyal* ones can be sent, as a new cause among a new people is easily ruined by a few disloyal leaders.

The foundation for the future must be laid deep on the rock. Nearly two years ago two of us met at the home of a sister and held services: A move to the schoolhouse was soon necessary; then work, work; sometimes large crowds, sometimes small. Now we are gathering the harvest—four in Decem-

ber, two more today, Feb. 15; twelve members there now, but we need a teacher for that school; then we can organize and educate for the future. Who will volunteer?—a true missionary, who supports himself and saves a small amount for his own future.

A good leader in any walk of life would hold the work together until one of the younger ones could be trained. This only is success. What has this cost? Miles walked through rain, mud or heat; many days of almost despair; some days with crowded house, others with almost none; but now the foundation is laid, we trust on solid rock, and among as loving, loyal hearts as are seen anywhere.

At another mission point, after two years of work, our first result was seen Sunday, Feb. 8, when one man expressed his desire to join our number. Thus the work is spreading in all directions.

A new congregation has been organized in Mobile County, as a Christmas present to the Brotherhood. Here are both teachers and "chockers" present, so we do not fear the future.

Among the number wanting to be missionaries, are there not a *few* who will enter the home field, even if they must support themselves? The only hope, as we see it, is to come to our level if you want to win us; and the one who will not would better stay at home, as he is only a hindrance.

Will we succeed? We *are* succeeding, and "Nothing succeeds like success." The growth is steady but sure, and I believe permanent. Will you "come over and help us"?

Will the echoes return to us "*We are coming, we are coming*"?

Vinegar Bend, Ala.

DO WE HEAR THE CALL FROM THE FRONTIER?

Matilda Quellhurst

THE call from the field is so great and the workers responding to the call so few that we are made to wonder if perchance some have really never heard the call.

There are hundreds of Christian young men and women in the United States who are educating themselves for greater usefulness, and in looking over the different fields of labor that of missions appears among the most needy and offers the greatest opportunities for helpfulness.

How can the young men and women be brought to realize the needs of the mission field unless some one tells them? Only this year one of our missionaries, who is in the homeland for rest and recuperation, said that it would be much better for him if he could spend more of his time in rest and study, but he feels it his duty to tell of the urgent necessity on the field; to try to help others to hear the call and to respond to it.

The great fields in the foreign lands, containing such a vast number of people, are developing by leaps and bounds and are offering to the ambitious, well-qualified youth opportunities as large as if not larger than our crowded America. The best are none too good to go into the battle.

But we wonder if our young men and women know of the pressing requirements and the existing conditions. Ah, too few really understand. Then comes the question, "Who is to tell them?" Some one must be responsible for giving the information. The Volunteer Mission Bands, that are organized in so

many schools, are composed of young men and women who realize that *now* is the time to move. These bands have regular meetings for developing the devotional life and for studying some phase of mission work. It is from the Volunteer Bands that our ranks on the firing lines of the battle fields must be reinforced.

Bro. Blough wrote this winter: "Oh, we are so hard pressed! Make a plea for workers, and make it strong." The fields are open, but there must be men to do the work.

May the Lord richly bless all the Volunteer Bands of the Brotherhood, that they may fill the purpose for which they were organized, and that each individual may receive the guidance of the Holy Spirit in the further preparation for his or her life work. May each one truly realize that it is largely from the Volunteer Mission Bands the recruits must come.

Oh, that we may see larger visions and awake to our opportunities, which are in reality added responsibilities. We cannot help but think of the poem, "The Song of the Chattahoochee," by Sidney Lanier, as we listen to the call from the frontier. The little river felt it had a great mission to perform, and in the face of the many many allurements along the way to hinder it in its progress it flowed along in response to the call from beyond the plain.

"But, oh! not the hills of Habersham,
And, oh! not the valleys of Hall
Avail; I am fain for to water the plain,
The dry fields burn, the mills are to turn,
And a myriad flowers mortally yearn;
But the lordly main from beyond the
plain

Calls o'er the hills of Habersham—
Calls through the valleys of Hall."
May every member of our Volunteer
Bands, also every one in preparation for
more efficient work in the Master's vine-

yard, catch the spirit of the little river
and push on to the front, and may the
Lord richly bless every effort is the
prayer of the Daleville Band.

MEANING OF THE WORD 'MISSION'

Mrs. Leland Moomaw

THIS little word may be used in various ways, for it has many meanings. Webster in defining it gives quite a number; as, (1) a sending, or being sent, a being sent or delegated by authority, with certain powers for transacting business. (2) Collection of persons sent, particularly to propagate religion. (3) A station of missionaries. (4) The business of an agent, a messenger or ambassador. (5) An organization dependent upon a church for support. (6) Extra religious services for stimulating faith and zeal.

We speak of mission boards, meaning collections of persons who look after missionary work, mission stations, places where missionaries are located and work. In some of our schools we have mission bands which receive members on the condition that they pledge themselves to do missionary work in any field to which they may be assigned. Many congregations have isolated preaching points which they call mission points. Notice the likeness of meanings. Mission Boards look after those who are sent; mission points or mission stations; places to which some one was sent; mission bands are composed of those who are willing to send and support those who are sent.

I did not find the word "mission" in the Bible, but I did find "sent" and "send" a number of times. To have a mission, one must be sent by one who

has authority. Have you been authorized to go? Some one may say "No," but let us stop and think. Where did we get the light? Why did Jesus come to the earth? Because He was sent by the Father. Yes, sent to us, and left with us the command to go to others, even to every creature. Again, He says, "Pray the Lord of the harvest, that He will send forth laborers into His harvest." In Romans 15: 27 we have: "For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things." I shall quote from Bro. Stover: "Every one who is born again and has tasted of the good things to come has learned to love with love he never knew before." "It is this love for the God that moves within. It is this love for the truth that fosters activity in the church. I have it, I want others to have it. Tell me what to do. Every man moved by the same spirit to work for the greatest good of the greatest numbers. A worker? Yes, couldn't help it. Always at something and always at something that counts. Thus is every man a worker and the Lord is glorified." We can readily see that Bro. Stover has learned the meaning of missions.

I think one of our greatest needs is a missionary knowledge. Wherever you find persons that do not believe in missions, you find those who are not ac-

quainted with missions, and more than that, who do not try to get acquainted. They don't read books or papers on missionary work. They do not attend missionary meetings. Our obligation increases as our knowledge of the work increases. But it is our duty to become acquainted and work accordingly. Usually those who know most of the church, who read church literature, who make most sacrifice to attend meetings, are those most loyal to the church. Just so, those who know most of missions, who know most of God's Word, are the ones who have caught the Spirit of Christ and are workers for Him, anywhere they may be called.

Since Christ came to the earth on a mission, and we profess to be His disciples, are we not here on the same mission? We being His followers, His business is our business. The kind of work He did, we must do. We sometimes think all of the work is for the minister and the foreign missionary; but they cannot fulfill our mission. Surely the ministers have greater opportunities for telling the glad tidings, but we have entered the church through the same door and we have our own responsibility. Bro. Wilbur Stover tells us that even the Hindu, who has come to Christ, though he be very, very poor in this world's goods, is willing to give of his little means to help others to the Savior.

We think and speak of missionaries and their work as something foreign to us, but is not our mission the same as theirs? True, they have been authorized by the church to go to their field; and all who have put on Christ have been authorized to work wherever they may be. Is it not this meaning of the

word "mission" that should concern every one of us? One who has been sent is full of his mission. That is his thought, his word and deed. Those who are now on the foreign field realized their mission while in the homeland; otherwise, they would not have been accepted. Let us learn more of them and their word and much more of God's Word, and this little word "mission" will take on a different meaning to us. Some of us may fulfill our mission by giving of our means to the work. One may, by using his talents, wield a wonderful influence over sinners to bring them to Christ, and upon Christian people, causing them to wake up on this subject. Another may be called to leave home and friends to teach those who are serving gods made by human hands; yet the mission of all is the same—saving the souls of others. It means to one giving, to one sending, to another going, and to all, living the Christ-life.

Was not Christ's life the fulfilling of His mission? Does not the life of the missionary have some similarity? Is it possible to be a Christian and not have the same mission as Christ? Would you not like to go or send, or at least do more towards sending the Gospel to others? Jesus said, "Go." Paul says, "How shall they preach except they be sent?" Would you not like to hear that "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"? Then whatsoever thy hand findeth to do, do it with thy might. If we would obey Jesus, we must do our part in getting the Gospel to every creature. If we would listen to Paul, we must do something toward sending the Gospel in to all the world.

Roanoke, Va.

The fact that one works quietly, without fame, never doing anything startling or sensational, may indicate greatness rather than smallness. It is easier to work amid cheers, but the world needs those who are willing to work in obscurity.—Livingstone.

"HERE AM I, SEND ME"

Elgin S. Moyer

ISAIAH saw the Lord sitting upon a throne high and exalted. His glory filled the whole temple and there stood seraphim shouting "Holy, holy, holy is the Lord of hosts." Isaiah was at once overcome by the holiness of the place, the sacredness of the occasion, and the awe that filled his soul. He was made to cry out, "Woe is me! . . . for I am a man of unclean lips." He was made to feel his unworthiness, his sinfulness, his nothingness in the sight of God. But this was just the state to which God wanted to bring him. When Isaiah had confessed his sins, one of the seraphim flew to him and laid a live coal upon his lips. Thus Isaiah was cleansed of his iniquity; he became a pure man. Having confessed and been freed of sin, he was in a condition to be used of God.

Then came the voice of God, "Whom shall I send, and who will go for Us?" No doubt God knew that Isaiah would respond and had even planned that he should, but God wanted to get his full and willing consent. Isaiah freely and decidedly answered, "Here am I, send me." Now, as Isaiah had voluntarily and unreservedly offered himself, God could use him wherever He saw fit. God had a difficult work to be done, and in Isaiah He found the man to do it. The people of Israel had become a hardened people, a people with dull ears, yet it was necessary to send to them a prophet to warn them. Through the Divine call and through his own obedience and willingness, Isaiah proved himself to be the very man God was seeking.

Let us bring the vision and the call closer home to ourselves. When we contemplate God, in all of His wondrous workings, and behold Him in His

various and untold manifestations, we think of and see only the might, the glory, the holiness of God. When we can thus witness the greatness and the holiness of God, then are we in a position to realize our own littleness and insignificance. When we once acknowledge our sins, our unworthiness and our nothingness, God can find access to our hearts. It is thus in our need that we call upon Him for cleansing and for Divine help. It is then that He may lay upon us the coal of chastisement, not for our punishment, but for our cleansing and strengthening. Now that we are pure and humble in the sight of God, we can expect to hear His call to greater service. God has a work for each of us to do, and it often becomes necessary for Him to come to us in some remarkable way before we will fully surrender to Him, before we will heed His bidding, before we will answer His call. But when He has once touched our hearts and has made us feel our right relation to Him, then comes the call, "Who will go?" Yet in spite of all the Divine teachings, the chastisements, and the repeated calls of God, many are unwilling to surrender their lives and service fully to God.

When God calls, He wants but one answer—"Here am I, send me." We may feel weak and unworthy, but that is just the way God wants us to feel. When we are weak in ourselves, and thus give ourselves over to God, is just the time God can take us and mold our lives according to His own design. Then He can make us valiant workers for Him. All that we need to do is to give up our selfish interests, rely upon God, put ourselves into His hands, and say, "Here am I, send me."

When we have placed ourselves in His hands and heard the call to go, we will not, like disobedient children, say, "No, Father, send some one else; I am not qualified; I am not worthy; I do not want to go." If we have been praying, as Christ bade His disciples to pray, that the Lord of the harvest would send forth more laborers into the harvest, we will be open to the call. We will be ready to help answer our prayer. When we hear the voice we will not seek some one else to go in our place, but we will say, "Here am I, send me."

God would have every one answer, "Here am I, ready to go—volunteer, not as one pressed into service, but as one who is anxiously waiting the time to be sent into more active fields of service. I have been set apart for a special work, and Thou knowest the place. Thou knowest the little niche in life I can fill. I have volunteered, I have surrendered my life to Thee. I have been redeemed by Christ's blood, and now I long to save others. I have been pleading for their salvation. I have been praying that laborers be sent forth, and now, here I am, ready to go out as one of the laborers. Send me.

"Here I am, Lord, responsible for many lost souls, who may soon go down to despair and destruction. The call is constantly being made, 'Come over and help us.' Many lost ones are saying, 'We are waiting for the Gospel of Christ.' 'How can we accept unless some one be sent to us?' 'Our blood will be required at your hands.' 'You are your brother's keeper.' The world is greatly burdened with sin; yes, the world is steeped in sin and vice. My service is greatly needed. May these calls come ringing in my ears. Arouse me more fully to the realization of my

responsibility. Make the greatest burden of my heart and of my prayers be that of lost souls. Take me, send me forth, that I may win more souls to Thee.

"Here am I, determined to face the difficulties, the trials and the persecutions for Thy dear sake. I know I shall meet with discouragements and scoffings of neighbors, but what are they? I know I shall meet with buffetings and opposition of enemies, but what are they? I know I shall meet with sufferings and dangers, but what are they? Thou hast redeemed me and called me to bring others to Thee. Thou hast saved me, that I might win others. Send me forth wherever Thou wilt, whenever Thou wilt, and however Thou wilt. Lord, make me submissive and help me to be obedient to the heavenly call. Send me.

"Here am I. I present my body a living sacrifice, holy and acceptable unto Thee, which is only my reasonable service. Thou hast given Thy life for the lost world. By Thy death I shall have life eternal. It is only reasonable that I give my short life to Thy service. I am a follower of Thine. I can not but do Thy bidding, heed Thy calling, and it need be suffer as Thou hast suffered. I can not but fill up that which is behind of the afflictions of Christ. Thou has given me but a few short years to live here as Thy steward, and there is so much work to be done. I give my time, my talents, my means—my whole self—to Thee, to be used to Thy glory. I am willing to relinquish all the transient pleasures and vain enjoyments of this life to serve Thee. I put myself into Thy hands. Thou knowest where my place is. Thou knowest where the need is greatest. Send me."

Manchester College, Ind.

THE MISSIONARY CLAIMS OF OUR COLLEGES UPON OUR BROTHERHOOD

By the Editor

THESE are days when the ministry and the mission field call loudly for the trained man and the prepared woman. The call intensifies as the days come and go. The plea increases in volume year by year. The Lord of hosts is moving so swiftly these times upon the hearts of the unsaved, both at home and abroad, that Christianity sends forth her clarion call with increasing intensity for men and women of preparation and power to occupy the strategic positions won by the Conqueror. The city with its slums and its working classes; the country with its great mass of unchurched stalwart hearts; the East with its immigrants; the West with its Asiatics; the North with its unoccupied broad prairies and the South with its Mexican and Negro, all stand helplessly together as our home problems, waiting the solution by those who have prepared.

The foreign field, with its student class in every country weary with old things and groping for the new, presents a need to the world today that Christianity's students of the present generation must satisfy. It is a remarkable condition that now exists in heathen lands when the cream of each nation's population, her student body, stands ready to break with the old and to embrace the new. And it is a remarkable evidence of God's confidence in the membership of His church that He is laying the responsibility of satisfying this craving of the world's intellectual heathen heart upon His people now.

The present church has the equipment to meet every claim which Jesus Christ

lays upon her. She has the young men and the young women. She has been blessed with riches beyond the dream of the most optimistic, with which to support them. She has the Christian colleges in which to educate them. She has the imperishable Book, with an expository literature sufficient to make it clearly understood. She has with pick and spade and investigation withstood every assault made upon her position for two thousand years, and has proof inexhaustible that her position as the everlasting church is impregnable. With such an equipment the Christian church today stands in a position to improve every trust which her Leader has reposed in her. She has it within her power to march forward against heathenism and to certain victory for Christ; or she has it within her power to set the hands of time that mark the evangelization of the world back for a hundred if not three hundred years. For if the heathen student world continues to lose faith in her old religions as she is doing, and if she continues, unchecked by us, to embrace skepticism and infidelity as she is now doing, her position of faithlessness will be far more hopeless in the next generation than as we in the present one behold it. And we shall lose territory already ripe for the harvest that will require our posterity centuries to recover. It does not require a strong field glass to discover that.

It therefore becomes us as members of the Church of the Brethren and children of the great King to face these facts, and to weigh carefully the claims

that are laid upon Jesus Christ's men. Ours has been a heritage of simplicity, of purity, of stern faith, and of the open field. We are blessed with honest manhood and a pure womanhood. Our people stand high among the churches in average wealth per capita. There are therefore tremendous possibilities within our power to occupy a great field in world salvation. And the possibilities are not greater than the responsibilities. For to whom much is given of them much shall be required. And certainly the Master, Who has bequeathed all these things to us, is expecting every man of us to do his duty.

Facing these stern facts as they concern us and our welfare, we instinctively turn to our colleges for prepared men to do this great work laid upon us, and rightfully we look to them for the solution of the problems which concern our growth and spiritual development. The churches are our recruiting stations for men and women for service, but the colleges are our training camps to make them efficient for every good work. And our colleges accept the responsibility with gladness and anxiety to accomplish the most they can for the church, whose children they are and to whom they desire to render filial devotion.

East and West and North and South we are seeking for ministers. The Macedonian call comes from every State District. Young men who have attended college and are willing to serve the Master are eagerly sought after and engaged as soon as they are prepared or are willing to enter the field. In answer to a question put to our District Mission Board secretaries many have replied, saying that their ministerial force was sufficient for their needs, "if it could be properly distributed." No one has offered a solution for the problem of distribution. The only solution is time, and more Spirit-filled men. If we have not sufficient who are Spirit-filled, to occupy the places now open, calling

and decaying, the only solution is to raise up men who will be made willing. This task has been set for our colleges and they are manfully facing the issue.

In every one of our Districts can be found college men. They are given positions of trust. They are credited as leaders. Unconsciously they are given place. They are everywhere in evidence among us. They occupy the floor at District and Annual Conference in increasing numbers. Our colleges have made it possible. What they have done in the past they are now doing and they are planning the same for the future. Our claim upon them is only overshadowed by the deep debt of gratitude that we owe them for what they have done, and by their claim upon us.

We are represented in our mission fields by men and women who have passed through our colleges. They stand as peers with those abroad who are seeking to weave the complex, tangled threads of oriental life into a beautiful tribute to the saving power of Christ. They call for men and their calls go largely unheeded. They ask for college men and our colleges seek to supply their wants. But our schools can only furnish of their material such as they have and such as are willing to go. Our colleges in turn come to us as individuals, they come into our homes and plead with us to supply them with the material out of which they can mould missionaries for our foreign fields and ministers for our wasting and decaying churches.

The colleges seek to teach us another lesson. They seek to teach us how we may best conserve the power that we have expended in churches that are slowly decaying and wasting away; they seek to send us men who can go into these neighborhoods and gather up the influence that we have exerted there and mould it again into a church militant. They seek to teach us the lesson of conservation of our natural forces, of dis-

tinguishing bone and sinew from dross and unnecessaries. They seek to purify our religion and enable us to get close to God and embrace the things that are worth while. They magnify our similarities and minimize our differences, and in so far as we accept their proffered power we become strong and enduring. Our life is knit with our schools. Through them we shall more definitely embody the ideals Christ has for two centuries been committing unto us.

I feel, brethren, that it is not out of place for us to ponder a moment on the personnel of our college presidents and professors. We have in connection with our schools, of the cream of our educated men; and of the cream of our consecrated men; men whose lives are given freely for the constructive policies of our church. These days we measure consecration very largely in financial balances. We too are willing to do so with our college professors and we can say without qualification that our college men are teaching and building up our schools by sacrifice. We are acquainted with college men who are laboring for us in our church schools, accepting the heavy responsibilities of college management without a murmur, and who at the same time have more than cut in twain the salary that they would or could receive were they to go and teach elsewhere. And why? Simply because their education has brought them face to face with their Father and has laid upon their hearts the responsibility of educating men for our ministry, for our missionary fields, and for our home communities. Their vision is a vision of a future Church of the Brethren arrayed in power; their lives are lives of the highest type of service. They deserve our prayers, our confidence, our support.

How can we render our confidence to those who most enrich us? We are some-

times brought face to face in our forward advance with some extremely tragic conditions. Here is a father who has in some manner misunderstood or who has labored under a false conception of our schools who prefers his children would adopt one of two alternatives, and we hesitate to name them, either receive their education at a State school or to refrain from attending college altogether. This father's attitude is one of disrespect for the church school and indirectly one of disrespect for the church itself; for our colleges are merely products of our church and have been founded and are being conducted along lines to render a distinct service for us.

We are acquainted with a father of a large family and possessed with just such a conception of things as the above. One child by dint of persuasion and outside pressure was allowed an opportunity of a year's college training in one of our church schools. He stands today an object of pathetic disappointment because it was his only opportunity to catch a vision of larger things and then the curtain was drawn and the light was blown out. The other members of the family have adopted the other alternative of leaving college of all kinds alone. Disrespect for church affairs has swept into their lives and is sweeping out of the church some of those who had united with it. That disrespect began in the father's life when he disrespected the equipment of the church which has been designed through much sacrifice to promote an aggressive advance.

How can we render our support to our greatest agencies for ministerial and missionary training in the schools? First, by joining hands with them, by gaining their confidence, by seeking to understand their motives; second, by rendering them our support through gifts,—gifts in the form of books for their libraries, equipment for their laboratories, money for their current ex-

penses and endowments to insure their perpetuity; third, by filling their halls with our sons and daughters to the exclusion of other schools; fourth, by sending to them for their preparation those whom we would have to serve us in our spiritual high places. We can point with admiration to the many noble examples of those who are rendering service in all these four ways to our schools,—we say to our schools, reflexly it is to ourselves.

In this connection permit us to ask your confidence for a secret that will wonderfully enhance our spiritual power if adopted. It is a secret that will work far toward solving our problem of the ministry. The secret is this: when you, dear brethren, have selected a young man for the ministry, step right up like the supporters that you are and prove that you mean spiritual business by saying, "Here, we want you to serve us in our church. We want you prepared. We have laid Heaven's most solemn responsibility upon your shoulders and we mean to assist you in gaining strength to bear those responsibilities. You prepare to attend college. We will see to that part of your college debt that you cannot handle. Then we will expect you to come back and help us." What a boon to the ministry if this little secret were adopted! What a wrong it is to ask a young man without money to accept Heaven's greatest responsibility, vote the task upon him, assure him it was the leading of the Spirit, and that he rejects the Spirit when he does not yield, and then after having given him our "God bless you," disperse to our homes to raise more corn to feed more cattle to buy more automobiles to live in greater luxury and forget what we have done to that young man. A capable man he is or he would not have been selected. A godly man he is and capable of development into power or else the Spirit would not have called

him forth. Give the young man the burden but help him to bear it; expect the young man to burn the midnight oil in delving into the mysteries and beauties of God, but enable him to go where he can be taught how to do it. The young man will come back to you, the church will prosper for having helped him and our share of the burden of world evangelization will thus more completely be accepted and accomplished.

How can we render to our colleges our prayers? By accepting them as part of ourselves. By deeming the wants that they supply and the needs that they satisfy as necessary as those things which are served upon our tables; by holding up before the Father the needs of our schools, the needs of our churches, the needs of our mission fields, and then by arising from our humble position before the Father and going out to help Him answer our prayers.

After a glance at the signs of the times, a hasty note on the responsibility laid upon us, and a brief survey of our colleges as constituted, our claims upon them and their claims upon us, and the appeal which they audibly and inaudibly send out to us, we are forced to but one conclusion. Our colleges are with us to stay. We need them; we cannot exist without them; they are training our missionaries; they are teaching our ministers of the morrow; they are enriching our lives individually; from the pens of our college men, whether connected with schools or graduates from them, come the articles which cause the glow of our evening firesides to become more golden; we ask them for much; we expect much from them; they are an indispensable part of our very life; they are a good thing; they deserve our confidence, our prayers, our support. Give them an opportunity to educate our young men and our fair daughters and they will return them to us with lives equipped for the world's sternest de-

(Continued on Page 157.)

EDITORIALS

The problem of recruiting our foreign fields with workers would be solved very effectually if many of our congregations would carry out the same policy that one of our Eastern Pennsylvania churches has adopted. They have decided to support a missionary on the field. They have also chosen one of their own number to go. She has accepted the call, but likely she will decide to take another year's preparation before going. But the church will look to her as their missionary.

In this manner the claims of Christ come closer home. It takes on the same form in a little different manner as selecting a man for the ministry. It brings the church behind the person in a far deeper manner than in any other way. Their hearts are united together. It is like thrusting out into service one of one's own flesh and blood. But the sacrifice becomes richer both for the one going and for those who remain. Have we not more churches who will do this?

If such an attitude toward mission work as this were adopted by our churches it would greatly facilitate the calling forth of workers and would greatly aid in supplying recruits for our foreign stations. Conference adds her approval to those who go abroad, pointing back to what the church at Antioch did for Paul and Barnabas, but this Eastern church has individualized that general example and placed herself as one church in the same relationship with her workers as did Antioch of old. Such a method of selecting missionaries is truly apostolic and would surely add to the richness of the missionary experience of that life thus called into

service. All churches of course could not do this, but we have many that might be able to do so. We shall be glad to hear of others.

To increase their missionary giving 425 per cent in ten years is not a bad record. This is what Pipe Creek congregation, Maryland, is reported as doing. Ten years ago for all purposes they gave \$400. For the year ending March 1, 1914, they report having given for all purposes \$1,700. That amount of money means this church has given \$6.80 per capita. We wonder how many records there are like this in our Brotherhood.

Can the Lord depend on you? If you were the only Christian in the world in 1914 and during the year you would win one soul and each soul won would win another during the coming year and so on for thirty years the world would all know Christ. Simple, isn't it? Just one soul a year for every Christian. Here are the figures as compiled by a recent writer:

1914	1
1915	2
1916	4
1917	8
1918	16
1919	32
1920	64
1921	128
1922	256
1923	512
1924	1,024
1925	2,048
1926	4,096
1927	8,192
1928	16,384
1929	32,768
1930	65,536
1931	131,072

1932	262,144
1933	524,288
1934	1,048,576
1935	2,097,152
1936	4,194,304
1937	8,388,608
1938	16,777,216
1939	33,554,432
1940	67,108,864
1941	134,217,728
1942	268,435,456
1943	536,870,912
1944	1,073,741,824
1945	2,147,483,648

Winning the world to Christ must become a personal matter. It must not be a question of "extending the liberty," but a question of embracing the opportunity. It is distinctly the question, Can the Lord depend on me?

The fiscal year of the General Mission Board closed February 23, 1914. During the year the Board received \$43,370.25 for its various endowment funds and \$32,197.19 for world-wide missions, besides the offerings for other causes. This is against \$36,684.22 received in endowments and \$29,015.39 for world-wide missions received last year. While the year has been one of increase in gifts it has also been one of increased expenditures. We have sent forth more workers than in any previous year, hence our budget for 1914-1915 must necessarily be larger.

The close of our fiscal year shows that our workers in China are all under special support and all but three in India have been assigned. This support is assumed by Districts, local churches, Sunday-schools by Districts, Christian Workers and individuals. The missionaries in Denmark and Sweden have so far not been assigned, although we have heard of those who were considering the proposition of taking up their support.

While these dear workers are being

supported there is also the obligation resting upon the General Board to supply equipment, dwellings, support for the general mission work, etc., so that the average cost of our entire foreign work averages, including supports, just about \$1,000 each. The work abroad is growing. We feel sure the blessings we receive are also coming in increasing showers. We further feel that our membership will rise to the necessity of increasing their offerings for the Church of the Brethren abroad. Thus working together much may be accomplished.

A very fine gift has come to us this month from a good brother and sister in one of our western Illinois churches. After some personal interviews, a little correspondence and study on their part, they have turned over to us \$17,000 cash on the annuity plan. Being past fifty years of age they will receive six per cent interest on this amount for their lifetime. If they are fifty-five years of age and live until they are seventy-five they will have received from us \$20,400 in annuities, and their principal will still be intact. Viewed from a financial angle this is certainly a good, wise investment on their part. This is the largest gift in a single check that has come to our office for several years.

Another brother and sister in Iowa, being desirous of freedom from the worry and bother necessary to caring properly for their money, have sold their farm, taking mortgages in return for a \$20,000 portion of the sale and are turning the same over to us, after having arranged for our annuity bonds. Thus they have adequately made provision for old age and are at once free from any additional concern. We wonder how many there are in our Brotherhood who have means, who would like to do as these brethren and sisters. We are always glad to receive any questions regarding our plan.

Another thing that we especially feel to call attention to about this \$20,000 is the fact that the donors desire the same to be used up after their death, principal and all, at the discretion of the Mission Board. Such an amount coming available at some future time for mission work will relieve the necessity of a Brotherhood canvass for some great need, and will at the same time erect some building that will always serve as a memorial to the liberality of this brother and sister. The time is coming when hospitals, schools and like building will be a necessity and wise is the provision of our brethren and sisters of means and foresight, if they will assist us by gifts available at death, or by bequest, to thus meet such extraordinary needs.

In the annual report of the China Mission which is now in our hands, we notice that during the year just past twenty-one have been baptized into the church. With the arrival of the new band of missionaries last summer the mission has become much encouraged. The doors of their territory swing wide open and the space of one or two years required for the language that lies between our new workers and their people, seems to them to be a very long time.

We wish yet to make mention once more of the China Boys' School. We called for \$5,000. Brother Crumpacker writing from China says that their building cost about \$5,300 because of conditions they could not estimate properly when first calling, and he asks us

to try and secure the additional \$300. The fund already contains \$5,286.91. The goodness of the Lord is past our comprehension.

It is not too early to begin thinking of the Conference offering to be lifted at Seattle. Our brethren in Washington are working with might and main for the success of this meeting and we are going to have a grand meeting, thanks to their efforts. We trust that distance will not militate against the Conference offering even though the churches may not all send delegates. A two cent stamp will carry the offering to Seattle with the same cheerfulness as it would last year to Winona Lake. We trust our elders and pastors and foremen will remember the offering prayerfully. More complete announcement will be made next month.

The May number of the MISSIONARY VISITOR will be devoted quite largely to the question of giving. We hope that none of our readers will miss getting that issue. We are glad to know that our brethren in Sweden and Denmark are planning soon to furnish material for a special issue of the VISITOR devoted to the interests of their field.

Ere this number of the VISITOR is off the press Brethren H. C. Early and Galen B. Royer will be in the homeland. We welcome them home after having spent several enjoyable, strenuous months abroad. Their experience will assist the General Mission Board very materially in her deliberations.



OPEN LETTER NUMBER SEVEN

Dear Henry:

It was Monday morning, Dec. 15, 1913. Our boat was lying in dock at Singapore, intending to sail at noon. Some of our class wanted to see the famous botanical gardens, but because I had also some shopping to do I started out alone, leaving Bro. Early to join the party. After an early breakfast at 7:30 a street-car run soon found me in the center of the city. I had thought to take a ricksha from there and see the gardens, also, but found they were too far away. I had learned in Shanghai that here the Methodists had another publishing house that was self-supporting, and I concluded to try to locate it.

After a rather long walk I came to St. Andrew's Catholic Cathedral. I turned to see it—crossed the large sward of light green, like our grass is in early spring at home, and entered the old, moss-covered, weather-stained building. The inside was a plain white to the roof, which was so dark and so high that I could not make out its construction. The effect was beautiful. On the walls were simple tablets in memory of esteemed ones, and I walked away in my search for the publishing house, refreshed for the few moments in that place of worship of my God and Father. I learn that the Catholics are strong in this city of over 250,000 population. They have schools and so on.

It was not far to the publishing house. Its bookstore is a model of neatness and is well stocked with religious books. I gave way to my weakness and bought four—"Mohammedanism," "Buddhism," "The History of India," and "The Civilization of China." All are late publications and the four cost me \$1.40. They are a part of the Home University Library of Modern Knowledge, published in London.

I called on Mr. Cherry, the superintendent, a most cordial Christian gentleman, who is every inch a Christian and a business man. He is interested in the spiritual welfare of the church, taking an active part there, and is making the publishing plant a financial success in this far-away land. I seem to have impressed him favorably, for he gave me confidential information about the earnings of the plant, which he said his employees and the missionaries about did not know. I appreciated this, for not often does one get such favors. The earnings of their house are not made public further than to their own Board.

Besides what we would expect in the way of presses, folding machines, cutters and the common machinery which go to make up the average printing and bookbinding house, they have two ruling machines, embossing printing machine, stereotype machines, and this class of unusual machinery. I went through stock room, and all from third floor to ground floor. They employ about eighty-five persons. Wages are very high. As I stood on the steps leading down to the pressroom and overlooked the presses and composing room I must confess it took me back rapidly to the many times I have stood in the back part of our much larger pressroom and looked at our presses at work. On a part of the third floor not yet needed for the printing department—they certainly crowd their work into a small compass—is a commercial school for natives. The attendance runs from thirty to seventy-five each year.

In further talk with Mr. Cherry he said that they have strong competition here with other printing establishments, including a very fine outfit owned by the government. In addition they decline any kind of job printing that they

feel does not have a good influence, such as theater posters, and so on; that they refuse to accept any kind of anti-Christian work. In spite of this fact the balance sheet for the fiscal year ending March 31, 1913, shows a splendid profit.

The Methodist Anglo-Chinese School is near by, and I concluded to step in and see perhaps the largest school of this kind on foreign fields, for its attendance now is over 1,400. Of course it was recitation hour, and as I went from room to room and looked into the faces of these young people who are receiving a Christian training—and such a large number of them doing it—I could not help but rejoice. Their buildings are full; just now undergoing needed repairs. Their American and native teachers gave the impression of ability in every way needful for a Christian school.

They say that we are in Singapore during the rainy season, and I guess that is right, if the quantity of water that fell per minute when I started to return to the boat is any measure. I stepped into a ricksha, hoping to shelter myself somewhat; but it was raining so fast that I guided the man wrongly, and as I could not tell him where to go, and did not know the way myself, I quit him, hunted up a drugstore, and was given directions back to the center of the city.

I stepped into a bank to get some money changed, and there, for the first time, saw big fans run by human power. In the aisle sat a man raising and lowering his foot in a rope which ran to a pulley above his head. With my eye I followed the rope and saw the big fans, say twenty feet long and three feet wide, suspended from the ceiling in such a manner that each would fan twenty feet of space where the clerks were. Each fellow worked three big fans. Amusing. Interesting.

Our trip through these tropical seas has its share of interest. It is very warm—the lightest clothing one can put on is too warm and sticky. Everything rusts that is at all affected by moisture. Our boat is a good one; second class is not crowded like first, though we have more natives than Americans with us. We are eating radishes and lettuce, just as crisp as in May in Elgin; have fresh milk every day for breakfast—the milkmaid brand from tins; fresh eggs always, no matter how long the boat is from port; and when the sea is calm and the nights not too warm so that one can sleep, he has a fairly good appetite. We have the portholes open, the electric fan going all night, and yet without cover can hardly keep cool enough to have a good sleep. Of course we are within one degree of the equator and the sun proposes to keep things warm in his own torrid home.

We hope to reach our beloved fellow-workers in India a few days before the new year begins, but just when you will be permitted to read this I do not know. Not till much later. We are well.

GALEN B. ROYER.

Singapore, Straits Settlement.



THE MISSIONARY CLAIMS OF OUR COLLEGES UPON OUR BROTHERHOOD.

(Continued from Page 152.)

mands. They will send back to us ministers for our pulpits and missionaries for our country churches, our cities and our foreign fields. Remember that the preparation of a minister and a missionary is absolutely essential for success; and that this preparation can only be gained when we have made provision for every possible hunger which their full development will demand,—in library, in laboratory, in classroom, in spiritual safeguard. And the future generations of our loins will arise and call us blessed for having done so.

Financial Report

CORRECTIONS.

In the March Visitor, under China Boys' School, the total for the year so far should be \$5,133.32 instead of \$4,753.32, \$5,018.26 having been previously received instead of \$4,638.26.

In the February Visitor, under Sunday-school Extension, the \$13.30 credited to Lanark Junior Sunday-school Class should be credited to Shannon Sunday-school, instead of to Lanark.

FINANCIAL REPORT.

During the month of February the General Mission Board sent out 64,873 pages of tracts. The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of February:

WORLD-WIDE.

Virginia—\$126.35.

First District, Congregations.

Cloverdale, \$20; Willis, \$2.70, \$ 22 70

Individuals. 1 80

T. S. Moherman, 1 80

Second District, Congregation. 8 04

Individuals. 11 10

Nannie J. Miller, 10 cents; J. F. Ross, \$4; M. H. Shaver, \$1; John W. Wright, \$1; Ollie F. Idleman, \$5, 11 10

Northern District, Congregations. 69 36

Timberville, \$53.25; Flat Rock, \$16.11, 69 36

Individuals. 6 00

M. Alice Showalter and Sister, \$5; Mary Smith, \$1, 6 00

Southern District, Congregation. 6 35

Antioch, 1 00

Individuals. 1 00

Mattie V. Caricofe, 50 cents; Bettie E. Caricofe, 50 cents, 1 00

Illinois—\$56.40.

Northern District, Congregation. 27 75

West Branch, 27 75

Individuals. 18 00

D. J. Blocher, \$12; Mrs. Howard Filer, \$5; J. Hugh Heckman (marriage notice), 50 cents; P. R. Keltner (marriage notice), 50 cents, 18 00

Southern District, Congregation. 1 09

Woodland, Mt. Pleasant House, .. 1 09

Sunday-school. 5 56

Woodland, 5 56

Individual. 4 00

F. R. Porter, 4 00

Pennsylvania—\$51.00.

Western District, Individuals. 10 50

Amanda Roddy, \$3; Cora Christner, \$1; D. L. Miller, \$6; W. M. Howe (marriage notice), 50 cents, 10 50

Middle District, Individuals. 11 50

Andrew Grimes, \$10; Sister J. C. Miller, Tyrone Congregation, \$1; D. P. Hoover (marriage notice), 50 cents, 11 50

Southern District, Individuals. 16 00

W. D. Stroup, \$8; Mrs. M. O. Myers, \$7; D. H. Baker (marriage notices), \$1, 16 00

Eastern District, Individuals. 3 00

S. A. Honberger, \$2; Ella Wilhelm, \$1, 3 00

Southeastern District, Individuals. 10 00

Eld. J. P. Hetric and wife, 10 00

Indiana—\$40.50.

Northern District, Sunday-school. 30 00

Maple Grove, 30 00

Individuals. 2 50

John Huntington, \$1.50; A. M. Eby, \$1, 2 50

Middle District, Individuals. 2 50

T. D. Butterbaugh (marriage notice), 50 cents; John F. Frantz (marriage notice), 50 cents, 1 00

Southern District, Sunday-school. 7 00

Brick, Nettle Creek Congregation, 7 00

Oklahoma—\$34.41.

Congregation. 9 41

Washita, 9 41

Individuals. 15 00

Oklahoma Tithers, 15 00

J. H. Morris, \$5; Bertha Ryan Smith, \$5, 10 00

Kansas—\$33.11.

Northeastern District, Individuals. 6 00

A brother and wife, \$5; J. F. Hantz, (marriage notices), \$1, 6 00

Southeastern District, Individuals. 6 00

James and Nancy Harris, \$5; Andrew Neher, \$1, 6 00

Southwestern District, Congregations. 18 11

Larned, \$14; Slate Creek, \$4.11, ... 18 11

Individuals. 3 00

S. M. Brown, \$2.50; L. H. Root (marriage notice), 50 cents, 3 00

Ohio—\$34.76.

Northwestern District, Sunday-school. 5 92

Hickory Grove, 5 92

Individuals. 2 00

Mrs. Mamie Troxel, \$1; Edith Baker, \$1, 2 00

Northeastern District, Congregation. 5 74

Chippewa, 5 74

Individuals. 12 10

Moses Hower, \$1; Geo. H. Irvin, \$1.10, 12 10

Southern District, Individuals. 6 00

Mary Ockerman (deceased), 6 00

The Lord's Share of Uncle John's Earnings, 3 00

Iowa—\$17.50.

Northern District, Individuals. 12 00

Sara Brallier, \$10; I. W. Brubaker (marriage notices), \$2, 12 00

Middle District, Individuals. 5 50

W. E. West, \$5; W. I. Buckingham (marriage notice), 50 cents, 5 50

Missouri—\$11.00.

Northern District, Individual. 5 00

John Dotterer, 5 00

Southern District, Congregation. 5 00

Cabool, 1 00

Individual. 1 00

Sophia Darron, 1 00

California—\$6.50.

Northern District, Individuals. 1 50

D. S. Butterbaugh, \$1; D. R. Holsinger (marriage notice), 50 cents, . 1 50

Southern District, Individual. 5 00

Collin Puterbaugh, 5 00

Maryland—\$6.00.

Middle District, Individual. 1 00

Katie S. Grossnickle, 1 00

Eastern District, Individuals. 5 00

Mrs. F. S. Fike, \$2; W. H. Swam, \$1.50, F. N. Weimer, \$1.50, 5 00

Colorado—\$5.00.

Individual. 5 00

W. T. Brumbaugh, 5 00

Oregon—\$4.10.

Christian Workers. 1 40

Newberg, 1 40

Individuals. 2 70

J. M. Overholtzer, \$1.70; Mrs. Alice Christlieb, \$1, 2 70

Washington—\$3.63.

Individuals. 3 60

J. B. Simmons, \$2.63; Alice Dull, \$1, 3 60

North Carolina—\$3.00.

Individual. 3 00

H. M. Griffith, 3 00

South Carolina—\$3.00.

Congregation.	
Brooklyn	3 00
Nebraska—\$2.90.	
Individual.	
D. Vasey, \$1.90; C. P. Hargleroad (marriage notice), 50 cents; J. J. Tawser (marriage notice), 50 cents,	2 90
Idaho—\$1.25.	
Individual.	
Mrs. E. C. Zimmerman,	1 25
Canada—\$1.20.	
Individual.	
Alonzo E. Cable,	1 20
Nevada—\$1.00.	
Individual.	
Mrs. H. J. McDaniel,	1 00
Arizona—\$0.50.	
Individual.	
C. W. Guthrie (marriage notice),	
50 cents,	50
Total for the month,	\$ 443 11
Previously received,	31,744 08
Total for the year,	\$32,187 19

INDIA MISSION.

Idaho—\$120.00.	
Sunday-school.	
Twin Falls,	\$ 20 00
Individual.	
Susan Fogle,	100 00
Virginia—\$30.00.	
Northern District, Individual.	
A Sister,	30 00
Kansas—\$27.84.	
Northeastern District, Congregation.	
Kansas City,	24 75
Southeastern District, Christian Workers.	
Independence,	3 09
Ohio—\$23.00.	
Southern District, Individual.	
Kate Riley,	20 00
The Lord's Share of Uncle John's Pension Check,	3 00
Indiana—\$17.70.	
Northern District, Christian Workers.	
New Salem,	4 60
Middle District, Christian Workers.	
Ogan's Creek,	3 10
Individual.	
"K. K.,"	10 00
Connecticut—\$10.00.	
Individual.	
A Sister,	10 00
Missouri—\$9.15.	
Northern District, Mary Quinter Memorial.	
North Bethel Congregation,	9 15
Illinois—\$5.92.	
Northern District, Christian Workers.	
Cherry Grove,	5 92
Pennsylvania—\$5.34.	
Western District, Christian Workers.	
Montgomery,	2 17
Individual.	
J. L. Ankeny, Plum Creek Congregation,	1 75
Middle District, Christian Workers.	
Fairview,	1 42
Oklahoma—\$5.00.	
Christian Workers.	
Antelope Valley,	5 00
Maryland—\$4.30.	
Eastern District, Christian Workers.	
Woodberry,	4 30
Canada—\$3.00.	
Individual.	
Elsie C. Moyer,	3 00
Colorado—\$2.30.	
Congregation.	
Colorado City,	2 30
South Dakota—\$1.00.	
Individual.	
A Sister,	1 00
Total for the month,	\$ 264 55
Previously received,	1,195 27
For the year,	\$ 1,459 82

INDIA ORPHANAGE.

Illinois—\$67.04.	
Northern District.	
Primary Department, Elgin Sunday-school,	3 93
Individual.	
A Sister, Yellow Creek Congregation, \$40; A Sister, \$10,	50 00
Southern District, Sunday-school.	
Sugar Creek,	13 11
Ohio—\$40.00.	
Northwestern District, Sunday-school.	
North Poplar Ridge,	20 00
Northeastern District, Sunday-school.	
East Nimishillen,	20 00
Washington—\$28.50.	
Sunday-school.	
Sunnyside,	28 50
Maryland—\$27.22.	
Middle District, Christian Workers.	
Maugansville, \$20; Brownsville,	
\$7.22,	27 22
Pennsylvania—\$26.00.	
Eastern District, Congregation.	
Maiden Creek,	5 00
Southeastern District, Individual.	
Eld. J. P. Hetric and wife,	16 00
Southern District, Individual.	
Annie M. H. Dick,	5 00
Idaho—\$20.00.	
Sunday-school.	
Twin Falls,	20 00
Iowa—\$16.00.	
Northern District, Aid Society.	
Waterloo,	16 00
North Dakota—\$10.00.	
Congregation.	
Williston,	10 00
Michigan—\$8.00.	
Sunday-school.	
Sunfield,	8 00
Oregon—\$3.60.	
Individual.	
Mrs. Mary E. Spangle,	3 60
Missouri—\$3.00.	
Middle District.	
Alice L. Mohler's Class, Prairie View Sunday-school,	3 00
Kansas—\$1.51.	
Southwestern District, Sunday-school.	
Slate Creek,	1 51
Total for the month,	\$ 250 87
Previously received,	2,772 87
Total for the year,	\$ 3,023 74

INDIA WIDOWS' HOME.

Pennsylvania—\$2.00.	
Western District, Individual.	
Amanda Roddy,	1 00
Eastern District, Individual.	
Anna E. Shank,	1 00
Total for the month,	\$ 2 00
Previously received,	162 43
Total for the year,	\$ 164 43

INDIA BOARDING SCHOOL.

Iowa—\$75.00.	
Middle District, Individuals.	
J. K. Miller, \$50; Mr. and Mrs. L. A. Walker, \$25,	75 00
Pennsylvania—\$3.00.	
Middle District, Individual.	
Sister J. C. Miller, Tyrone Congregation,	3 00
Total for the month,	\$ 78 00
Previously received,	400 87
For the year,	\$ 478 87

INDIA NATIVE SCHOOL.

Iowa—\$4.00.	
Middle District.	
Old Sisters' Class,—Panther Creek Sunday-school,	4 00

Total for the month,	\$ 4 00
Previously received,	461 10
For the year,	\$ 465 10

CHINA MISSION.**Idaho—\$30.00.**

Individual.

Mrs. Viola Betts, \$25; Lizzie Greene, \$5,	\$ 30 00
---------------------------------------------------	----------

North Dakota—\$25.00.

Receipt No. 22394,	25 00
--------------------------	-------

Pennsylvania—\$20.00.

Southeastern District, Individual.	
------------------------------------	--

Eld. J. P. Hetric and wife,	20 00
-----------------------------------	-------

Connecticut—\$10.00.

Individual.

A Sister,	10 00
-----------------	-------

Illinois—\$10.00.

Northern District, Individual.

A Sister,—Yellow Creek Congregation,	10 00
--------------------------------------------	-------

Maryland—\$5.00.

Middle District, Individual.	
------------------------------	--

K. Mae Rowland,	5 00
-----------------------	------

Kansas—\$4.55.

Southwestern District, Congregation.	
--------------------------------------	--

State Creek,	4 55
--------------------	------

Virginia—\$1.00.

Eastern District, Individual.	
-------------------------------	--

Fannie Sandy,	1 00
---------------------	------

South Dakota—\$1.00.

Individual.

A Sister,	1 00
-----------------	------

Ohio—\$1.00.

Southern District, Individual.	
--------------------------------	--

A Sister, Stonelick Congregation, .	1 00
-------------------------------------	------

Total for the month,	\$ 107 55
----------------------------	-----------

Previously received,	818 66
----------------------------	--------

For the year,	\$ 926 21
---------------------	-----------

CHINA ORPHANAGE.**Illinois—\$48.11.**

Northern District.

Hickory Grove Christian Workers,	
----------------------------------	--

Hickory Grove Congregation,	\$ 20 00
-----------------------------------	----------

Loyal Class, Middlebury Sunday-school,	10 00
----------------------------------------------	-------

Individual.

Mrs. Howard Filer,	5 00
--------------------------	------

Southern District, Sunday-school.	
-----------------------------------	--

Sugar Creek,	13 11
--------------------	-------

Indiana—\$20.00.

Middle District.

Young Married People's Class,	
-------------------------------	--

Spring Creek Sunday-school,	20 00
-----------------------------------	-------

Ohio—\$22.00.

Northeastern District, Aid Society.	
-------------------------------------	--

Owl Creek,	22 00
------------------	-------

Total for the month,	\$ 90 11
----------------------------	----------

Previously received,	1,027 55
----------------------------	----------

Total for the year,	\$ 1,117 66
---------------------------	-------------

CHINA BOYS' SCHOOL.**California—\$100.00.**

Southern District.

Receipt No. 22302,	\$ 100 00
--------------------------	-----------

Pennsylvania—\$22.91.

Western District, Individual.	
-------------------------------	--

Amanda Roddy,	1 00
---------------------	------

Middle District.

Sister J. C. Miller, Tyrone Congregation,	3 00
-------------------------------------------------	------

Eastern District, Sunday-school.	
----------------------------------	--

Richland,	8 53
-----------------	------

Southern District.

Mary Brown's Class, Mercersburg Sunday-school,	10 38
------------------------------------------------------	-------

Ohio—\$17.25.

Northwestern District, Sunday-school.	
---------------------------------------	--

Hickory Grove,	11 75
----------------------	-------

Southern District, Congregation.

Rush Creek,	5 00
-------------------	------

The Lord's Share of Uncle John's

Waste Basket,	50
---------------------	----

Washington—\$9.50.

Primary and Juvenile Classes,—Ma-

jestic Valley Sunday-school,	9 50
------------------------------------	------

Illinois—\$3.93.

Northern District.

Primary Department, Elgin Sunday-school,	3 93
------------------------------------------------	------

Total for the month,	\$ 153 59
----------------------------	-----------

Previously received,	5,133 32
----------------------------	----------

Total for this year,	\$ 5,286 91
----------------------------	-------------

CHINA GIRLS' SCHOOL.**Michigan—\$6.35.**

Sunfield Sunday-school, Sunfield

Congregation,	\$ 5 28
---------------------	---------

Sunfield Christian Workers,	1 07
-----------------------------------	------

Indiana—\$9.00.

Middle District.

West Manchester Christian Workers,	9 00
------------------------------------------	------

Total for the month,	\$ 15 35
----------------------------	----------

Previously received,	77 22
----------------------------	-------

Total for the year,	\$ 92 57
---------------------------	----------

CHINA HOSPITAL.**Indiana—\$50.00.**

Northern District, Sunday-school.

Spring Creek,	\$ 50 00
---------------------	----------

Total for the month,	\$ 50 00
----------------------------	----------

Previously received,	6 00
----------------------------	------

Total for the year,	\$ 56 00
---------------------------	----------

SOUTH AMERICAN MISSION.**Louisiana—\$5.00.**

Individual.

Edna L. Spalding,	\$ 5 00
-------------------------	---------

Ohio—\$1.00.

Southern District, Individual.

Sara Bigler,	1 00
--------------------	------

Total for the month,	\$ 6 00
----------------------------	---------

Previously received,	38 90
----------------------------	-------

Total for the year,	\$ 44 90
---------------------------	----------

DENVER COLORED.**Illinois—\$21.00.**

Owen Harley, \$5; Maurice Cluts,

\$5; Amos Wolfe and wife, \$1; Mrs.	
-------------------------------------	--

Frank Gilbert, \$10,	\$ 21 00
----------------------------	----------

Missouri—\$2.00.

Southern District.

C. O. Bogart,	2 00
---------------------	------

Total for the month,	\$ 23 00
----------------------------	----------

Previously received,	662 57
----------------------------	--------

Total for the year,	\$ 685 57
---------------------------	-----------

SUNDAY-SCHOOL EXTENSION.**Indiana—\$40.58.**

Sunday-schools.

Brick-Nettle Creek Congregation,

\$7; New Salem, \$15; Cherry Grove,	
-------------------------------------	--

\$14.76; Lamotte Prairie, \$3.82,	\$ 40 58
-----------------------------------------	----------

Ohio—\$10.00.

Congregation.

Akron,	10 00
--------------	-------

North Dakota—\$6.02.

Sunday-school.

Surrey,	5 00
---------------	------

Primary Class, Kenmare Sunday-school,	1 02
---------------------------------------------	------

Total for the month,	\$ 56 60
----------------------------	----------

Previously received,	1,034 37
----------------------------	----------

Total for the year,	\$ 1,090 97
---------------------------	-------------

Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.—Beecher.

Our Force of Foreign Workers

(Mail addressed to them at the addresses given will reach them safely.)

India.

Arnold, S. Ira,	Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth,	Anklesvar, B. B. C. I. R. R., India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R., India
Blough, J. M.,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R., India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Emmert, Jesse B.,	Jalalpor, Surat Dist., India
Emmert, Gertrude R.,	Jalalpor, Surat Dist., India
Eby, E. H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Anna M.,	Vada, Thana Dist., India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R., India
Heisey, Herman B.,	507 E. Main St., Palmyra, Pa.
Heisey, Grace,	507 E. Main St., Palmyra, Pa.
Holsopple, Q. A.,	Bulsar, B. B. C. I. R. R., India
Holsopple, Kathren R.,	Bulsar, B. B. C. I. R. R., India
Kaylor, John I.,	Ahwa, Dangs Forest, via Billmora, India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Billmora, India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S.,	Vyara, Surat Dist., India
Long, Effie V.,	Vyara, Surat Dist., India
Miller, Eliza B.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Miller, Sadie J.,	Vyara, Surat Dist., India
Pittenger, J. M. (on furlough),	Pleasant Hill, Ohio
Pittenger, Florence B. (on furlough),	Pleasant Hill, Ohio
Powell, Josephina (on furlough),	Mt. Vernon, Missouri
Royer, B. Mary.,	Vada, Thana Dist., India
Ross, A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Ross, Mrs. A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Stover, W. B.,	Anklesvar, B. B. C. I. R. R., India
Stover, W. B., Mrs.,	Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C.,	Bulsar, B. B. C. I. R. R., India
Widdowson, Olive,	Vyara, Surat Dist., India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R., India

China.

Blough, Anna M.,	Ping Ting Hsien, Shansi, China
Bright, J. Homer,	Liao Hsien, Shansi, China
Bright, Minnie,	Liao Hsien, Shansi, China
Brubaker, Dr. O. G.,	Liao Hsien, Shansi, China
Brubaker, Cora M.,	Liao Hsien, Shansi, China
Crumpacker, F. H.,	Ping Ting Hsien, Shansi, China
Crumpacker, Anna N.,	Ping Ting Hsien, Shansi, China
Cripe, Winnie,	Liao Hsien, Shansi, China
Horning, Emma,	Ping Ting Hsien, Shansi, China
Hutchison, Anna,	Liao, Hsien, Shansi, China
Metzger, Minerva,	Ping Ting Hsien, Shansi, China
Vaniman, Ernest D.,	Ping Ting Hsien, Shansi, China
Van man, Susie C.,	Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J.,	Ping Ting Hsien, Shansi, China
Wampler, Rebecca S.,	Ping Ting Hsien, Shansi, China

Sweden.

Buckingham, Ida,	Frilsgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Frilsgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Frilsgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

For India, we solicit donations for the following funds: General, Training Department, Boarding-school, Orphanage, Native Workers, Native Schools, Widows' Home, Industrial, Loan Fund, and Hospital Fund.

For China, we solicit donations for the following funds: General Work, Native Workers, Orphanage and Hospital.

Supports of orphans, in India, \$20 per year; in China, \$22 per year.

Native workers, in either field, \$60 per year.

Boarding-school scholars, in India, \$25 per year.

We shall be glad to correspond with any one with respect to the support of our workers in each of the fields

GENERAL MISSION BOARD, Elgin, Illinois

HOW MUCH? SIX PER CENT!

ON WHAT?

On FUNDS DEPOSITED with the GENERAL MISSION BOARD

"I WILL INVESTIGATE." So says our clear-headed financier who is seeking for a place to invest his money, so that it may bring forth the greatest returns for the investment made, at the same time combining promptness of dividends, safety of principal and assurance of permanent investment.

The WISE BUSINESS MAN cares for all these things, for he knows that the time will come when it will not be so easy for him to make money, and he desires OLD AGE TO BE FULL OF JOYS for himself.

The WISE CHRISTIAN MAN looks for even more than this in his investments. He seeks for a place that will be safe for his funds and at the same time a place wherein his money will be doing good for his Lord.

ALL THESE THINGS ARE COMBINED IN OUR ANNUITY PLAN. WHY NOT INVESTIGATE?

The following letter, in part, written some time ago to one of our sisters who had some funds to invest, will explain some of the advantages of our annuity plan (and the sister invested the funds):

"Now, Sister, the advantages which are foremost in the annuity plan are these:

"1. Money placed with us bears no taxes. Since you are 45 years of age we will pay you five per cent on any amount that you turn in to us. This five per cent will be clear to you. (If the sister had been past 50 years of age we would have allowed her six per cent. The General Mission Board so decided at their meeting of April 9, 1913.)

"2. The money is placed exactly where you wish it to go, and long after you are gone it will still go on bearing interest and doing good for the Master. You will thus become your own executor.

"3. There is no worry about the investment. The interest comes to you regularly on the first days of January and July of each year. We have never been late in sending out our annuities from the office and to our knowledge do not have a dissatisfied annuitant. The Board's permanent resources of over \$800,000 are behind the investment of your money.

"4. You can figure definitely on the amount of interest money you will receive and can depend on the date when it will arrive.

"After reading the above and carefully considering the matter, if you at any time wish to place money with us please write and tell us the amount you wish to give (also the exact age should be given), and when you can send the amount and we will issue you our annuity bonds. We will send them to you and if, after careful investigation, you do not like them, return to us and no harm is done. If you like them, sign them both, return to us the one so marked, along with your check and all will be correctly closed."

The way to invest your money safely is easy. Just write to us. We will do the same for YOU as we have for this sister, if you desire

ARE YOU INTERESTED? WHY NOT WRITE TO US?

Address, GENERAL MISSION BOARD, Elgin, Illinois



THE MISSIONARY VISITOR

Christ at the Treasury

“Over against the treasury” He sits,
To see what gift thou bringst to him. He knows
The riches of thy store, and truly weighs
The portion thou dost spare, to tell thy love.
Thy Lord with patience sits, and waits for thee
To drop the gold which on thy lagging soul
So heavy hangs. He waits to tell thee how
Thou shalt bestow thy better wealth of prayer
And willing love. He asks not if thy gift
Is gold or strength. He will accept the “mites”
Dropped from thy widowed hands, or tenderly
Receive the tears which thou hast shed for those
Who mourn. Thou canst not here too lavish be
Of love or wealth. If thou shouldst give thine all,
It could not pay the debt thou owest to him!
Ah, well it is for thee he does not look
Upon the value of thy gift, nor count
Thy life’s fair acts; the spirit which shall prompt
Thy offering he searches well, and thou
Mayest look into his face to meet his smile
If on the altar of his bleeding heart
Thy will hath laid a consecrated life.

—Grace Webster Hinsdale.

30811
JAN.
1915
RECEIVED
316 NO. 11
LANCASTER, PA.
V

CHURCH
OF THE
BRETHREN

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for May, 1914

EDITORIALS,	188
ESSAYS,—	
Worth Mentioning, By R. D. M.,	162
Giving as an Act of Worship, By M. J. Brougher,	164
"What Will It Profit Thee, Brother?" By D. Webster Kurtz, D. D.,	165
The Grace of Giving, By A. W. Ross,	167
A Widow's View of Giving,	170
Motives in Giving,	171
Speaking from Experience: A Symposium, By J. S. Rodeffer, J. K. Miller, Jason Hollopetter, Isaiah Brenaman, Elsie Laycook, W. E. West, Al- fred Englar, Leander Smith, "Uncle John," "A Widow,"	172
Aunt Parson's Story; or, How to Raise a Church Debt, By Dora Dennis,	176
How Shall the Dying Millions Be Saved? By Ellis M. Studebaker,	180
A Nickel for the Lord,	181
After the India District Conference, 1914, By Wilbur Stover,	182
India Notes, By Alice K. Ebey,	183
Notes from China for February, 1914, By Anna N. Crumpacker,	186
FINANCIAL REPORT,	190

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Ad-
visory Member.

REGULAR MEETINGS.

The third Wednesday in April, August
and December.

Address all communications to the

**BRETHREN GENERAL MISSION
BOARD,
Elgin, Illinois.**

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

**Brethren's General Mission Board
Elgin, Illinois, U. S. A.**

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XVI

May, 1914

Number 5

The Board's Conference Call

THE General Mission Board, at its regular meeting in Elgin on April 15 and 16, heard reports from our Brethren Early and Royer with regard to the great work which our church has inaugurated and is carrying on in the foreign field. It brought joy to the hearts of each member present to know the work that is being done, and of the keen minds and honest hearts that have been already rescued from heathendom. And this joy, which was in our hearts over the report, also belongs in equal measure to each member of our church, who has assisted in making possible the work planted on foreign soil. We deeply appreciate the loyal support which the church has rendered us in making all these victories possible, in the name of our Lord Jesus.

At the same time we are brought face to face as never before with the fact that the open hearts and the hungry minds of our less fortunate heathen brethren will require great advance steps in order not only to care for those already won, but for the thousands now who are reachable and willing, even anxious, to embrace a higher life. They call for our assistance. They weigh upon our hearts. They must be reached and saved, for 'tis the Lord's command.

Our appeal at last Conference time was most liberally and enthusiastically responded to by the majority of our churches. Several hundred churches assisted last September in the interests of the special call for China's School. This gives us encouragement, and we appeal to you at this Conference time with confidence in your continued coöperation.

We realize that Conference is a long distance from the majority of our brethren. It gives us concern that many of our churches are failing to elect delegates. All this being true, we appeal to you, dear brethren, in every church, whether you intend to be represented by delegate or not, to begin to lay plans for the largest offering in our Conference history. The amount can be easily sent by mail. If you send no delegate, then certainly you will be able to make your offering larger through contributing at least a good portion of his transportation expense to this great fund which will be raised.

We trust that you will at once set the day for your offering. Announce it several weeks ahead, mention it each Sunday, and then, on the special day planned, give unto the Lord out of a joyful heart, commemorating the victories of the past and contemplating the conquests of the future. Let the time be Sunday, May 31, if possible.

Appreciating in advance your coöperation at this time, we are,

In His Service

General Mission Board.

WORTH MENTIONING

R. D. M.

IT was reported at the World's Sunday-school Convention held in Zurich, Switzerland, last summer that there are at least 80,000,000 Mohammedan children in the world. Out of this vast number, 40,000,000 live in territory not yet touched by the missionary. And if the process of evangelization continues at the present rate many of these will grow to manhood and womanhood without ever hearing the glad news of salvation through Christ.

It is a little difficult for a minister to preach a sermon on giving the tenth, if he himself does not practice the same. He may be able to clothe the sermon with well-chosen words and sentences, but he cannot put life into it without first living it. Words alone make no sermon forceful. It is life wrought out upon the anvil of practice and experience that sends a sermon home with force and conviction. It is what a man practices that preaches louder than words and sentences.

Closing the saloon door opens the door for missionary work at home. When, in 1912, saloons were closed at the rate of fifty-one per day in the United States, doors of opportunity for home mission work sprang ajar. Who could wish for a larger opening? It is not enough to vote a town dry. That is the beginning of helping those that so much need our help. Our task is to get those that frequented the saloon to frequent the churches. The task is real missionary work.

It places a District Missionary Secretary into a trying position for the District Meeting to appoint him without making ample provision for his financial support. His expenses should be so arranged for that he would not be compelled to ask the church he visits to pay them at the time he is in that church. When the churches feel that every time the District Missionary Secretary comes into their midst a special offering must be called for they will wish his visits few and far between. This interferes with his work. His expenses should be paid by the Home Mission Board, or through a special fund provided for that purpose by the District Meeting.

Last year the Protestant Christians of America were so impressed with the needs of the heathen that they gave eight cents per capita toward their evangelization. In other words, we so loved the heathen that out of our multiplied prosperity for the year we each gave eight cents. Remembering this, while reading John 3: 16, we are reminded of the fact that we have done very little in comparison with what God did for us in the giving of His only Son. We notice further that according to statistics there is only one missionary upon the foreign field out of every five hundred church members at home. We have not been as liberal with our sons and daughters as we might have been. Mothers do not care to send their daughters. Fathers would rather start their sons in business than have them go to the heathen. All this may be human, but when human na-

ture runs counter to spiritual matters the human must yield.

In the last twenty-five years more doors have been opening to missions than there were missionaries who enlisted to enter. There are many more Macedonian calls than there are Pauls to respond. When Carey went to India the door was closed. He was despised and threatened with deportation. What a change has taken place! All India is calling today. Our own mission in India is in need of a score of workers—but no one to go. There was a time when churches prayed for admission to heathen territory. Japan says, "Come, for all things are now ready." China, like Macedonia of old, says, "Come." And the center of the Moslem world—Mecca—this stronghold which has refused to tolerate the presence of a Christian within her city limits for more than twelve centuries, is being threatened.

No nation can long continue to grow and enjoy prosperity without the Bible as a standard around which at least the major part of the population of that nation will rally. Every nation must have a balance wheel to keep its affairs from swinging out of line. Nations without the Bible have no tendency toward reform and correction. Rome and Persia and other nations are concrete examples of nations that fell because the Bible was not held sacred. Mexico is being weighed in the balances at the present time. Ever since the Spanish invasion of that country, about four hundred years ago, the

Catholic Church has been absolute in its rulings. Churches and priests were located in every city and town. Protestant missionaries, with their Bibles, have been excluded until the spark of life that yet remains rises in remonstrance against the empty religion everywhere established. Mexico needs the Gospel. She needs help.

In visiting among some of the churches of northern Illinois a great deal of interest along missionary lines has been found. Individuals were met that have the courage to lay upon the altar of sacrifice one-tenth of their annual income for missions. Their own testimony is that their bank accounts have not suffered in the least. The amount that has been thus given to the Lord has been amply replaced by doing without those things which were once considered needs, but now are looked upon as luxuries. As a rule, when one begins to save for the Lord, many unnecessary things are put away. Luxury gives place to simplicity. Needs, not wants, determine the mode of living. Some were met that showed their concern in the permanency of missions by giving endowments. Others, not having the ready money, offered pledges to contribute certain sums as soon as the money is available. These are laying hold of blessings not commensurate with but larger than their gifts. Then, too, some of the Sunday-schools expect to take up the matter of supporting native workers and boarding-school pupils. What shall we be able to find in other Districts?

"The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper than the need for money; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing world-wide prayer."

GIVING AS AN ACT OF WORSHIP

M. J. Brougher

WORSHIP and service must ever be united. Sacrifice is the measure of love. For us to worship God and then refuse to sacrifice for Him is to deny our love and render our worship unacceptable. Paul says, "Wherefore, shew ye to them and before the churches, the proof of your love" (2 Cor. 8: 24). We should do, in our worship of the living God, as the heathen who, before they bow down to their idol god, bring a gift, money, or if they have no money, a flower, in token of their love to him.

In making sacrifice for the Lord, we not only prove our love to Him, but we give Him opportunity to prove Himself to us. "Bring ye all the tithes into the storehouse . . . and prove Me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10). A good brother, whom I know, when asked for money for the Lord's work, said, "I will give the tenth of all the Lord gives me." The first month the Lord prospered his business so that he could give \$20. When the fourth month came around he could give \$45. A good woman, who is giving the tenth of all the Lord gives her, says, "It is the basket in which the Lord brings me nine parts. For me to keep a part or all of the tenth would mean that I steal the Lord's basket." If we risk a little more time and money to the Lord, our worship will be more acceptable and our blessings greater.

Giving for the purpose of being *blessed*, or to be seen of *men*, never accompanies true worship. It makes of one a Pharisee. It closes the store-

house of richest blessing. To use the garb of religion to promote any secular, social, financial, or political enterprise is the grossest type of hypocrisy. A good father who gave much to the Lord was told by his son to cease giving, or he would fail, but when the son saw that the father's prosperity only increased, he said, "I'll give to the Lord that I may get gain." He became bankrupt.

We are commanded to give to the poor. Thus to give is the greatest act of worship. "He that hath pity upon the poor lendeth to the Lord" (Prov. 19: 17). To those the Lord one day will say, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25: 40). But, says one, "Some people who are not needy beg an alms and thus discourage the giver." That does not make the giver's act any the less an act of worship. Is it not true that in our effort to do good we should feed the bees even if an occasional wasp undeservingly gets fed? O brethren and sisters, the poor heathen at our door and in foreign fields need to be fed upon the Bread of Heaven. Let us give more of our money, and may many more of our dear brethren and sisters give themselves, so that more poor sinners may be fed.

Our giving must be regular and systematic. Give regularly as we eat. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16: 2). "Let every one," not the father for the rest of the family, for thus doing they miss the blessing that comes to all who give as an act of worship. Not as we want to give, but as "God

hath prospered us." Give not as people say, till it hurts, but give till it feels good. If it spites you for the \$50 you gave, give \$100 and God will take the spite away. "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas. 4: 7). Remember, the blessing is not in the money you give, but in cheerfully giving it. It is not only our gold that the Lord wants. He could scoop tons of it out of the earth; but He

wants us to be good stewards, thus developing the character of Jesus within us and bringing to us the great blessings there are in worshiping Him through giving. Some day He will call us to give an account of our stewardship.

Say not, "I am too poor to give,"

Say not, "It is no use to try,"

For only he begins to live

Who for Jehovah dares to die.

126 Washington St., Greensburg, Pa.

"WHAT WILL IT PROFIT THEE, BROTHER?"

D. Webster Kurtz, D. D.

ECONOMICS play a great part in this age. True economy seeks the kind of gains that have the greatest elements of permanence, the smallest losses, and the gains that result in the largest possible fruits for the expenditures of labor or money. What does it profit a man to spend his life to seek a bubble which bursts as soon as he has attained it?

We should all invest our time in something. Some people do not invest it at all, but merely fritter their time away accomplishing nothing. But most of my readers are people that have a great amount of energy, and they do invest their time and strength—in gaining this world. Is it wrong to make money? to gain some of this world's goods? That depends.

We must be very clear in our minds *why* we invest our lives in the getting of wealth. Is it as a means to enlarge the kingdom of God, or is it for self? What is the difference between a *means* and an *end*? From the true point of view there is only one thing on all the earth that is worth anything

in itself, and that is man. All else is tools. Unless a man uses his tools for some good, for the welfare of the race, they are worthless. I once heard of a man who spent all his money for monkey wrenches, and when he died, over three thousand of them were found in his house. He never used them, and never intended to use them. Still he was accumulating more monkey wrenches. So foolish is the man who accumulates money that he may accumulate more and more money. Unless he uses his money for the welfare of man, he is as foolish or insane as the man who gathered the wrenches. Money is only a tool, a means to an end, and the end is man. Whenever the means becomes the end, then it becomes idolatry.

A true idea of God is at the basis of all true worship and service. If we can get the conception of God as essentially Love—a love that spends itself for the sake of others—then think of man made to be a son of God, to be like God in this loving, self-spending character, then giving becomes the nat-

ural expression of the soul. God is Love; religion is love. "You can give without loving, but you cannot love without giving." This is the profoundest truth of the Christian religion. Where a man's heart (his love) is, there will he invest his life. Faith, hope, love, are the things that abide. What will it profit a man if he spend his life gathering bubbles, tools, temporalities, and fail to develop the abiding character of love? But you cannot love without giving. By your fruits are you known. If I say that I love God and my neighbor, but do not give, do not invest my life in the cause of humanity, I lie, and the truth is not in me.

The greatest two sins in the church are the ones referred to in the language of Jesus, when He said that we should not hide our light under a bushel or a bed. "The bushel is the symbol of gain from Damascus to Chicago, and the bed is the symbol of ease the world over." The prepossession of the mind in its love of gain for its own sake, and indifference, are the curse of the church. All other sins are insignificant in comparison to these two.

What does it profit a man to gain the whole world and lose his own soul? He does not only lose his soul, but he fails to live while he exists. Real life is the life of God in the heart of man—the life of love which is impossible without *giving*. Jesus called the man a fool who set his heart upon this world only. Surely, a person is foolish who wastes his life and soul.

I hesitate to ask people to give, for fear they will do it in a legalistic way, and thereby lose the blessing. The only essential is LOVE, and where love is there will be sacrifice, for sacri-

fice is the measure of love. God so loved that He gave; Jesus so loved that He died; we so love that we do—what?

How foolish it would have been for Robinson Crusoe to set his affections on gold, and waste his strength in accumulating gold and precious stones! Nothing was valuable to him but those things that contributed to life. For the Christian nothing has value or profit that does not contribute ultimately to ETERNAL LIFE, the life of LOVE and SACRIFICE. The end of man is sonship; the work of man is the enlargement of the kingdom of God.

Religion without sacrifice is sham. The gift has a double function: the good the gift can do to enlarge the kingdom and the blessing that comes to the one who makes the gift as an expression of love. Talents and money have a temporal value till they are given in love; then they receive eternal values. All things are temporal till they are translated into the eternal through loving dedication to the Lord. What profit, then, are all our talents, our money? They are no more than a bubble until they are dedicated to the cause of the kingdom of God. We should get all the money we can get honestly, and use all of it for God. The blessing is greater to him who gives in the right spirit than to him who receives, because in the act of giving we are at one with God in His life of mercy to the world. True giving is religion in the act. Giving is service. Do not say you have attended church services unless there was giving going on. All is lost unless it is given—this is the paradox of Christianity.

"A revival of prayer at home will sweep away the remaining barriers among the heathen, and in the hearts of your missionaries, and then days of great gatherings shall come. Pray that your missionaries may be holy."—Zwemer.

THE GRACE OF GIVING

A. W. Ross

AS a church we have posed before the world as a New Testament church. We have been very diligent in our endeavors to establish the authenticity of our beliefs and practices. Certain portions of the New Testament have been much emphasized. We have ever been ready to give a gospel answer to the repentant, crying out, "What must we do to be saved?"

But when it comes to the question of gospel giving as a means of spiritual growth and as a necessity in order to receive the real, "true riches," I wonder if we have come up to the gospel standard in our preaching and practice.

Many will be surprised to note that nowhere in the New Testament can they find a whole chapter concerning the ordinance of baptism, while to the subject of Christian giving Paul gives two whole chapters; namely, the eighth and ninth of Second Corinthians, besides several paragraphs equally rich in thought and teaching.

And remember, that these were given by inspiration of the Holy Spirit as much as any other portion of Scripture, and demand just as faithful a hearing and acceptance.

Not only that, but the present unprecedented opportunities in our mission fields present a mighty challenge to the church for a forward move, which will demand largely increased offerings from the home churches. But even now we hear in some churches protests againsts the frequent solicitations for various good causes.

This being true, it is necessary for us to look for a gospel solution of the financial problem of missions and char-

ities. Any man-instituted methods for raising funds will fail to meet the demands and maintain the highest spiritual growth. Let us notice Paul's teachings in 2 Cor. 8, 9.

God's estimate of the value of money gifts. Note that in the first verse the liberal giving of the Macedonian churches is called the "grace of God," and in 2 Cor. 9: 14 it is called the "exceeding grace of God." In 2 Cor. 8: 4, 6, 7, 19, and 2 Cor. 9: 8 it is called "grace," while in 2 Cor. 8: 9 Paul, by way of illustration and appeal, refers to the sacrificial offering of Christ as "the grace of our Lord Jesus Christ."

Thus we see that large emphasis is placed on this question of "giving." Paul also tells us that the liberal giving of the poor Macedonians was the fruit of the Spirit of God. Without the influence of God's Spirit you cannot have true gospel givers. Man loves to hoard wealth for selfish pleasures, and to give cheerfully and liberally for the good of others remote from the family circles is foreign to non-Christian thought.

Two cases of giving cited. In order to gain his point with the church at Corinth Paul cites two notable examples of giving. The first was the liberality of the Macedonian churches. "In much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Though poor, their liberality abounded, bringing them in return abundance of joy, even though there was a shortage for themselves, for, says Paul, "Beyond their power, they gave of their own accord." No pressure was brought to bear on them,

but they counted it a privilege to give for a good cause.

Notice the fourth verse says, "Beseeching us with much entreaty." They sought for an opportunity and plead with Paul that he receive their gift, that they might with him have "fellowship in ministering to the saints." How different from so many who avoid giving whenever they can! These poor Macedonians, recently won from heathenism, put thousands of present-day church members to shame.

And then that fifth verse! What a commentary on the spiritual life of those brethren! Here is the secret of their exceeding liberality: "They first gave themselves to the Lord and then to us through the will of the Lord." First, consecration of self and entire submission to God's will. Get a consecrated life and you will have a "liberalized" pocketbook. How is it, brother? When you took the baptismal vow, did you really give yourself to the Lord, or did you make certain reservations?

The other case cited by Paul is to what the Lord had done: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." Here was a divine pattern of real, genuine giving. The Lord emptied Himself for their benefit, and they in turn ought to help their brethren in need.

Again, Paul appeals to their manhood in the seventh and eighth verses: "As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye *abound in this grace* also . . . proving through the earnestness of others the sincerity also of your love."

Apply this to ourselves. Have we abounded in the "grace of giving" as we have in our faithfulness to the dis-

tinutive principles of the church? In the light of this exhortation of the Spirit is it not just as important—yea, is there not just as much genuine gospel religion in "giving" right as there is in dressing right or in being baptized right? Have we been proving to our Lord the sincerity of our love by giving what is His, or is our show of love only a farce? Thank God for the many large-hearted and liberal givers; but how about the thousands who do not recognize their stewardship relation to God and debar Him the right to his own?

Three points on giving, verses ten to fifteen. First, there must be a "readiness." A year previous they had enthusiastically vowed their purpose to send a liberal contribution to the destitute at Jerusalem. Later their ardor abated, and now Paul calls on them to make good their former purpose, "that as there was a readiness to will so there may be the completion also out of your ability."

Secondly, it was to be according to ability, "for it is acceptable according to that a man hath, not according as he hath not." Not the amount we give measures our gift, but the proportion of it to the amount God has entrusted to us. "As God hath prospered him," says Paul in 1 Cor. 16: 2.

The rich had given little, for they gave out of their superfluity, while the poor widow "cast in more than all they," for she gave all her living.

Yes, we are under "grace" and are to give "as God hath prospered" us; but I wonder how many of us grasp the full force of that. Our gifts to the kingdom are to be commensurate with God's gifts to us. If you have been quoting 1 Cor. 16: 2 to get out of paying the tithe, remember that Paul has there laid down a larger and more exacting principle than the tithe, which will require of thousands of Christians far larger gifts than would accrue from

the tithe. But for sake of a standard for computation, if poor Christians in India, with an income of only \$3 to \$5 per month, can give the tenth, then most assuredly there are very few of us who could not adopt the same as a minimum standard of giving.

And, brethren, I wonder how many of us could come before a court of judgment and truthfully and intelligently affirm that we had given as the Lord has prospered us. The people to whom Malachi wrote did not give God His dues, and the window to God's blessings was closed. May the same not be true of too many churches to-day? Read the "Mirror and Reflector," in December VISITOR.

The third point is that of "equality." "Your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want." The Macedonians had given out of their poverty, but the Corinthian church had an abundance and overflow from which to give.

Solicitors for mission and charity funds, take courage and read verses 19, 23, 24, "Messengers of the churches and the glory of Christ." That is what Paul calls them, and how glad we should be to see them coming to give us an opportunity to give for the Lord's cause!

In the ninth chapter note several points:

Bounty or free-will offering. What they gave was to be "as a matter of bounty, and not of extortion." Not money gotten by over-persuasion nor given to get rid of the solicitors. McLaren tells of a farmer who was asked how much milk his cow gave. He said that "she gives nothing voluntarily, but if a strong man corners her, he can get two gallons each milking." Paul did not want that kind of giving.

To be deliberate, intelligent and cheerful, "Let each man do according

as he hath purposed in his heart: not grudgingly or of necessity, for God loveth a cheerful giver." Regardless of appeal, or strength of personality of speaker or solicitor, Christians should deliberate on the blessings from God and decide what belongs to God and then give it.

Results according to law of sowing and reaping. "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." Are you enjoying religion and growing in spiritual graces? If not, perhaps if you look up your accounts with God you will find a big balance in His favor, which you have appropriated to your own use. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches" (Luke 16: 11)?

Gospel giving does not impoverish. Note.—"God is able to make all grace abound unto you, that ye, having all sufficiency in everything, may abound unto every good work. He hath scattered abroad, He hath given to the poor; His righteousness abideth forever. And He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness; ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Summary on Giving:

1. Should be a religious act. "An odor of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Philpp. 4: 18). "And to us through the will of God" (2 Cor. 8: 5).

2. Blessed privilege of fellowship in ministration. "The ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanks-

givings unto God" (2 Cor. 9: 12). "Fellowship in my affliction" (Philpp. 4: 14). "Fellowship with me in matter of giving and receiving" (Philpp. 4: 15). "Fellowship in furtherance of the gospel, . . . in my bonds and in the defense and confirmation of the Gospel, ye all are partakers with me of grace" (Philpp. 1: 3-7).

3. Cheerfully—"Not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7).

4. Liberally—"Liberality of your contribution" (2 Cor. 9: 13).

5. Deliberately—"As he hath purposed in his heart" (2 Cor. 9: 7).

6. According to ability—"So there

may be the completion out of your ability." "It is acceptable according to that a man hath, and not according as he hath not" (2 Cor. 8: 11, 12).

7. Regularly—"Upon the first day of the week" (1 Cor. 16: 2).

8. Individually—"Let each one of you lay by him in store" (1 Cor. 16: 2).

9. Systematically—"As the Lord hath prospered him" (1 Cor. 16: 2).

10. To be cultivated—"As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also" (2 Cor. 8: 7).

A WIDOW'S VIEW OF GIVING

A Widow

THE idea of giving is as old as time, and yet always attractive because of its peculiar character. Our heavenly Father understood well the nature of man when He placed this noble principle within the human heart. And he who in any way hinders the development of this God-given power certainly little realizes his loss.

In Mark 12: 41-44 we find these words: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto His disciples, and said unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Jesus, being weary from teaching in the temple court, took time to rest and observe the people depositing their of-

ferings in the chests placed in one of the courts of the temple for this purpose.

Certainly works of charity and works of piety very fitly go together. And if all that profess to follow the Lord Jesus Christ would carry out 1 Cor. 16: 2, *all* would be the better for it.

It must have been a good sight to see the rich people so charitable, but why should they not be? God had so abundantly blessed them! Why should they not give abundantly?

But here comes a poor widow. With a heart full of love and gratitude for her Christ, and a desire to help humanity, she casts into the treasury two mites, which make a farthing, or one-seventh of a penny.

This attracts Jesus' attention, not because of its great value, but because she gave of her want, even all her living. No doubt there were people present who censured the poor widow, but Jesus highly commends her and tells His disciples that she had given more than *all* the rest together.

In Eph. 4: 28 we have these words: "Rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

Christ's standard of commendable offering is not our *superfluity*, but our *deficiency*, as in the case of the Macedonian churches, whose deep poverty abounded to the riches of their liberality (2-Cor. 8: 2).

In Rom. 12: 1 we learn that we are to present our bodies a living sacrifice, so that it matters not whether we are employed by the General Mission Board or not, we should give to God what He gave us—life, to be used to the greatest possible advantage. As Christian parents it should afford us great joy to learn that the Lord has found our children worthy of service in His vineyard.

I am a widow, and the mother of

four children, and no greater joy can come to me than to see each one of my children spending his or her life in the mission cause, either home or foreign, wherever they can be of the greatest service.

My son is now in college, planning for a course in medicine, and anxiously waiting the time to go to the foreign field. The three girls are younger, but I feel the Lord will find a place for them in His service when the time comes.

I consider this a great privilege. For what greater work could be desired than to assist the Lord in preparing workers for His service?

Yes, let us learn to give and without reserve. It will be then and then only that the Lord can use us to the greatest advantage, and our cup of joy will be full.

MOTIVES IN GIVING

Ross D. Murphy

IN the sermon on the mount Jesus cautions His followers with regard to motives that underlie and prompt almsgiving. It was a practice quite common in those days to give alms "to be seen of men," and thus hope to receive their praise. Many concerned themselves more about having their gifts made public than about the cause to which they gave. Character was nothing to them; reputation was all. They aimed to live in the sight of men, rather than in the sight of God. Jesus condemns such low motives and warns His disciples lest they, too, should be governed by selfishness as they go forth among men to give of their time and service in healing and preaching.

It is important to be possessed with the highest motives in bringing our gifts to the altar. The motive, not the amount, determines the real value of

gifts placed into the hands of the Lord. Like the five loaves and two fishes, that were blessed by Jesus, what little we bring to Him, in the right spirit, He accepts and blesses. And with His blessings to accompany our gifts, they multiply and increase until multitudes are touched and moved to better and nobler impulses. The image of heaven upon our gifts makes them genuine. A handful of rice given with a prayer more than feeds a starving pagan lad. It sinks deeper. It touches his soul and he returns, not so much for another handful as for a bit of that which prompted the kindness.

Jesus was anxious that His disciples test their motives and throw out the base and low and mean, retaining only those that were unselfish and noble and elevating. He has the same anxiety for us. He desires gifts, but He desires

good motives more. If we find ourselves bringing gifts to the altar, to be seen of men, and to solicit their praise, our motives are unworthy. They must be cast aside as counterfeit, like the coins that fail to ring "true." They are base metal in the sacred treasury. They may glitter, but they are not gold, unless consecration and prayer have purified them.

To give bread because men and women need it and are starving in a famine-visited land is a noble deed, but the need of bread is not the noblest motive to prompt our gifts. To give raiment because children are shivering with cold and frost is a high motive, but not the highest to master our giving. To give for the opening of schools to the illiterate and ignorant heathen is worthy of

praise, but it is not the most praiseworthy motive that underlies giving. To give of our time and service because the heathen know nothing about Christ and His saving Gospel, going to Christless graves at the rate of one to the tick of the clock, to give because of this condition is a lofty motive, but not the loftiest. To give because Christ possesses us, because He is mastering and dominating our lives, our thoughts and feelings; to give because Christ is our All in All, because He is an inward force compelling us, directing and guiding us—this is the motive that towers above all others. It is from above, born in heaven. When this motive underlies our generous hand, needs drop out of the question. We simply give, give because of Christ.

SPEAKING FROM EXPERIENCE

A Symposium

THE LIMIT IN GIVING.

J. S. Rodeffer.

In the consideration of the subject of giving, a very common error is the failure to distinguish between tithes and offerings.

The very fact that the tithe is distinctly a debt, and not a gift, should not be lost sight of.

The claim that we give to the Lord when the amount does not exceed the tenth is not only wrong, but in a very literal sense is belittling God and insulting to Him.

God's divine order is "tithes and offerings." The latter comes into operation only after the former has been complied with.

If we lay aside only the tenth, as the limit, we rob God in offerings, for no gift has been made; and if we keep back part of the Lord's tenth and make

that the limit, we rob him in tithes and offerings.

If we want the joy that comes from true Christian giving we must learn to give according to scriptural principles. It is then that we will learn to love to give.

After we pay God his tenth, the more we give the more we will want to give. We then recognize the fact that there is no limit in giving, excepting one's ability to sacrifice.

Mt. Morris, Ill.



DOES GIVING HELP THE BUSINESS MAN?

J. K. Miller.

I would certainly answer the above question in the affirmative. A man to attain to a full measure of prosperity in business must be liberal in the treat-

ment of and wages paid to his employés, generous in his dealings with his customers, and liberal in his support of all local charities and movements which have for their object the betterment of the community in which he lives. Any man who has prospered in a large measure owes much of his success to his surroundings. The farmer prospers and his land increases in value, from the fact that other men have improved the farms that are in his vicinity and that the cities and villages near by afford him a market for his products. Were it not for these facts his hard work would avail him little. The same is true of the business and professional man. Anything that helps the city indirectly helps him. He is the first to reap the benefits of prosperity and the first to feel the effects of hard times.

The reason many men do not prosper in business is because they are not BIG enough to put into practice Luke 38. I believe the principles referred to will help a man to prosper in a temporal way, whether he is a Christian or not. The Christian business man, in addition to what he gives in a business way, should be generous in his support of the church in all of her various avenues of service, not for the financial returns (which I am sure he will receive), but for the real pleasure which comes to one who gives, considering it a privilege to do so.

In conclusion I would say that giving helps not only the business man, but every man, both in this world and the world to come.

Cedar Rapids, Iowa.



TITHING THE BEES.

Jason Hollopeter.

It used to seem that the church had so many things she needed money for; it was home missions, foreign missions,

janitor's dues, evangelist to be paid, etc., and giving money to the church seemed more of an affliction than a blessing. We were not tithers then.

A few years ago we were instructed in the way of the Lord more perfectly, largely by the VISITOR, as regards Christian stewardship and tithing. The Spirit moved us to start tithing, and as a result God has wonderfully blessed and led us, making church fellowship a pleasure and our cross light to bear. It was a crisis in our life, the turning point from passive to active church membership, and has led to greater loyalty to Christ and the church.

Being bee-keepers we tithe the gross income from the sale of honey, bees and queens. The widow cast in as her offering her living, and the Spirit seems to tell us that the net income all belongs to the Lord's work, and we make an offering only when we give of our living.

Along with the spiritual has come the temporal blessings, and our business has doubled, showing us that the Lord is not slack in fulfilling His promises.

If every follower of Christ were a true Christian giver, it would solve practically every church difficulty, provide for all her work, much to the glory of God and credit of the church, and there would be such an outpouring of the Spirit as has not been witnessed since the Pentecostal days.

Pentz, Pa.



MY LORD, MY REPRESENTATIVE AND I.

Isaiah Brenaman.

When we realize the great, wonderful sacrifice Jesus made for us, and at the same time realize the worth of a soul, it will move us to action.

When our dear Brother and Sister Vaniman gave themselves to the work in China, I said to myself, "They are giving their lives to the Lord. What

am I doing to save the thousands who are dying without Christ? My only way of sending the Gospel is through a representative." Thus I wrote to the Mission Board of my call to help in the great mission of saving the heathen.

The great Lord of the harvest had already sent a laborer into the field whom it became my privilege to help.

It is inspiring to know that so many of our dear young brethren and sisters are consecrating their lives, and are educating themselves in preparation to carry the message to those who know not of Christ's redeeming love. Who would not want to help educate our young people for such a noble calling?

My prayers are that all my efforts shall be to God's honor and glory, and that many souls may be brought to see the blessed light through the united efforts of my Lord, my representative and I.

* * *

My heart was so cold
Till I said to my Lord,
"I want to do something for Thee."

My heart was made glad
When I said to my Lord,
"My means shall do something for Thee."

My heart is now glad,
Since I work with my Lord,
Through a messenger over the sea.
—Elsie Laycock.

❧ ❧

HOW KEEP OUR ACCOUNTS WITH GOD.

W. E. West.

We like to keep our accounts balanced at the bank and with our fellow-man. We have been instructed to GIVE "as God has prospered" (1 Cor. 16: 2), and unless we do this our accounts will not balance, with our God, which is of *great importance*.

We cannot keep our accounts bal-

anced with our country unless we give (pay our tax) as we have been prospered. We cannot expect it to be otherwise in religion. "The Lord loveth a cheerful giver." Then let us "upon the first day of the week [every one] lay by . . . in store as God has prospered." To balance our accounts shall we give less than Abraham (Heb. 7: 6)? Some people argue that "tithing" belongs to the law of Moses, but Abraham lived long before that time.

True, the New Testament does not say in so many words that we should be tithers, but we should at least come up to Abraham's standard or take the position that he was so much better than man need be that we need not try to come up to his standard. Where in all God's Word is the intimation that we should take a backward step? Under grace we should do more than the Jews in any good work. Giving cultivates many graces and helps to balance our accounts.

Our prosperity is of God—He gave that we may give. If we take all to ourselves we are robbers and not Christians. Every Christian should be a GIVING Christian; it is a part of his Christianity.

Let us make a forward move and do better than Abraham or any of the Jews in their day, and thus it may be possible to keep our accounts with God balanced.

Ankeny, Iowa.

❧ ❧

IT'S ALL THE LORD'S.

Alfred Englar.

Yes, to be sure it is all the Lord's, for we brought nothing into the world, and we can take nothing out. All we have and are the Lord has given us, to use for our needs and His glory.

We may say we have gotten it by our hard labor and good management, and we have a right to use it as we see

fit, but who gave us the strength and ability to get but the Lord?

The following scriptures show how much the Lord claims:

Psa. 24: 1: The earth is the Lord's and the fulness thereof, the world and they that dwell therein.

Psa. 50: 10: For every beast of the forest is Mine, and the cattle upon a thousand hills.

Hag. 2: 8: The silver is Mine, and the gold is Mine, saith the Lord of Hosts.

These scriptures leave us nothing we can call our own; we are only stewards and should hold all we have at His service.

We should live the simple life as taught by our Savior, spending as little as possible for ourselves and giving all we can to the Lord's work.

Our wants are many, but our needs are few.

What formerly were luxuries are now considered necessities by most of us. We should deny ourselves of these so-called necessities so that we could give more to the Lord's work.

New Windsor, Md.



HOW WILL YOU VOTE?

Leander Smith.

"How Much Shall I Give This Year to Missions?"

(A little argument with myself.)

1. If I give nothing, I practically cast my ballot in favor of recalling every missionary in the home and foreign fields.

2. If I give LESS than heretofore, I vote to reduce our missionary forces, proportionate to my reduced contributions.

3. If I give THE SAME as formerly, I vote to hold the ground already won. My song is, "Hold the Fort," forgetting that God never intended that His army should take refuge in a fort. All His soldiers are under march-

ing orders—the command is "go forward."

If I increase my offering over former years, I vote for an advance movement in the conquest of new territory for Christ. One hundred per cent increase means the doubling of the missionary force; fifty per cent increase says "Send half as many more"; twenty-five per cent says "Send one-fourth more than is now on the field." What shall I say, retrench, hold the fort, or go forward? What would the Lord of the harvest say? He has already said in Matt. 28: 19.

216 E. Tenth St., Newton, Kans.



"THE LORD HATH NEED OF THEM."

It was during the threatening perils and imminent dangers which surrounded us on every hand during the time of the flood in Dayton, Ohio, that I made the vow of Jacob mine and asked the Lord "What lack I yet?" Surely I was spared for a purpose.

He pointed me to the poor, and to the streets and alleys of the city, filled with papers, rags and cast-off clothing. As possessions were not in the way, I did not go away sorrowing, but went to work. Early and late I worked and soon had eleven barrels and boxes of clothing which were shipped to the poor. The rags and papers are sold and the proceeds given to the China Boys' School. I accepted the Lord as a Partner in all my business transactions, spread all my plans out before Him and asked His guidance and direction in all. Many admit that religion should go with business; then why not a little business with religion? Determine what the share shall be and when payable. Any old way or any old time or any little amount that may be sticking among the tobacco crumbs is entirely too indefinite. That there should be a specified percentage and time to give is implied in

the "Now upon the first day of the week."

The Lord's share of Uncle John's wastebasket is the proceeds of rags and papers which accumulate in receptacles placed for that purpose and labeled attractively "RAGS AND PAPERS FOR MISSION WORK, PLEASE: NO MONEY." Not many go out of their way to help the wastebasket along, but "Constant dropping will wear away the stone."

I am threescore and twelve. I put in ten hours a day, six days in the week, for a firm at honorable labor, besides which I fire and attend a furnace, feed and attend to a horse, make my own bed, go to market, prepare my meals, do my washing and mending (except laundry), black my own shoes, walk one and one half miles to Sunday-school and church each Sunday, and take in a lecture each week. Now I am what is considered a poor man, yet I don't see it from that viewpoint at all. I enjoy so many blessings, and a disposition to work more for the Master and His cause makes me an heir to heaven.—

UNCLE JOHN.

WASHTUB FRUIT.

You know how people admire the vines and pretty flowers, but never notice the prop that holds them up. Over ten years ago we were taking in washing to support four children, when the thought came to us, "What can we do to help God's cause?" Then came the impulse to try tithing, and by so doing endeavor to teach my boys to be men who will prove a help to their fellow-men.

We have been through cold, hunger, sickness and death; have fallen from weakness and overwork, but we believe in this God to Whom we pray and have been blessed beyond what we hoped for.

We can no longer wash. The eldest two (18 and 16 years old last month) have finished common school, earned a nice home for us, and all three are in the church.

There is a joy, a peace, a fullness in trying to help others, that is not found outside of Christ.

A WIDOW.

AUNT PARSON'S STORY; OR, HOW TO RAISE A CHURCH DEBT

I TOLD Hezekiah—that's my man. People mostly call him Deacon Parsons, but he never gets any deaconing from me. We were married—"Hezekiah and Amariah"—that's going on forty years ago, and he's just Hezekiah to me, and nothin' more.

Well, as I was saying, says I: "Hezekiah, we aren't right. I am sure of it." And he said: "Of course not. We are poor sinners, Amy; all poor sinners." And I said: "Hezekiah, this 'poor sinner' talk has gone on long

enough. I suppose we are poor sinners, but I don't see any use of being mean sinners; and there's one thing I think is real mean."

It was jest after breakfast; and, as he felt poorly, he hadn't gone to the shop yet; and so I had this little talk with him to sort o' chirk him up. He knew what I was comin' to, for we had had the subject up before. It was our little church. He always said: "The poor people, and what should we ever do?" And I always said: "We never

shall do nothin' unless we try." And as I brought the matter up in this way, he jest begun bitin' his toothpick, and said: "What's up now? Who's mean? Amariah, we oughtn't to speak evil of one another." Hezekiah always says "poor sinners" and never seems to mind it, but when I occasionally say mean sinners he somehow gets oneasy. But I was started, and I meant to free my mind.

So I said, says I: "I was goin' to confess our sins. Dan'l confessed for all his people, and I was confessin' for all our little church.

"Truth is," says I, "ours is allus called one of the 'feeble churches,' and I am tried about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. And our church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Board helps us, and General Jones, good man, he helps us—helps too much, I think — and so we live along, but we don't seem to get strong. Our people draw their rations every year, as the Indians do up at the agency; and it doesn't seem sometimes as if they ever thought of doing anything else.

"They take it so easy," I said. "That's what worries me. I do not suppose we could pay all expenses, but might act as if we wanted to, and as if we meant to do all we can.

"I read," says I, "about the debt of the Board, and this week as I understand our application is going in for another year, and no particular effort to do any better, and it frets me. I can't sleep nights, and I can't take comfort Sundays. I've got to feelin' as if we were a kind of perpetual paupers. And that was what I meant when I said, 'It is real mean!' I suppose I said it a little sharp," says I, "but I rather be sharp than flat any day, and if we don't begin to stir ourselves we

shall be flat enough before long, and shall deserve to be. It has been 'Board,' 'Board,' 'Board,' for fourteen years, and I am tired of it. I never did like 'boardin','" says I, "and, if we were poor, I believe we might do something toward setting up house-keepin' for ourselves.

"Well, there's not many of us: about a hundred, I believe, and some of these is women folks, and some jest girls and boys. And we all have to work hard and live close; but," says I, "let us show a disposition, if nothin' more. Hezekiah, if there is any spirit left in us, let us show some sort of a disposition."

And Hezekiah had his toothpick in his teeth, and looked down at his boots and rubbed his chin, as he always does when he's going to say somethin'. "I think there's some of us that shows a disposition."

Of course I understand that hit, but I kep' still. I kep' right on with my argument, and I said: "Yes, and a pretty bad disposition it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are growing up cripples—only we don't grow.

"Kiah," says I, "do you hear me?" Sometimes when I want to talk a little he just shets his eye, and begins to rock himself back and forth in the old arm chair; and he was doin' that now. So I said: "Kiah, do you hear?" And he said: "Some!" and then I went on. "I've got a proposition," says I. And he sort o' looked up and said, "Hev you? Well, between a disposition and a proposition, I guess the proposition might be better."

He's awful sarcroscopic, sometimes. But I wasn't goin' to get riled, nor thrown off the track: so I jest said: "Yes; do you and I get two shillin's' worth apiece a week out of that blessed

little church of our'n, do you think? 'Cos if we do, I want to give two shillin's a week to keep it goin', and I thought maybe you could do as much." So he said he could stand that, and I said: "That's my proposition; and I mean to see if we can't find some one else that'll do the same. It'll show disposition, anyway."

"Well, I suppose you'll hev your own way," says he; "you most allers do." And I said: "Isn't it most allers a good way?" Then I brought my subscription paper. I had it all ready. I didn't jest know how to shape it, but I knew it was something about "the sums set opposite our names," so I drawed it up and took my chances. "You must head it," says I, "because you're the oldest deacon, and I must go on next, because I'm the deacon's wife, and then I'll see some of the rest of the folks."

So Kiah sot down; and put on his specs, and took his pen, but did not write. "What's the matter?" says I. And he said: "I's sort o' ashamed to subscribe two shillin's. I never signed so little as that for anything. I used to give that to the circus when I was nothin' but a boy, and I ought to do more than that to support the Gospel. Two shillin's a week! Why, it's only a shillin' a sermon, and all the prayer meetin's thrown in. I can't go less than fifty cents, I am sure." So down he went for fifty cents. And then I signed for a quarter, and then my sun-bonnet went onto my head pretty lively; and says I: "Hezekiah, there's some cold potato in the pantry, and you know where to find the salt; so, if I'm not back by dinner-time don't be bashful; help yourself." And I started.

I called on the Smith family first; I felt sure of them. And they were just as happy. Mr. Smith signed, and so did Mrs. Smith; and Long John, he came in while we were talkin', and put

his name down; and then old Grandma Smith, she didn't want to be left out; and so there were four of 'em. I've allers found it a great thing in any great enterprise to enlist the Smith family. There's a good many of 'em. Next I called on the Joslyns, and next on the Chapins, and then on the Wid-die Chadwick, and so I kept on. I met a little trouble once or twice, but not much. There was Fussy Furbur, and bein' trustee, he thought I was out of my spear, he said, and he wanted it understood that such work belonged to the trustee. "To be sure," says I, "I'm glad I've found out. I wish the trustees had discovered that a leetle sooner." Then there was Sister Puffy, that's got the asthma. She thought we ought to be lookin' after "the spirit-oalities." She said we must get down before the Lord. She didn't think churches could be run on money. But I told her I guessed we should be just as spiritual to look into our pocket-books a little, and I said it was a shame to be tarnally beggin' so of the Board. She looked dredful solemn when I said that, and I almost felt as I'd been committin' profane language. But I hope the Lord will forgive me if I took anything in vain. I did not take my call in vain, I tell you. Mrs. Puffy is good, only she allus wanted to talk pious; and she put down her two shillin's and then hove a sigh. Then I found the boys at the copper shop, and got seven names at a lick; and when the list begun to grow, people seemed ashamed to say "No," and I kep' gainin' till I had jest an even hundred, and then I went home.

Well, it was pretty well toward candle light when I got back, and I was that tired I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've biled soap, and I've moved; and I 'low that almost any one of that sort of thing is a little exhaustin'. But put your bakin', and

movin', and bilin' soap, and all together, and it won't work out as much genuine-tired soul and body as one day with a subscription paper to support the Gospel. So when I sort o' dropped into a chair, and Hezekiah said, "Well?" I was past speakin', and I put my check apron up to my face as I hadn't done since I was a young, foolish girl, and cried. I don't know what I felt so bad about, I don't know as I did feel bad. But I felt cry, and I cried. And Kiah, seein' how it was, felt kind o' sorry for me, and set some tea a steepin', and when I had had my tea and my cry, and so "mingled my drink with weeping," I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began saying, "I never! I never!" And I said: "Of course you didn't; you never tried. How much is it?" "Why, don't you know?" says he. "No," I said, "I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigal, I may say—and you don't know it. A hundred names at two shillin's each, gives you \$25 a Sunday. Some of 'em may fail, but most of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what fails. That paper of yours'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Board. This church, for this year at any rate, is self-supporting."

We both sot down and kep' still a minute, when I said, kind o' softly: "Hezekiah," says I, "isn't it about

time for prayers?" I was just chokin', but as he took down the Bible he said, "I guess we'd better sing somethin'." I nodded, like, and he jest struck in. We often sing at prayers in the mornin'; but now it seemed like the scrip-ter that says: "He giveth songs in the night." Kiah generally likes the solemn tunes, too; and we sing "Show pity, Lord," a great deal, and this mornin' we had sung, "Hark, from the tombs a doleful sound," 'cause Kiah was not feelin' very well, and we wanted to chirk up a little. So I jest waited to see what metre he'd strike tonight; and would you believe it? I didn't know that he knew any such a tune. But off he started on "Joy to the world, the Lord is come." I tried to catch on, but he went off, lickerty switch, like a steam engine, and I couldn't keep up. I was partly laughin' to see Kiah go it, and partly cryin' again, my heart was so full; so I doubled up some of the notes and jumped over the others, and so we safely reached the end.

But, I tell you, Hezekiah prayed. He allers prays well, but this was a bran new prayer, exactly suited to the occasion. And when Sunday came, and the minister got up and told whāt had been done, and said: "It is all the work of one good woman, and done in one day," I just got scared and wanted to run. And when some of the folks shook hands with me after meetin', and said, with tears in their eyes, how I'd saved the church, and all that, I came awful nigh gettin' proud. But, as Hezekiah says, "we're all poor sinners," so I choked it back. But I am glad I did it; and I don't believe our church will ever go boarding any more.

—Dora Dennis in *Christian at Work*.

In the interests of Mariolatry, or at least without the protest of the dominant church, there is, in South America, an ethical status more detrimental to pure morals and more dishonoring to Christ than is found in open paganism.—Kinsolving.

HOW SHALL THE DYING MILLIONS BE SAVED?

Ellis M. Studebaker

THE following are approximate statistics of the religious adherents of the world:

Protestants, 166,066,500; Roman Catholics, 272,638,500; Easterns, Greeks, etc., 120,157,000; Jews, 11,222,000; Mohammedans, 216,630,000; heathen, 836,732,000 (Missionary Map of the World).

Probably no more than 5,000,000 are church members, and many of these do not live the ideal life. Such statistics make one ask, "How shall the dying millions be saved?"

"Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10: 13). The scope of salvation is broad. Earthly kingdoms may refuse to accept as subjects certain unfortunate people, but the kingdom of God is broad enough to include all: the Jew and the Greek, the white man and the black man, the educated and the illiterate, the rich and the poor, whosoever will may enter the kingdom of God (Rev. 22: 17). The scope of salvation surely is broad, but he who would be saved must call upon the name of the Lord. It is a personal proposition. One is no longer considered a child of the kingdom of God because he is a Jew, but because he is conscious of his dependence upon God, and because he, in humble recognition of this dependence, earnestly seeks for Jehovah's assistance. (Cf. Rom. 14: 12; Jer. 29: 12, 13.)

"How then shall they call on Him in Whom they have not believed" (Rom. 10: 14a)? It is inconceivable that the millions who have not believed in God, as revealed in Christ, will call

upon God through Christ. There must be faith in the existence of God; there must be faith in His love for humanity, and there must be faith that God *can* and *will* save all who seek after Him (Heb. 11: 6; John 3: 16). When once the unchristian people of the world have such faith, it will be possible for them to take the steps necessary for salvation.

"How then shall they believe in Him Whom they have not heard" (Rom. 10: 14b)? Knowledge is involved. About ninety per cent of the population of the world is absolutely ignorant of the true God. These figures are appalling. How *can* these millions be made to believe? Paul said, "Belief cometh of hearing, and hearing by the word of Christ" (Rom. 10: 17).

But if belief cometh of hearing, "How shall they hear without a preacher" (Rom. 10: 14c)? Preaching is the divinely-appointed method of heralding the truth. It is God's good pleasure, through the foolishness of preaching, to save them that believe (1 Cor. 1: 21). Isaiah answered in the affirmative the call, "Whom shall I send, and who will go for Us" (Isa. 5: 8)? Paul heeded the summons, "Come over into Macedonia, and help us" (Acts 16: 9). Christ said, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16: 15). Surely the call of God is no less urgent today than it was of old, and the plea of the many millions, groping in ignorance, superstition, disbelief, and vice, is no less evident now than it was when Paul heard it. The respon-

sibility is at our feet. Are we awake to the situation? Are our ears open to the voice of God? Can we see beyond the horizon? Will we heed the summons?

Since there must be preachers, "How shall they preach, except they be sent" (Rom. 10: 15)? Divinely-appointed men are needed; men to whom God has said, "Go." Paul and Barnabas were sent forth by the Holy Spirit through the instrumentality of the church (Acts 13: 1-4). Much excellent talent is lying dormant because some congregations have not been awake to their privilege and responsibility. There are many young men and young women in almost every community who would lay their lives upon the altar to be consumed by God in a living sacrifice if they were given the

right kind of encouragement. However, it is one thing to call men into the ministry, and to send them upon the field; but it is quite a different thing to fulfill our responsibility toward them after we have placed them in this important position. Truly, we ought to send them forth, but we ought, also, to support them by our prayers and by that of which God has made us stewards—our money.

How shall the dying millions be saved? "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? and how shall they believe in Him Whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent" (Rom. 10: 13-15)?

A NICKEL FOR THE LORD

YESTERDAY he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had some gold in his pocket, and Sunday change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil.

And this very man had his shoes polished on Saturday afternoon, and he handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for it, and the box was tied with a dainty piece of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord? Who is He? Why, the man worships Him as Creator of the universe, the One who put the stars in order and by Whose im-

mutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant.

And what is the church militant? The church militant is the church that represents upon the earth the church triumphant of the great God the man gave a nickel to.

And the man knew he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord, being gracious and slow to anger and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not. The nickel hid beneath a quarter that was given by a poor woman who washes and irons for a living.—*Toronto Star*.

AFTER THE INDIA DISTRICT CONFERENCE, 1914

Wilbur Stover

THE report prepared by the Indian Secretary is quite complete, from the standpoint of the average man. If, however, we are looking into the inner side, it is only partially so, and could not undertake to tell that part of the story.

The best of it is the after-results: the good feeling that has been created among the villagers, who had come in hundreds to hear and see, and get a free meal. When they sat down as part and parcel of the great, happy throng that night, and spent the hours in singing and in giving testimony for the glory of the Lord, a new feeling came over them; a feeling that they were a people, indeed, a people with a heart-religion, a people with a future. And the bigness of the multitude made a strong impression, proving to them that they were not alone in their new-found faith.

For the most part, we do not think it is best to give free meals, but it is an expedient for the present, away from which we trust we shall presently advance. The custom of the country does not warrant free meals at a religious gathering, though many gatherings are for the feeding of the people. These things will be as we will to make them.

On the afternoon program, of the day before conference proper, one brother told the interesting story of the Karens in Burma; another told what he considered the secret of success in religious life; and others gave addresses as they had been assigned. The Sunday-school work and report took a prominent place on the program,

and we fully realize that the hope of the future is in the cradle today. Roll call was greatly appreciated. The name of each town was called by the moderator, and as the name was spoken all the people from that town arose and repeated together some appropriate text they had chosen for the occasion. It helped to add to the impression that we had come from many different places, and are "all one in Christ Jesus."

The missionaries, while always interested in the conference and its work, were perhaps yet more interested in the committee meeting with Brethren Early and Royer. We had eagerly awaiting their coming, and now when we had them with us, for the first time in ten years, all the missionaries on the field actually got themselves together at one time. We counted it a great thing to be able to confer with men from the home church here on the mission field, with respect to the work before us. Oh, what a tremendous work! And in our hands to be done!

We talked over every phase of the question that bothers us, as well as those phases which make the work most interesting, from the time to baptize converts to the question of when to hold elections to the ministry. And then we did not get the list completed. We all felt that we should have had the brethren at least four months instead of only two. Yet we appreciate to the full the short visit of two months.

One thing that we practically decided, was the giving up of part of the Marathi territory we had been endeavor-

oring to occupy, east of the Dang Country. We are ill-prepared to man our big field, and another mission, the Scandinavian Alliance, had urgently requested us to yield the field to them. A committee was appointed for the purpose, and since the conference we gave them the occupancy of the taluka (county) in question. It is a hopeful field, and if they occupy it, and work it, they will do well. The section in question is Pimpalner.

Every congregation at home appreciates the visit of the missionary, when returning from the field, full of the en-

thusiasm which is begotten from contact with the real thing. In the same way (and, may I add, even perhaps to a greater degree?) we on the field appreciate the visit of sympathetic men from home, as they come and go amongst us, as they see our manner of life, as they catch our feeling, and appreciate our problems, and most of all grasp the immensity of opportunity as it continually confronts us. They felt as we feel, they saw as we see, and they have come to know, in part at least, as we know. And they take with

(Continued on Page 192.)

INDIA NOTES

Alice K. Ebey

"I was glad when they said unto me, Let us go up into the house of the Lord" (Psa. 122: 1).

THIS was the feeling of every brother and sister in India, when District Meeting was announced for Feb. 9 at Anklesvar. This spirit of gladness was marred when some pocketbooks did not contain enough cash for the car fare. But on the evening of the date set there were assembled in the temporary tabernacle representatives from all our stations, perhaps seven hundred souls rejoicing together in the Lord.

The tabernacle was a rude structure of poles and bamboos tied together, covered with canvas car-covers which were loaned by the railway company. There were characteristic Indian decorations of bright-colored paper flags and flowers. Borrowed acetylene lamps gave good light. The ground was covered with clean rice straw, and there we all sat on the floor, while tired children lay down and slept.

Bro. Early gave the first sermon.

His message was concerning the love and care of the Good Shepherd for His sheep. Bro. Long interpreted for the Gujarati audience, and all were strengthened and blessed.

Tuesday morning at an early hour the Anklesvar brethren served tea and chapattis (unleavened bread) to all the company. The local church served all the meals—rice and curry, or breads and curry—for noon and evening. It meant much work and expense for them.

At half-past eight the tabernacle was filled and many stood outside to listen. Village Christians, with neighbors and friends, came in bullock carts until the crowd was perhaps increased to nearly a thousand. This seemed wonderful when contrasted with the first District Meeting held in the little meeting room at Jalalpor, twelve years ago last October. There were then nine missionaries (all on the field at that time), and perhaps fewer than a hundred others, mostly children of the Orphanage, for the Christian families then numbered

scarcely a dozen. There were five missionaries and perhaps a score of others who had been present at that first meeting. Their hearts overflowed with praise and gratitude for the blessings God has poured out on His little flock in India.

The day was full of blessing. All day long, and until far in the night, the services continued. The Indian brethren gave most of the talks on different phases of Christian work. Sister Shumaker presented a Bible lesson to the children, which was much appreciated by grown-ups as well as the little ones. Upon the children rests our largest hope for the future church. May they be well grounded in the truth of Christ and wisely trained for His service. The evening sermon, on "Closer Fellowship with Christ," by Bro. Royer, with Bro. Blough interpreting, was a heart-searching message. We feel that many hearts were inspired to seek that close fellowship of the inner circle of Christ's love.

Wednesday morning District Meeting convened. Bro. I. S. Long was chosen moderator, Bro. J. I. Kaylor, English secretary, and Bro. Prema Ganesh, Gujarati secretary. Eleven Indian delegates, representing the churches and the missionaries, constituted the voting body.

There were no queries, but various reports were given. Bro. J. B. Emmert, our District Sunday-school Secretary, gave the report for 1913. There were forty-three Sunday-schools reported in our entire District, with a total enrollment of 1,380 and a total average attendance of 1,011. Over a thousand Sunday-school scholars being taught the Scriptures every Sunday gives us reason for thanksgiving. But we have not half reached the limit of the opportunity, and Bro. Emmert made a telling appeal for more and better Sunday-school work during the ensuing year. A committee of three Indian

brethren was selected to work with the District Secretary for the advancement of Sunday-school work.

A temperance committee, consisting of Bro. Stover and two Indian brethren, was also chosen. Rupees 1,007 (about \$336) was the total amount given for the District Mission work.

After a late noonday meal on Wednesday the Indian brethren and sisters went to their homes. The missionaries remained until the end of the week for the final conference with the visiting elders. That night Sisters Anna Eby and Mary Royer came from Poona, and the number of our present mission family was complete. Twenty-eight missionaries, ten missionary children, and our two American visitors made up a company of forty. This is the first time for ten years that all of our missionaries have been able to meet. Sickmess or urgent home duties always kept one or more away. This gave us reasons for thanksgiving for this rare privilege. Sister Quinter's place was vacant. Those on furlough were often remembered in prayer. When we come together in the Father's house our circle will be altogether complete, with nothing to mar or hinder.

Three full days were spent in conference, and the problems the India Mission has been facing were fully and freely discussed. Bro. Early gave us one heart-stirring sermon. Bro. Royer was to follow the next evening, but owing to the press of business we were deprived of this privilege. We felt the time was too short, but we trust that under the guidance of the Spirit this deputation visit may result in far-reaching good for our missions.

About ten o'clock Feb. 21 Brethren Early and Royer sailed away from the shores of India. May the Lord speed them on their return to loved ones! May the Spirit give wisdom and largeness of vision and special discernment

as they bear to the home churches the burdens of our missions in Europe, China and India.

Sixteen were baptized at Anklesvar at District Meeting time. The last Sunday in February three were baptized here at Karadoho.

Miss Stroud-Smith, who came to India about three months ago as National Organizer of W. C. T. U., passed away at Narsinghpur on Feb. 26. She had a severe kind of black measles and was taken away at the beginning of what seemed a promising work for India. Her death is a loss to all India, and especially to the W. C. T. U., that had counted much on her service.

Brother and Sister Lichty have been pushing evangelistic work among the villages in their district. They have lately been camping at Undi, some fifteen miles from their home. A number in this village have been baptized, and a nucleus for a little church has been formed. We trust many more of the Bhils in Undi may be brought to Christ.

Sisters Himmelsbaugh, Ziegler and Widdowson met with rather a painful accident a few weeks ago. They were returning from a village where they had had a meeting, when the bullock cart upset. They were badly bruised, but not seriously injured.

A review of five years of education in India, recently published, shows that the percentage of children in school has increased from 14.8 to 17.7. The number of students in college has doubled. Mr. Sharp, the compiler of this report, pays a high tribute to mission educational work, and notes an increasing demand for religious instruction. It is the hope of all missionaries that education in India may count for more than intellectual progress. All the powers of body, mind and soul need to be developed, in order to fit the ignorant classes for useful citizenship.

The work in the Vada field is now

carried on by five Indian workers. There are three mission schools. Bro. Ebey paid his regular monthly visit to these five sub-stations the last week of February, and found the workers encouraged with the outlook. A resident missionary and several more good teachers and efficient workers are needed effectively to occupy the field. Don't forget to pray for Vada, a fertile but neglected field.

The world-wide growth of interest in the welfare of childhood is reaching the larger centers of India. Recently a movement has been inaugurated in Bombay, which promises good results. A special campaign for the improvement of child life is being made by instructing mothers and midwives in regard to proper care of infants. It is the special aim to reach the native dais, or midwives, who are usually the sole attendants of the poorer women. By their ignorance the death of many a newborn child is caused. They are steeped in prejudice and superstition. To instruct, train and regulate them is no small task, but we hope the movement may extend beyond Bombay into the many country towns and villages. Surely this movement will help to alleviate the suffering of Indian mothers in childbirth, and decrease the appalling infant mortality in this land.

Suchalata Devi, a fourteen-year-old Brahmin girl of Calcutta, is said to have committed suicide in order to save her father from incurring a large debt to arrange for her marriage. When she learned that the old home was to be mortgaged she took a bottle of kerosene and a box of matches, and late at night, retiring to the housetop, soaked her clothing in kerosene and set it afire. When she was discovered she was so badly burned she soon died. This event has caused considerable agitation in Indian circles, especially among the students of Calcutta. Large marriage dowries and great wedding

feasts and the consequent debts have broken up numerous homes in India and destroyed the peace and joy of many others. A number of students took vows not to become a party in a

marriage in which an immoderate dowry was required of the bride's father.

Karadoho, via Dahanu, March 6.

NOTES FROM CHINA FOR FEBRUARY

Anna N. Crumpacker

WE are saddened as we think of a bit of history that China has made during this month. The matter of the state religion has been much discussed. The committee appointed to discuss the bill on the worship of heaven reported, "To offer sacrifices to Heaven is an important proceeding, having been an established custom for four thousand years and must continue forever." It is thought to endeavor to modify the worship in the light of modern changes and give it the stamp of propriety and republicanism. Heretofore the emperor did the worshiping for the entire country, but now it is thought best to allow all to participate. Special robes are to be prepared for the ceremony. However, when the mandate was issued, Feb. 8, it was announced that the president, as representative of the people, should offer a bullock to heaven at the Temple of Heaven, making the "kowitz" on the day of the winter solstice. The civil governors may perform sacrifices in their various provinces. Twice a year the honors of Confucius are to be carried out at the temple dedicated to him. This also is to be done by the president. The local officials of the various places may show such honors or send substitutes as they like. At the schools it is op-

tional whether such honors are to be shown or not, but if they choose to observe them it should be on the day of the opening of the schools.

As can be seen, one is free to worship as he pleases, but how sad to think of the new republic trusting in such religion to give them power as a people! We wonder why it is so. Has the church of Jesus Christ been unable to meet its golden opportunity? When will the forces that make for eternal righteousness be ready to rule the world?

The question of holidays is also being discussed. There can be no question but that there was more celebration of the Chinese New Year this year than there was last. These celebrations continue for more than two weeks. Various superstitions are connected with various days. There are days when a woman dare not use her needle or scissors, days when men must not shave, one day when they must not eat, etc., etc. Oh, the pity of it all! Women almost starving, with not a penny ahead, and the only way to make a living to use the needle, and yet they fear to touch it! Our language teacher, a man of education in the Chinese estimation, was forbidden by his wife to trim his finger nails on these stated days!

The currency problem is still a big one; however, a bill has been passed deciding upon the kinds of coins to be used. Another loan has been secured, a part of the security being obtained upon the salt revenue. There are also movements on foot to develop some of the rich mineral wealth and oil fields of the country. Could the vast natural resources of China be developed her wealth as a nation would be guaranteed.

In this connection it may be of interest to the reader to know that the Brethren Mission in China is located in the region that, by many good authorities, is said to be the richest coal region in the world. Great strata of coal can be seen on the hillsides about us here. Many of the poor people get coal for the carrying of it. We pay about 98 cents gold a ton for coal. I believe the ones at Liao Hsien pay more. Bishop Bashford says that this region, where we now live, is destined within the next twenty-five years to be among the most densely-populated portions of China. May the Gospel get a firm hold on these people before the miners come in.

The enrollment at the Boys' School at Ping Ting has passed the fifty mark, and several new pupils have been enrolled at the Girls' School. The school-boy, Wang Tzi, who had been ill with appendicitis, is home again, and we are glad to see his smiling face. He is quite happy and seems well, though he has not regained his strength. Another one of the boys, Chang Chieh Shis, is quite ill at present, but we hope he has made a change for the better. Though the health of the orphans in general is quite good, with such a large family of boys we have to spend a good deal of time nursing the sick. Several of the boys do not have a good physique. Perhaps by the time they have been properly fed as long as they

suffered famine they will be strong again.

The health of our mission family is quite good at present. Sister Horning was ill for several days, and was compelled to take a longer rest than she wanted to. She is optimistic, however, and we hope ere long she will be strong enough to do the many tasks that she sees need to be done.

A special effort is being made among the women. Daily classes, to continue a month, were announced. Several had promised to come, but as yet they have not done so, except the opium refuge women and a few others whom we have directly associated with us. One woman, the wife of one of the helpers, for whom we had been working and praying for some time, and for whom we had great hopes that she would become a useful Christian woman, was taken sick and died after an illness of eight days. She leaves two dear little girls. The seclusion of the women here is something that few westerners can understand. The bound feet are typical of the bound lives that these poor women live. Many of them are very bright and learn readily. It is an inspiration to help them to learn to read.

Not least among the difficulties that we have is finding suitable quarters, and in some cases any quarters in which to work. Renting is a most difficult task. The Liao Station has been trying for some time to find a suitable preaching chapel in a more public place than where they now live, but nothing has been secured as yet. How we long for proper equipment for our work! At neither station do we have adequate quarters to seat those who come to hear the gospel story. We praise the Lord for the response that has already been found in the hearts of these people.

Ping Ting Hsien, Shansi Province.

EDITORIAL

Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3: 9, 10).

We are pleased this month to offer to our readers a special issue of the VISITOR, devoted to the subject of "Giving."

Possibly there may be a few of the readers of these lines who will feel that the world is getting entirely too full of appeals for financial assistance. With our increase of prosperity there naturally come enlarged demands for wise expenditures for the assistance of others. Such a condition is absolutely natural. The Father, Who supplies our every need with an open hand, also asks for His share of the increase. He knows full well, from the past experience of millions of His children, from creation's dawn until now, the disastrous effects of fortune's power when the possessor keeps all he makes and renders no financial worship to his Father and Creator. We must expect additional calls from the world's unfortunate, as they are awakened to an increasing loathsomeness to sin, and to a keen knowledge of their spiritual condition. The same Father Who allows the needs to be presented also supplies the additional funds with which to meet them.

There is another reason why we are glad to present an issue on this subject of giving, and that is because of the reason as presented in the scripture at the beginning of these editorial notes. We desire our readers to prosper. Time and again have we received testimonies as to the effect of tithing upon the pocketbooks of our liberal brethren. Solomon is revered for his wisdom. We

could reasonably suppose that since he lived in a land of "tithes and offerings," when he wrote the proverb to which we allude, he knew what he was talking about. Even big business is coming to feel that from a material standpoint it pays to rest one day in seven. Certainly one-tenth at least of our income will enrich and flavor the other nine-tenths to our advantage, the same as the first day of the week increases the capacities and enriches the hours of the other six.

It was a pleasant experience to the General Mission Board at their meeting in Elgin on April 15 and 16 to have with them Brethren H. C. Early and Galen B. Royer, who have been spending several months in the foreign field. The experience they bring back with them, also their intimate knowledge of the field, gained at first hand, enabled the Board to deal much more efficiently with the foreign problems, now pressing, than they have been able to do in the past. The observation of the brethren while abroad will assist the Board for years to come in ways both large and small, consciously and unconsciously, in the proper disposition of matters grave in importance to our foreign missions.

At this April meeting of the General Mission Board our dear brother, Eld. D. L. Miller, presented his resignation as chairman of the Board. The resignation was reluctantly accepted, only because each member knew full well the physical condition of our dear brother, and they felt it an obligation upon them thus to receive him. Bro. Miller has served the mission interests of our church faithfully for thirty years. During that time he has never missed a meeting of the Mission Board when in this country. His life has been in the

work, and his deepest interests and concern still remain there. As a testimony to the value of mission work and to the restraining power of Christ, it occurs to the editor that Bro. Miller's remarks upon presenting his resignation are inefaceable. He said his only regret was that he did not have another life of seventy years to contribute to the cause of missions. * * *

While the Board regrets to have Bro. Miller resign as chairman of the Board, she is glad to know that another is willing to assume the full responsibilities of the work. At this meeting Bro. H. C. Early was elected chairman and Bro. Chas. D. Bonsack vice-chairman. Bro. Early has been a member of the Board for thirteen years and Bro. Bonsack for the last eight years. With them guiding the work we shall go forward to even greater victories.

* * *

Dr. John R. Mott, who last year visited the nations of the East, says that from the time he landed in Ceylon until he left the Japanese islands there was one unbroken appeal for more missionaries. What is thus expressed in general is the same position as that in which our missionaries find themselves placed. Not only do they need additional workers to care for the stations already opened, two of which are now without resident missionaries, but much more when this need is supplied will they need workers to care for the new opportunities that are daily becoming more insistent. Yet these calls go unheeded and our missionaries continue to be overworked to the limit of their physical endurance. * * *

Another need, as agreed upon by all Christian workers abroad, is that every one sent out by the Christian churches shall have a clear Christlike missionary message and shall be filled with the Holy Spirit and with power. Neither our men, our contributed means, our

machinery, nor our most solid organization can convert the world to Jesus Christ. It is the power of God that produces the results. Spiritual men are sadly needed by every Missionary Board. Better, far better, to send no missionaries to the field than to send those who have doubts or unsettled convictions on the Deity of Christ, the final authority of the Bible as a safe rule of faith and practice, the reality of the power of prayer, and the necessity of regeneration. Workers of this character can supply an intellectual civilization, but they cannot do otherwise than undermine the spiritual successes of the missionaries of the past. They can but undo the victories so dearly purchased by the life blood of Spirit-filled men.

* * *

Much has been said regarding the guilt and stain attaching to England because of her compelling China to receive the opium she has raised in India. And stain it is and has been. But England is now studiously preparing to rid herself of this stigma, and China is exerting herself to rid her people of the desolation wrought by England's imposed curse. We are glad for such news from England, showing her interest in this cause, even at this late date. However much we may rejoice over England's adopted course, we must not condemn her unless we would be declared the more guilty. We are heathenizing China at the present time ourselves, by the millions of cigarettes being poured into her land. We are told that American tobacco companies have flooded China with sample cigarettes at a cost of upwards of \$5,000,000, and multitudes are rapidly acquiring the habit. We give her cigarettes. Medical men say she is giving us opium. We exchange curses. It is high time for us to Christianize China, in order that she may assist in more fully Christianizing us.

Financial Report

CORRECTIONS.

In the April Visitor, under China Orphanage, the amount credited to Loyal Class, Middlebury Sunday-school, Ill., should be credited to Indiana instead of Illinois.

Also, under Sunday-school Extension, Indiana, the amounts credited to Cherry Grove and Lamotte Prairie should appear under Illinois instead of under Indiana.

In the March Visitor under World-wide the \$7 credited to Canada, Geo. Hollenberg, should have been credited to Sharon Sunday-school.

During the month of March the General Mission Board sent out 186,621 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of March:

WORLD-WIDE.

Pennsylvania—\$129.48.

Western District, Congregation. \$ 23 00
Manor,
Sunday-school.

Reiman, Brothers Valley Congregation, 25 70
Individuals.

Joseph Beam, 33 cents; Sister J. E. Spangler, \$1. 1 33
Middle District.

Holidaysburg Mission, 10 00
Individuals.

J. R. Davis, 50 cents; I. B. Replogle, \$1.20; Hanna A. Buck, \$3; Aaron Teeter, \$2; Samuel Snider, \$3, Eastern District, Individuals, 9 70

J. T. Myers, \$5; Mrs. Emanuel R. Zug, \$1; John M. Miller, \$1, 7 00
Southern District, Individuals.

Bertha A. Palmer, 25 cents; D. H. Baker (marriage notices), \$1; J. H. Brindle (marriage notice), 50 cents; A sister, \$50; An individual, \$1, 52 75

Iowa—\$95.00.

Northern District, Congregation. 3 50
Spring Creek,
Individuals.

E. C. Witmer and wife, \$74; J. W. Brubaker (marriage notice), 50 cents; N. W. Miller, \$6, 80 50
Middle District, Individual.

C. B. Rowe (marriage notices), 1 00
Southern District, Congregation.
English River, 10 00

Indiana—\$88.84.

Northern District, Congregations.
Union, \$7.20; Bethel, \$4.12; Middlebury, \$4.19; Rock Run, \$4.27; Maple, \$8.10; Pleasant Valley, \$7.92, 35 80
Individuals.

J. M. Markley (marriage notice), 50 cents; A Brother and Sister, Goshen, \$10, 10 50
Middle District.

In Memory of Loved Ones, Pipe Creek Congregation, 15 00
Sunday-schools.

Eel River, \$9; Burnetts Creek, \$4.54, Individuals, 13 54

E. C. Cox, \$1; Lewis J. Overholser and wife, \$2; Emma Fair, \$1; "K. K." \$10, 14 00

Virginia—\$78.45.

First District.
H. H. Pownell (marriage notice), 40 cents; John W. Jamison, \$1, 1 50
Unknown, 5 00

Northern District, Sunday-school.
Linnville Creek, 5 00
Individuals.

P. H. Myers, deceased, \$50; P. S. Thomas, \$1.50; Mrs. J. N. Huffman, \$1, 52 50
Southern District, Congregation.

Germantown, 12 00
Eastern District, Individuals.

B. F. A. Myers, 25 cents; Ella L. Myers, \$1; S. A. Sanger, \$1.20, 2 45
Ohio—\$72.20.

Northwestern District, Congregation.
Lick Creek, 3 00
Individual.

Eliza Bender, 5 20
Northeastern District, Sunday-school.
North Bend, Danville congregation, Individual, 10 00

Geo. H. Irvin, 40 00
Southern District, Congregation.
Eversole, 4 00
Individual.

J. E. N., 10 00
Idaho—\$41.70.

Individuals.
Anetta C. Mow, \$40; R. A. Orr, \$1.20; B. J. Fike (marriage notice), 50 cents, 41 70

Illinois—\$39.06.

Northern District, Congregations.
Cherry Grove, \$12.54; Waddams Grove, \$1, 13 54
Individuals of Pine Creek Congregation, 8 00
Individuals.

Clara Holsinger, \$1; Rebecca Stauffer, \$1, 2 00
Southern District, Individuals.

Frank Etnoyer, \$5; Mary E. Elam, \$1; Mary S. Danner, \$2.02; Elizabeth Gergen, \$1; A. L. Turner and wife, \$5; Mrs. J. M. Masterson (marriage notice), 50 cents; Geo. W. Miller, (marriage notice), 50 cents; Fannie Bucher (marriage notice), 50 cents, 15 52

Colorado—\$30.56.

Sunday-school.
Rocky Ford, 29 56
Individual.

Homer Ullom (marriage notices), 1 00
Kansas—\$28.35.

Northwestern District, Individuals.
Sarah Horting, \$3; T. E. George (marriage notice), 50 cents, 3 50
Northeastern District.

A Young Sister, \$10; Willis B. Devilbiss (marriage notices), \$1, 11 00
Southwest District, Sunday-school.
Larned, 13 85

Nebraska—\$20.00.

Individual.
D. E. Price, 20 00
Maryland—\$18.00.

Middle District, Congregation.
Beaver Creek, 10 00
Eastern District, Congregation.
Woodberry, 6 00
Sunday-school.

Union Bridge, Pipe Creek Congregation, 2 00
Tennessee—\$17.00.

Individuals.
Will C. Young, \$15; Mrs. L. C. Klapper, \$2, 17 00
North Dakota—\$15.50.

Individuals.
A Brother, \$10; A Sister, \$5; A. H. Blocher (marriage notice), 50 cents, 15 50
Denmark—\$14.39.

Churches of Denmark, 14 39
Wisconsin—\$8.50.

Individual.
Amos Swarty, 8 50
Michigan—\$6.60.

Christian Workers.
Riverside, 1 60
Individual.

Herbert and Opha Morehouse, 5 00
West Virginia—\$6.00.

First District.
Joseph Rembold, German Settlement, Maple Spring Congregation, \$5; Anna F. Sanger, \$1, 6 00

California—\$6.00.	
Southern District, Individuals.	
Edmund Forney, \$3; Elizabeth Forney, \$3,	6 00
Missouri—\$5.00.	
Middle District, Individual.	
Mary Eshelman,	5 00
Washington—\$2.00.	
Individuals.	
G. W. Buntain (marriage notice), 50 cents; W. A. Deardorff (marriage notice), 50; Mollie Pearson, \$1,	2 00
New Mexico—\$1.07.	
Congregation.	
Miami,	1 07
Louisiana—\$1.20.	
Individual.	
W. B. Woodard,	1 20
Oklahoma—\$1.00.	
Individual.	
Raula Snider,	1 00
Oregon—\$0.50.	
Individual.	
Thomas Barklow (marriage notice),	50
Unknown—\$2.00.	
Unknown,	2 00
Total for the month,	\$ 728 40

INDIA MISSION.

Indiana—\$22.28.	
Northern District.	
Individuals.	
A Brother and Sister,	\$ 10 00
Middle District, Congregation.	
Flora,	10 28
Individuals.	
Lewis J. Overholser and wife,	2 00
North Dakota—\$10.00.	
Individuals.	
A Brother, \$5; A. E. Hecker, \$5, ...	10 00
Illinois—\$2.75.	
Southern District, Individuals.	
A. L. Turner and wife, \$2.50; Mary S. Danner, 25 cents,	2 75
Pennsylvania—\$2.00.	
Middle District, Christian Workers.	
Leamersville,	2 00
California—\$1.30.	
Southern District, Sunday-school.	
Egan,	1 30
Total for the month,	\$ 38 33

INDIA ORPHANAGE.

Illinois—\$28.35.	
Northern District, Sunday-school.	
Bethel,	\$ 8 35
Christian Workers.	
Sterling,	20 00
Indiana—\$21.82.	
Middle District, Sunday-school.	
Flora,	19 82
Individuals.	
Lewis J. Overholser and wife,	2 00
Ohio—\$20.00.	
Southern District, Sunday-school.	
Upper Stillwater,	20 00
Kansas—\$10.00.	
Northwestern District, Individual.	
Ella E. Greenough,	10 00
Virginia—\$4.25.	
Second District.	
Intermediate Class, Beaver Creek	
Sunday-school,	4 25
Total for the month,	\$ 84 42

INDIA BOARDING SCHOOL.

Iowa—\$125.00.	
Middle District, Individual.	
B. F. Buckingham,	\$ 125 00
Colorado—\$50.00.	
Sunday-school.	
Sterling,	50 00
Pennsylvania—\$50.00.	
Western District.	
Willing Workers Class, Pike Sunday School, Brothers Valley Congregation,	
Southern District.	
Mechanicsburg Sunday-school	
Christian Workers, Aid Society, and	

Missionary Committee, Lower Cumberland Congregation,	
Ohio—\$42.50.	
Northwestern District.	
Greenspring Endeavor Society, Greenspring Sunday-school,	
Northeastern District, Sunday-school.	
Wooster,	
Indiana—\$31.25.	
Northern District, Congregation.	
Turkey Creek,	
Individuals.	
Theron G. Weaver and wife,	
Illinois—\$25.00.	
Northern District, Individual.	
Leonard F. Mattox,	
Virginia—\$25.00.	
Second District.	
Earnest Workers Class, Mill Creek Congregation,	
California—\$20.00.	
Northern District, Christian Workers.	
Oak Grove,	
Southern District.	
Elementary Department Pasadena Sunday-school,	
Nebraska—\$2.00.	
Individual.	
Susie McLellan,	
Total for the month,	

INDIA WIDOWS' HOME.

Indiana—\$8.00.	
Northern District, Individuals.	
A Brother and Sister,	
Middle District, Individuals.	
Lewis J. Overholser and wife,	
Southern District, Individual.	
Mrs. Ollie Lester Cross,	
Pennsylvania—\$2.00.	
Middle District, Individuals.	
John S. and Caroline Baker,	
Total for the month,	

INDIA NATIVE SCHOOL.

Iowa—\$4.25.	
Middle District.	
Old Sisters' Class, Panther Creek Sunday-school,	
Total for the month,	

CHINA MISSION.

North Dakota—\$20.12.	
Congregation.	
Egeland,	
Individuals.	
A Brother, \$5; A. E. Hecker, \$5, ...	
California—\$17.00.	
Southern District Congregation.	
Santa Ana,	
Indiana—\$13.00.	
Northern District, Individuals.	
A Brother and Sister,	
Middle District, Individuals.	
Lewis J. Overholser and wife, \$2; Etta Ebginghouse, \$1,	
Pennsylvania—\$8.50.	
Western District, Individuals.	
Susan Rouser, Dunning's Creek, \$5; John R. Berg, Jacobs Creek, \$1.50, ..	
Middle District.	
Junior Aid Society, Leamersville Congregation,	
Missouri—\$5.95.	
Middle District.	
Young People's Mission Class, ...	
Illinois—\$3.32.	
Southern District, Individuals.	
A. L. Turner and wife, Cerro Gordo, \$2.50; Mary S. Danner, 82 cents,	
Total for the month,	

CHINA ORPHANAGE.

Pennsylvania—\$54.00.	
Southern District.	
Mechanicsburg Sunday-school.	
Christian Workers, Aid Society and Missionary Committee, Lower Cumberland,	
Total for the month,	

Eastern District, Christian Workers.	
Ephrata,	10 00
Indiana—\$20.00.	
Northern District, Aid Society.	
New Salem,	20 00
California—\$11.65.	
Southern District.	
Young People's Class, Santa Ana	
Sunday-school,	10 00
Individual.	
Merrel Q. Calvert,	1 65
Montana—\$9.00.	
Boys' and Girls' Mission Band,	
Froid,	9 00
Idaho—\$6.	
Willing Workers Class, Twin Falls	
Sunday-school,	6 00
Ohio—\$6.00.	
Northwestern District, Congregation.	
Silver Creek,	6 00
Oregon—\$5.00.	
Sunday-school.	
Evergreen,	5 00
Total for the month,	\$ 111 65

CHINA BOYS' SCHOOL.

India—\$78.72.	
Northern District.	
Union Sunday-school and Christian	
Workers of Goshen, Elkhart and	
South Bend,	19 51
Individuals.	
A Brother and Sister,	5 00
Middle District, Congregation.	
Pleasant Dale,	29 05
Sunday-school.	
Pipe Creek,	25 16
Illinois—\$5.11.	
Northern District, Sunday-school.	
Douglas Park, Chicago,	5 11
Michigan—\$5.00.	
Individuals.	
Martin Hardman, \$4; Leland, Ruth	
and Joseph Van Dyke, \$1,	5 00
Colorado—\$4.29.	
Primary Department, Rocky Ford	
Sunday-school,	4 29
Virginia—\$2.00.	
Northern District.	
Sister Kizzie Hay's Class, Linville	
Sunday-school,	2 00
Total for the month,	\$ 95 12

CHINA GIRLS' SCHOOL.

Indiana—\$34.05.	
Northern District, Individuals.	
A Brother and Sister,	5 00
Middle District, Congregation.	
Pleasant Dale,	29 05
Virginia—\$7.25.	
Eastern District, Congregation.	
Manassas,	7 25
Pennsylvania—\$5.27.	
Middle District.	
Primary Class, Fairview Sunday-	
school, \$1.20; Junior Class, Fairview	
Sunday-school, \$2.07,	3 27
Individuals.	
John S. and Caroline Baker,	2 00
Colorado—\$4.30.	
Primary Department, Rocky Ford	
Sunday-school,	4 30
Total for the month,	\$ 50 87

DENVER COLORED.

Indiana—\$15.00.	
Individual.	
James H. Thomas,	15 00
Illinois—\$2.00.	
Individuals.	
Ira Butterbaugh and wife,	2 00
Pennsylvania—\$2.00.	
Individuals.	
John S. and Caroline Baker,	2 00
Total for the month,	\$ 19 00

DENMARK MISSION.

Indiana—\$10.00.	
Northern District, Individuals.	

A Brother and Sister,	\$ 10 00
Total for the month,	\$ 10 00

SWEDEN MISSION.

North Dakota—\$5.00.	
A. E. Hecker,	\$ 5 00
Total for the month,	\$ 5 00

CUBAN MISSION.

Pennsylvania—\$2.00.	
Middle District, Individuals.	
John S. and Caroline Baker,	\$ 2 00
Total for the month,	\$ 2 00

ITALIAN MISSION,—BROOKLYN.

California—\$3.00.	
Northern District, Individuals.	
Mary Crites, \$1; Francie Crites, \$1;	
Hazel Crites, \$1,	\$ 3 00
Total for the month,	\$ 3 00

SUNDAY-SCHOOL EXTENSION.

Pennsylvania—\$2.00.	
Middle District, Individuals.	
John S. and Caroline Baker,	\$ 2 00
Total for the month,	\$ 2 00

CHURCH EXTENSION.

Indiana—\$9.25.	
Middle District, Sunday-school.	
Eel River,	\$ 9 25
Total for the month,	\$ 9 25

**AFTER THE INDIA DISTRICT CONFERENCE, 1914.**

(Continued from Page 183.)

them to the homeland the great burning mission question: "What can we do for the non-Christian world?"

During the conference with the brethren, we wondered how soon again two would be sent to visit the mission fields, and we quietly breathed the prayer to the great God of all true mission work, that it might not be very long. Yet, we bide His own time. While the brethren were with us, they preached to our congregations in the vernacular, by means of interpreters. They talked to groups of non-Christians in the same way. As years ago, Bro. D. L. Miller, while here, presided at our committee sessions of that day, so now Bro. Early presided at our committee sessions, in which both brethren were present with us. We like it so. We think it as important that we know how you do it, as that you know how we do it. We want to work harmoniously in everything, and to the greatest good for the greatest number. These pages but poorly express our appreciation of the coming of the brethren.

Our Force of Foreign Workers

(Mail addressed to them at the addresses given will reach them safely.)

India.

Arnold, S. Ira,	Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth,	Anklesvar, B. B. C. I. R. R., India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R., India
Blough, J. M.,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R., India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Emmert, Jesse B.,	Jalalpor, Surat Dist., India
Emmert, Gertrude R.,	Jalalpor, Surat Dist., India
Eby, E. H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Anna M.,	Vada, Thana Dist., India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R., India
Heisey, Herman B.,	507 E. Main St., Palmyra, Pa.
Heisey, Grace,	507 E. Main St., Palmyra, Pa.
Holsopple, Q. A.,	Bulsar, B. B. C. I. R. R., India
Holsopple, Kathren R.,	Bulsar, B. B. C. I. R. R., India
Kaylor, John I.,	Ahwa, Dangs Forest, via Billmora, India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Billmora, India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S.,	Vyara, Surat Dist., India
Long, Effie V.,	Vyara, Surat Dist., India
Miller, Eliza E.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Miller, Sadie J.,	Vyara, Surat Dist., India
Pittenger, J. M. (on furlough),	Pleasant Hill, Ohio
Pittenger, Florence B. (on furlough),	Pleasant Hill, Ohio
Powell, Josephina (on furlough),	Mt. Vernon, Missouri
Royer, B. Mary.,	Vada, Thana Dist., India
Ross, A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Ross, Mrs. A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Stover, W. B.,	Anklesvar, B. B. C. I. R. R., India
Stover, W. B., Mrs.,	Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C.,	Bulsar, India
Widdowson, Olive,	Vyara, Surat Dist., India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R., India

China.

Blough, Anna M.,	Ping Ting Hsien, Shansi, China
Bright, J. Homer,	Liao Hsien, Shansi, China
Bright, Minnie,	Liao Hsien, Shansi, China
Brubaker, Dr. O. G.,	Liao Hsien, Shansi, China
Brubaker, Cora M.,	Liao Hsien, Shansi, China
Crumpacker, F. H.,	Ping Ting Hsien, Shansi, China
Crumpacker, Anna N.,	Ping Ting Hsien, Shansi, China
Cripe, Winnie,	Liao Hsien, Shansi, China
Horning, Emma,	Ping Ting Hsien, Shansi, China
Hutchison, Anna,	Liao, Hsien, Shansi, China
Metzger, Minerva,	Ping Ting Hsien, Shansi, China
Vaniman, Ernest D.,	Ping Ting Hsien, Shansi, China
Van man, Susie C.,	Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J.,	Ping Ting Hsien, Shansi, China
Wampler, Rebecca S.,	Ping Ting Hsien, Shansi, China

Sweden.

Buckingham, Ida,	Frislgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Frislgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Frislgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

For India, we solicit donations for the following funds: General, Training Department, Boarding-school, Orphanage, Native Workers, Native Schools, Widows' Home, Industrial, Loan Fund, and Hospital Fund.

For China, we solicit donations for the following funds: General Work, Native Workers, Orphanage and Hospital.

Supports of orphans, in India, \$20 per year; in China, \$22 per year.

Native workers, in either field, \$60 per year.

Boarding-school scholars, in India, \$25 per year.

We shall be glad to correspond with any one with respect to the support of our workers in each of the fields

GENERAL MISSION BOARD, Elgin, Illinois

HOW MUCH? SIX PER CENT!

ON WHAT?

On FUNDS DEPOSITED with the GENERAL MISSION BOARD

"I WILL INVESTIGATE." So says our clear-headed financier who is seeking for a place to invest his money, so that it may bring forth the greatest returns for the investment made, at the same time combining promptness of dividends, safety of principal and assurance of permanent investment.

The WISE BUSINESS MAN cares for all these things, for he knows that the time will come when it will not be so easy for him to make money, and he desires OLD AGE TO BE FULL OF JOYS for himself.

The WISE CHRISTIAN MAN looks for even more than this in his investments. He seeks for a place that will be safe for his funds and at the same time a place wherein his money will be doing good for his Lord.

ALL THESE THINGS ARE COMBINED IN OUR ANNUITY PLAN. WHY NOT INVESTIGATE?

The following letter, in part, written some time ago to one of our sisters who had some funds to invest, will explain some of the advantages of our annuity plan (and the sister invested the funds):

"Now, Sister, the advantages which are foremost in the annuity plan are these:

"1. Money placed with us bears no taxes. Since you are 45 years of age we will pay you five per cent on any amount that you turn in to us. This five per cent will be clear to you. (If the sister had been past 50 years of age we would have allowed her six per cent. The General Mission Board so decided at their meeting of April 9, 1913.)

"2. The money is placed exactly where you wish it to go, and long after you are gone it will still go on bearing interest and doing good for the Master. You will thus become your own executor.

"3. There is no worry about the investment. The interest comes to you regularly on the first days of January and July of each year. We have never been late in sending out our annuities from the office and to our knowledge do not have a dissatisfied annuitant. The Board's permanent resources of over \$800,000 are behind the investment of your money.

"4. You can figure definitely on the amount of interest money you will receive and can depend on the date when it will arrive.

"After reading the above and carefully considering the matter, if you at any time wish to place money with us please write and tell us the amount you wish to give (also the exact age should be given), and when you can send the amount and we will issue you our annuity bonds. We will send them to you and if, after careful investigation, you do not like them, return to us and no harm is done. If you like them, sign them both, return to us the one so marked, along with your check and all will be correctly closed."

The way to invest your money safely is easy. Just write to us. We will do the same for YOU as we have for this sister, if you desire

ARE YOU INTERESTED? WHY NOT WRITE TO US?

Address, GENERAL MISSION BOARD, Elgin, Illinois

Vol. XVI :: No. 6

JUNE, 1914

The Missionary Visitor



OUR INDIA MISSIONARY CHILDREN WATCHING THE MONKEYS

Reading from left to right: Mary Emmert, Lloyd Emmert, Magdalene Long, Albert Long, Helen Stover, Daniel Stover, Lois Ebey, Esther Long, Ada Ebey, Anna Emmert

OUR MISSIONARY RECORD
:: :: :: FOR 1913 :: :: ::

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for June, 1914

TWENTY-NINTH ANNUAL REPORT OF GENERAL MISSION BOARD,—

Force of Missionaries,	3
Signs of Times, Finances, Endowments, Partners in World-Wide Work, District Missionary Secretaries, General Information,	4
Our Foreign Fields:	
Denmark,	11
Sweden,	12
China,	13
Liao Hsien Station (14), Ping Ting Hsien (16).	
India,	22
A Foreword (22), Ahwa (23), Anklesvar (27), Bulsar (31), Dahanu (46), Jalalpor (50), Pimpalner (53), Vada (55), Vali (59), Vyara (64), Miscellaneous (68).	
Financial, the Various Funds,	72
Auditors' Report,	88
Gish Publishing Fund,	91
FINANCIAL REPORT FOR APRIL,	94

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Ad-
visory Member.

REGULAR MEETINGS.

The third Wednesday in April, August
and December.
Address all communications to the

**BRETHREN GENERAL MISSION
BOARD,
Elgin, Illinois.**

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

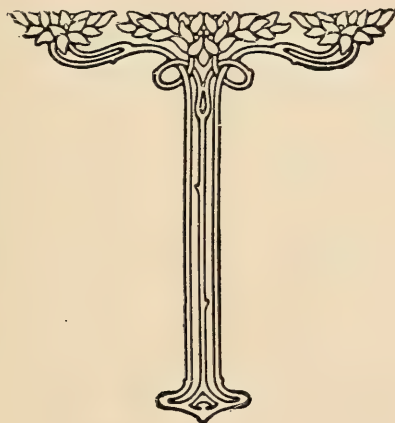
**Brethren's General Mission Board
Elgin, Illinois, U. S. A.**

Entered as second-class matter at the postoffice at Elgin, Illinois.

THE TWENTY-NINTH ANNUAL REPORT

— OF THE —

GENERAL MISSION BOARD
OF THE CHURCH OF THE
BRETHREN FOR THE YEAR
ENDING FEBRUARY 28, 1914



PUBLISHED BY
GENERAL MISSION BOARD
ELGIN, ILL.

GENERAL MISSION BOARD of the CHURCH OF THE BRETHREN

D. L. MILLER,.....Mt. Morris, Ill.
Life Advisory Member

H. C. EARLY,.....Penn Laird, Va.
1916

CHARLES D. BONSAK,.....New Windsor, Md.
1916

OTHO WINGER,.....North Manchester, Ind.
1915

J. J. YODER,.....McPherson, Kans.
1914

GALEN B. ROYER,.....Elgin, Ill.
1914

President, H. C. EARLY, Penn Laird, Va.

Vice-President, CHARLES D. BONSAK,
New Windsor, Md.

Sec.-Treas., GALEN B. ROYER, Elgin, Ill.

Asst. Sec., J. H. B. WILLIAMS, Elgin, Ill.

¶ Head Office, Elgin, Ill. Regular meetings of the Board are held, unless otherwise ordered, on the third Wednesday of April, August and December.

OUR FORCE OF MISSIONARIES

Below may be found a list of the missionaries, with their addresses, and time of entering the service, who are at present serving under the direction of the General Mission Board:

India.

Arnold, S. Ira, Anklesvar, B. B. C. I. R. R.,	1913
Arnold, Elizabeth, Anklesvar, B. B. C. I. R. R.,	1913
Blough, Anna Z., Bulsar, B. B. C. I. R. R.,	1903
Blough, J. M., Bulsar, B. B. C. I. R. R.,	1903
Cottrell, Dr. A. Raymond, Bulsar, B. B. C. I. R. R.,	1913
Cottrell, Dr. Laura M., Bulsar, B. B. C. I. R. R.,	1913
Ebey, Adam, Karadoho, via Dahanu, B. B. C. I. R. R.,	1900
Ebey, Alice K., Karadoho, via Dahanu, B. B. C. I. R. R.,	1900
Emmert, Jesse B., Jalalpor, Surat Dist.,	1902
Emmert, Gertrude R., Jalalpor, Surat Dist.,	1904
Eby, E. H. (on furlough), 3435 Van Buren St., Chicago, Ill.,	1904
Eby, Mrs. Emma H. (on furlough), 3435 Van Buren St., Chicago, Ill.,	1904
Eby, Anna M., Vada, Thana Dist.,	1912
Himmelsbaugh, Ida, Anklesvar, B. B. C. I. R. R.,	1908
Heisey, Herman B. (on furlough), 507 E. Main St., Palmyra, Pa.,	1912
Heisey, Grace (on furlough), 507 E. Main St., Palmyra, Pa.,	1912
Holsopple, Q. A., Bulsar, B. B. C. I. R. R.,	1911
Holsopple, Kathren R., Bulsar, B. B. C. I. R. R.,	1911
Kaylor, John I., Ahwa, Dangs Forest, via Bilimora,	1911
Kaylor, Rosa, Ahwa, Dangs Forest, via Bilimora,	1911
Lichty, Daniel J., Umalla Village, B. B. C. I. R. R., via Anklesvar,	1902
Lichty, Nora A., Umalla Village, B. B. C. I. R. R., via Anklesvar,	1903
Long, I. S., Vyara, Surat Dist.,	1903
Long, Effie V., Vyara, Surat Dist.,	1903
Miller, Eliza B., Umalla Village, B. B. C. I. R. R., via Anklesvar,	1900
Miller, Sadie J., Vyara, Surat Dist.,	1903
Pittenger, J. M. (on furlough), Pleasant Hill, Ohio,	1904
Pittenger, Florence B. (on furlough), Pleasant Hill, Ohio,	1904
Powell, Josephine (on furlough), Mt. Vernon, Mo.,	1906

Royer, B. Mary, Vada, Thana Dist., ..	1913
Ross, A. W. (on furlough), Kearney, Nebr., care of A. J. Nickey,	1904
Ross, Mrs. A. W. (on furlough), Kearney, Nebr., care of A. J. Nickey, ..	1904
Stover, W. B., Anklesvar, B. B. C. I. R. R.,	1894
Stover, W. B., Mrs., Anklesvar, B. B. C. I. R. R.,	1894
Shumaker, Ida C., Bulsar,	1910
Widdowson, Olive, Vyara, Surat Dist., ..	1912
Ziegler, Kathryn, Anklesvar, B. B. C. I. R. R.,	1908

China.

Blough, Anna V., Ping Ting Hsien, Shansi,	1913
Bright, J. Homer, Liao Hsien, Shansi, ..	1911
Bright, Minnie, Liao Hsien, Shansi, ..	1911
Brubaker, Dr. O. G., Liao Hsien, Shansi,	1913
Brubaker, Cora M., Liao Hsien, Shansi,	1913
Crumpacker, F. H., Ping Ting Hsien, Shansi,	1908
Crumpacker, Anna N., Ping Ting Hsien, Shansi,	1908
Cripe, Winnie, Liao Hsien, Shansi, ..	1911
Horning, Emma, Ping Ting Hsien, Shansi,	1908
Hutchison, Anna, Liao Hsien, Shansi, ..	1911
Metzger, Minerva, Ping Ting Hsien, Shansi,	1910
Vaniman, Ernest D., Ping Ting Hsien, Shansi,	1913
Vaniman, Susie C., Ping Ting Hsien, Shansi,	1913
Wampler, Dr. Fred J., Ping Ting Hsien, Shansi,	1913
Wampler, Rebecca S., Ping Ting Hsien, Shansi,	1913

Sweden.

Buckingham, Ida, Früsगतan No. 2, Malmö,	1913
Graybill, J. F., Früsगतan No. 2, Malmö,	1911
Graybill, Alice M., Früsगतan No. 2, Malmö,	1911

Denmark.

Wine, A. F., Aagarde 26, 3 Sal, Aalborg,	1913
Wine, Attie C., Aagarde 26, 3 Sal, Aalborg,	1913

THE TWENTY-NINTH ANNUAL REPORT

In presenting this report to our beloved Brotherhood, at this time, we do so, deeply conscious of the overshadowing love of our Father in heaven, Who has so abundantly blessed the work which has been committed to our hands. To Him we owe our gratitude for whatever good has been done.

We also desire to record our appreciation for the generous response in prayer, offerings and sympathy that has been accorded our work by you, our dear brethren and sisters. Each year the spirit of missions seems more thoroughly to permeate the warp and woof of our Brotherhood, and the advance steps that must be taken, constantly meet with an increased liberality on your part. Without such a substantial expression of approval our work would be seriously handicapped. With your response to our needs, and with the assurance of God's guidance, we can go forward. Whatever achievements have been made, whatever battles have been won, whatever breastworks of Satan have fallen before us, can be traced directly to the strength and guidance received from Him Who doeth all things well. To Him be all the praise.

SIGNS OF THE TIMES.

The progress of missions in this period of the world's history is unequalled, we are led to believe, by anything that has heretofore happened in the world. The thirst for spiritual enlightenment is alive in every land. The non-Christian world situation at the present time is one of eager yearning on the part of its population for something which they do not have, and which, under their present organization and training, they cannot hope to possess. As the greatest forces for good on the morrow in our own country are to be found in the ranks of our students of today, so with deep concern we investigate the student thought and life of other nations to catch a glimpse of what may happen in those nations when these young people have come into their own generation of affairs.

Dr. John R. Mott, who, in 1913, returned from a visit to the non-Christian countries of the East, made in the interests of the Continuation Committee of the World Missionary Conference, says in his report, made at the Student Volunteer Convention at Kansas City in January last: "There have been times when the opportunity in some one part of the world was as wonderful as now; but there never has been a time when, in Far East, in Near East, in southern Asia, in all parts of Africa, in the East Indian Island World, in many parts of Latin America, as well as Latin Europe and Greek Europe, doors were simultaneously as wide open as they are before the forces of the Christian religion today."

The students of every land where we have established missions are awakened with a new and irresistible power. Their influence will awaken the young people of our mission fields and create in them the thirst for knowledge. If it is within our power adequately to supply the demands of these students to be, and direct their efforts in the "ways of the Lord," we shall do well. If we rise to meet the emergency of this world-situation, and meet it effectively in our own territories, we shall assist in the solution of the great problem of world evangelization and the fulfillment of our Lord's last great and emphatic command.

AS TO FINANCES.

As the year began, devastating floods swept over a portion of Ohio and Indiana, leaving wreck, ruin and heavy loss in their wake. Our Brotherhood responded nobly in assisting to alleviate the suffering of the unfortunate. Serious drouth cut the crops extremely short in large areas of our country, thus creating a shortage of produce

that affected our people. These unfortunate conditions, along with the general slowness of financial affairs in the country, joined to make means scarce; but through it all there has been a healthy increase in offerings to our work.

The following summary of receipts and expenditures, gathered from the properly audited financial statement which appears at the close of this report, will express in few words a history of our actual receipts and expenditures. These figures, shorn of transfers and reinvestments of money previously in our hands, show clearly just what came in to us, as new funds, and the actual expense of our work. They take into consideration no loans made or paid off during the year, nor of balances in our hands when the year began or closed:

Brief Statement of New Funds and Comparison with Last Year.

(Condensed from Financial Reports in June Visitors, 1913 and 1914.)

Receipts.

	1912-1913	1913-1914	Increase
Donations to Board funds, reported in Visitor,	\$35,431 17	\$45,735 89	\$10,304 72
Specials, Denver, Chicago Extension, flood sufferers,			
Church extension, refund to World-Wide, etc., ..	8,591 92	7,677 28	914 64*
Special supports, native workers, transmission, etc.,	17,312 62	16,988 79	323 83*
Income endowment, earnings, Pub. House and bank			
account,	39,506 83	37,009 41	2,497 42*
Totals received for mission work,	\$100,842 54	\$107,411 37	\$ 6,568 83

*Decrease.

Endowment received, all funds, 36,684 22 42,920 25 6,236 03

Note.—The total receipts for mission work, less special funds, for the year amount to \$99,734.09.

Expenditures.

	1912-1913	1913-1914	Increase
World-Wide, annuities, etc.,	\$47,916 23	\$41,542 93	\$ 6,373 30*
India,	34,773 61	39,265 58	4,491 97
China,	12,658 52	16,752 49	4,093 97
Denmark and Sweden,	2,236 06	4,717 13	2,481 07
Church extension, loans made,	5,350 00		5,350 00*
Special funds, Denver, Chicago extension, flood suf-			
ferers, etc.,	7,667 49	3,996 23	3,671 26*
Totals,	\$110,601 91	\$106,274 36	\$ 4,327 55

*Decrease.

Note.—The total expenditures for mission work, less special funds, for the year amount to \$102,278.13.

The expense of the General Mission Board, in attendance at the regular meetings, salaries of the office force, expense of traveling secretaries, postage, stationery and general expense of all kinds, amount approximately to five cents of each dollar donated. Compared with the expenses of other Mission Boards our cost of administration is extremely low. The other ninety-five cents of each dollar is thus available for the demands made upon the Board.

Barring consideration of the special funds committed to our hands, such as the Denver Colored Work, Chicago Sunday-school Extension Work, flood sufferers, etc., for which special canvasses were made, it will be seen, from this report, that our

receipts for this year were \$99,734.09, as against \$92,250.46 last year; and our expenditures were \$102,278.13, as against \$97,584.42 last year; thus, while our expenditures for the year increased \$4,693.71 over last year, our receipts increased \$7,483.63 during the same period. However, inasmuch as a considerable portion of the increase came through special supports of workers, special calls for definite objects, like the China Boys' School, for which over \$5,000 was raised, it comes about that our balance of \$13,260.19 in the World-wide fund at the beginning of the year is reduced to \$7,593.69 at its close; and this in spite of the fact that \$3,284.23, overdrawn from the World-wide account in last year's books by the Church Extension fund, was replaced this year by payments of loans.

We make this rather detailed statement in order that you may see the exact condition of our finances. There has been a healthy tone of giving to our work, throughout the year. Our Conference offering last year was the largest, directly for missionary work, in our history; almost all of our foreign workers are under special support; calls are constantly coming in for assignments of orphans, native workers and boarding-school scholars for support, and there is a very healthy sentiment alive in all parts of the church to care for definite lines of missionary endeavor, in which the individual feelings of the donors may enter largely into the spirit of the gifts. Such calls for definite work are very gratifying to us, because it links up an increasing number of our Sunday-schools, Christian Workers, Aid Societies, congregations, individuals and other organizations with our foreign work. But in addition to these lines of endeavor, the fact remains that the budget of the Board, which must be met from the World-wide fund, is annually on the increase. These conditions must be faced. The outlook is hopeful. Our brethren have never allowed the cause to suffer, and we make mention of this at this time only in order that offerings may never be diverted from this general fund under the impression that money is not needed there.

We believe that a systematic method of weekly giving, proportionate as the Lord has prospered us, would not only care for our missionary wants, but, with the increasing demand upon us, there would be "bread and to spare" in our treasury. We therefore commend the Conference plan of 1911 to our churches for their consecrated consideration.

ENDOWMENTS ON THE ANNUITY PLAN.

Not a small amount of comfort is afforded us from the satisfied brethren and sisters who have deposited their funds with us and are enjoying an annuity on the same during their lifetime. The lowering of the age limit of the donor, for six per cent on funds, from sixty years to fifty, apparently has directed the attention of many careful investors towards our work. From them we may expect donations in the future. The following is a statement of the amounts paid out by our Board in annuities since the plan was inaugurated:

1897	\$ 1,501.76	1906	\$ 13,248.00
1898	4,081.49	1907	15,073.63
1899	4,889.61	1908	15,813.66
1900	5,536.77	1909	15,802.93
1901	7,111.92	1910	17,513.69
1902	8,097.74	1911	19,255.82
1903	10,204.24	1912	21,320.15
1904	11,560.26	1913	23,621.71
1905	12,871.08		
		Total	\$207,504.46

PARTNERS IN THE WORLD-WIDE WORK.

The following is a list of organizations and individuals who are supporting or assisting in the support of missionaries laboring under our Board. While preference is always given in support to those who are especially related to the missionary through ties of home congregation or District, yet where these do not desire to, or are not in a position to take up the support, we are always willing to assign the workers to whomsoever may wish to care for them. We invite correspondence on this subject at all times.

Sunday-Schools by Districts.

California, Southern, Sister Gertrude Emmert, India.
 Illinois, Southern, Sister Eliza B. Miller, India.
 Indiana, Northern, Sisters Mary Stover, India, and Winnie Cripe, China.
 Indiana, Middle, Sister Rosa W. Kaylor, India.
 Iowa, Middle, Brother S. Ira Arnold, India.
 Ohio, Southern, Brethren J. M. Pittenger, India, and J. Homer Bright, China.
 Pennsylvania, Eastern, Sister Kathryn Ziegler, India.
 Pennsylvania, Middle, Brother Jesse B. Emmert, India.
 Pennsylvania, Western, Sisters Ida C. Shumaker and Olive Widdowson, India.
 Virginia, Northern, Dr. Fred J. Wampler, China.
 Virginia, First and Southern, Sister Rebecca J. Wampler.

Congregations by Districts.

Kansas, Southwestern and Southern Colorado, Brother and Sister F. H. Crum-
 packer, China.
 Nebraska, Sister Josephine Powell, India.
 North Dakota (was supporting) Brother Geo. W. Hilton and family, China.
 Virginia, Second, Northern and Eastern, Brother and Sister I. S. Long, India.

Individual Sunday-Schools.

Altoona, Pa., Brother H. B. Heisey, when in India.
 Cedar Rapids, Iowa, Sister Emma Horning, China.
 Dallas Center, Iowa, partial support, Sister Minerva Metzger, China.
 English River, Iowa, Sister Alice K. Ebey, India.
 Flora, Bachelor Run, Howard, Upper and Lower Deer Creek, Ind., Dr. O. G.
 Brubaker and family, China.
 Mt. Morris, Ill., Sister Sadie J. Miller, India.

Individual Congregations.

Antietam, Pa., Sister Nora Lichty, India.
 Bear Creek, Ohio, Sister Anna M. Eby, India.
 Coon River, Iowa, Sister Elizabeth M. Arnold, India.
 Lordsburg congregation and Sunday-school, Cal., Brother Ernest Vaniman, China.
 Pipe Creek, Md., Brother Wilbur B. Stover, India.
 Peach Blossom, Md., two-thirds support, Sister Anna M. Hutchison, China.
 Quemahoning, Pa., Brother Q. A. Holsopple, India.
 Salem, Ohio, Sister J. Homer Bright, China.
 Shade Creek and Scalp Level, Pa., Sister Anna Z. Blough, India.
 Tulpehocken, Pa., Sister B. Mary Royer, India.

Other Organizations.

Botetourt Men's Missionary Circle, Va., Brother A. W. Ross and family, India.
 Mt. Morris College Missionary Society, Brother D. J. Lichty, India.
 Metzger China Fund, individuals giving partial support for Sister Minerva Metzger,
 China.
 Oller Memorial Fund, Sisters Kathren Holsopple and Florence B. Pittenger, India.
 Young People's Missionary and Temperance Association, Huntingdon, Pa., Brother
 J. M. Blough, India.

Individuals.

Brother and Sister Isaiah Brenaman, Lordsburg, Cal., Brother J. I. Kaylor, India.

In addition to these, as listed, a few others have signified their intention of taking up the support of additional workers, but as yet they are unassigned to them.

Movements of New Workers.

All of the missionaries, approved at Winona Lake last year, have reached the fields of their choice and are busily engaged with the language. Brother and Sister A. F. Wine and family left as soon after Conference as possible for Denmark. After carefully surveying the field they located for language study at Aalborg. Sister Ida Buckingham, in September, reached Malmö, Sweden, and is assisting in the mission work in that field. She sees much to do and rejoices that she has been called forth. Sept. 29 our China party sailed from Seattle. The party consisted of Dr. O. G. Brubaker and wife, Dr. Fred J. Wampler and wife, Bro. Ernest Vaniman and wife and Sister Anna V. Blough, new workers, Sister Emma Horning, returning to the field, and Eld. H. C. Early. They reached China in the early part of November. Dr. Brubaker's were assigned to Liao Hsien, while the others remain at Ping Ting Hsien. About Nov. 1 our India party, consisting of Brother and Sister S. Ira Arnold, Drs. A. Raymond and Laura Cottrell and Sister B. Mary Royer, sailed from New York, reaching their field about Dec. 1. Brother and Sister Arnold are located at Anklesvar and Drs. Cottrell at Bulsar. Sister Royer is studying the language for the present, but we are uninformed as to where her permanent location will be.

Movements of Old Workers.

Soon after the beginning of the year, Brother and Sister I. S. Long and family returned to India and took charge of the work at Vyara. In September Brother and Sister Wilbur B. Stover, with their two younger children, returned to India to take up duties at Anklesvar. Their three elder children, Emmert, Miriam and James, remained in this country to continue their education. From India there returned to this country on furlough, Bro. A. W. Ross and family, Bro. J. M. Pittenger and family and Sister Josephine Powell. After a period of service in India, prolonged because of the scarcity of workers to man their stations, these brethren and sisters were sorely in need of rest and a change of climate. Bro. E. H. Eby's remain in this country because of health conditions, but hope to return to India this coming autumn.

Sister Minna M. Heckman, widow of Bro. B. F. Heckman, with her two children, came home from China during the year, and at the present time is taking training as a kindergarten teacher, in the hopes of returning to her field at a later time.

Missionary Deputation to the Field.

With your approval, granted at Winona Lake, Ind., last year, Elders H. C. Early and Galen B. Royer made an extended tour through China and India in the interests of our mission work. Bro. Royer went out to China by way of Denmark and Sweden, and visited our work there, while Bro. Early went out with the China mission party. The two met at Tien Tsin. They spent over one month in China, visiting our stations and the territory contiguous thereto, besides a few other missions. Arriving in India about holiday time they spent about two months going over the field, meeting with the workers in conference and attending District Meeting, of which Bro. Early was chosen Moderator. The experience of these brethren will assist the Board very materially in its deliberations and will give its work familiarity with our foreign interests. No business enterprise would make an investment of upwards of \$50,000 in a foreign land without sending out its representatives to view the situation, and your Board feels that the business of the King justifies extreme care in its administration. They reached home about March 20, 1914.

Retirements from Service.

Because of health conditions, Bro. George W. Hilton and family returned from China in the fall and Bro. H. B. Heisey and family from India in the late winter. At this time, when the fields are so needy and the call for workers so persistent, the Board deeply regrets to have them pass from under its service.

In Memoriam.

Sister Mary N. Quinter, for ten years a devoted missionary in India, departed to be with Jesus on Jan. 14, 1914, in a hospital in India. She was loved alike by missionary and native Christian, and her death is lamented by all. The church is her debtor and the world has been made sweeter by her life.

RETIREMENT OF CHAIRMAN OF THE BOARD.

While not coming within the period as represented by this report, yet we pause a moment to record the retirement of Eld. D. L. Miller, the veteran chairman of our Board, who for thirty years has made the mission work and the constructive policies of the church his chief concern. At the meeting of the Board, held in Elgin on April 17, Bro. Miller gave in his resignation. Because of ill health it was accepted and the following resolution placed on the records of the Board:

"We accept Eld. D. L. Miller's resignation as chairman of the Board, expressing our regrets that his health cannot permit longer service, and also expressing our appreciation of his long and faithful and efficient service. We invite him to return whenever he can and take an active part in the deliberations of the Board."

TRAVELING SECRETARIES.

During the year several traveling secretaries were employed by the Board. Their business shall be to solicit endowments for missions, preach missionary sermons, encourage systematic giving and mission study, and create in general a missionary spirit in the Brotherhood. Brethren C. D. Hylton, Ross D. Murphy, G. N. Falkenstein and J. G. Royer were appointed. These, with Bro. J. F. Appleman, comprise our list of traveling secretaries. Only Bro. Murphy, however, is at present devoting his entire time to the work.

MISSIONARY EDUCATION.

As was noted in the discussion of the financial side of our work, in a previous paragraph, the General Board feels that we have come to the period in our history when we must place greater emphasis upon the educational phase of missionary work among our young people. They will be the church of tomorrow, and if we bequeath to them a missionary enterprise, large in scope, development and requirements, we must likewise endeavor now to supply them with an education that will lay the foundation for sympathy and liberality and disposition as broad as the cause committed unto them.

The Board is seeking to establish a course in mission study that will adequately supply the needs of our people. Such work is a long, slow process, and cannot be accomplished in a year. With your assistance it is the fond hope that mission study classes may be established in every part of our Brotherhood, thus pressing home, especially to the young, a knowledge of the heathen world, a broad conception of missionary motives, problems and expectations, and an acquaintance with the world's foremost missionary leaders, their aims, accomplishments and sacrifices.

It is only with your coöperation that any program of missionary education can be carried out among our churches, and because of our daily experiencing the joys of your coöperation, we feel safe in taking such steps in this educational work as the field and its opportunities seem to justify. A course of study, granting a diploma at its completion, is being outlined and it is to be hoped that the course will fit the needs of our Brotherhood.

OUR STUDENT VOLUNTEERS.

As was revealed in the March (1914) Missionary Visitor, our colleges most generally have very well organized and flourishing Mission Bands. If the members of their bands, upon completion of their college work, will enter active Christian service as they are now planning, the needs of our foreign field and the missionary posts of our Districts at home will be very nicely supplied. The Board is seeking to establish as close relations with the volunteers as is possible. From them we shall expect to receive our workers for abroad.

DISTRICT MISSIONARY SECRETARIES.

Nearly all of our Districts have selected missionary secretaries in accordance with the 1911 Conference plan, and these secretaries are doing considerable work. Not all are as active as they would like to be, but some are selected without adequate provision by their Districts to enable them to go about among the churches, and they are thus seriously handicapped in their labors. We believe that where provision has been made for their expenses they are doing very commendable work. The following is a list of secretaries, as nearly up to date as we can secure their names and addresses:

Arkansas, First District and Southeastern Missouri.

California, Northern, D. L. Forney, Reedley, Cal.

California, Southern, and Arizona, Geo. H. Bashor, 3115 Manitou Ave., Los Angeles, Cal.

Colorado, Western, and Utah, Arthur Rust, Clifton, Colo.

Idaho and Western Montana, David Betts, Nampa, Idaho.

Illinois, Northern, and Wisconsin, J. G. Royer, Mt. Morris, Ill.

Illinois, Southern, Geo. W. Miller, La Place, Ill.

Indiana, Middle, J. C. Murray, North Manchester, Ind.

Indiana, Northern, Bertha M. Neher, Warsaw, Ind.

Indiana, Southern, B. F. Goshorn, Clay City, Ind.

Iowa, Middle, F. E. Miller, Muscatine, Iowa, 406 Lowe Street.

Iowa, Northern, Minnesota and South Dakota, W. J. Barnhart, Minneapolis, Minn.,
2110 Irving Avenue, N.

Iowa, Southern, Leslie Cover, S. Ottumwa, Iowa, 118 S. Moore St.

Kansas, Northeastern, F. E. McCune, Ottawa, Kans.

Kansas, Southeastern, John Sherfy, 1309 S. Edith St., Chanute, Kans.

Kansas, Northwestern, and Northeastern Colorado, Geo. R. Eller, Grinnell, Kans.

Kansas, Southwestern, and Southern Colorado, W. H. Yoder, McPherson, Kans.

Maryland, Eastern, W. E. Roop, Westminster, Md.

Maryland, Middle, Caleb Long, Boonsboro, Md.

Maryland, Western, James W. Beeghly, Oakland, Md.

Michigan, J. Edson Ulery, Onkama, Mich.

Missouri, Middle, I. V. Enos, Adrian, Mo.

Missouri, Northern, M. E. Stair, Polo, Mo.

Missouri, Southern, and Northwestern Arkansas, none appointed.

Nebraska, S. G. Nickey, Moorefield, Nebr.

North and South Carolina, Georgia and Florida, Geo. A. Branscom, Melvin Hill,
N. C.

North Dakota, Eastern Montana and Western Canada, J. D. Kesler, Zion, N. Dak.

Ohio, Northeastern, Edson W. Wolfe, Hartville, Ohio.

Ohio, Northwestern, S. P. Berkebile, Defiance, Ohio.

Ohio, Southern, Ira G. Blocher, Greenville, Ohio.

Oklahoma, Panhandle of Texas and Pecos Valley, New Mexico, John R. Pitzer,
Cordell, Okla.

Oregon, Hiram Smith, Lebanon, Oregon.

Pennsylvania, Eastern, I. W. Taylor, Neffsville, Pa.

Pennsylvania, Southern, W. H. Miller, R. D. 4, Hanover, Pa.
 Pennsylvania, Southeastern, New Jersey and Eastern New York, M. C. Swigart,
 6611 Germantown Avenue, Philadelphia, Pa.
 Pennsylvania, Middle.
 Pennsylvania, Western, H. S. Replogle, Shelocta, Pa.
 Tennessee, none appointed.
 Texas and Louisiana, M. H. Peters, Manvel, Texas.
 Virginia, First, J. A. Dove, Cloverdale, Va.
 Virginia, Second.
 Virginia, Northern, J. Carson Miller, Timberville, Va.
 Virginia, Eastern, E. E. Blough, Manassas, Va.
 Virginia, Southern.
 Washington.
 West Virginia, First, Seymour Hamstead, R. D. 2, Oakland, Md.
 West Virginia, Second.

OUR PUBLISHING INTERESTS.

The Brethren Publishing House has enjoyed a very favorable year. Special attention has been given to building up the circulation of our own periodicals, and as a result the subscription list has increased very materially. The job and merchandise departments make a very commendable showing in the volume of business done and the profits accruing from the work. We feel that much credit is due those in charge of our publishing interests for the prosperous condition of that line of our activity.

YOUR CO-OPERATION APPRECIATED.

In a rapid manner we have endeavored to mention some of the main points in the work of the year, and to bring to you some conception of the task and responsibilities which are connected with the proper handling of the work which has been entrusted to our hands. We again appreciate your faithful assistance during the year, and solicit its continuance. Will you not pray with us for a deepening spirit of consecration in our entire Brotherhood, that the cause so dear to the hearts of all of us may continue to expand and prosper?

Herewith we are pleased to present the reports from our work in other lands.

OUR FOREIGN FIELDS

DENMARK

Permanent address of missionaries: Aagarde 26, 3 Sal, Aalborg, Denmark.

The work in Denmark has taken on new courage since Brother and Sister A. F. Wine and family located there. While they have been handicapped because of not having the language, yet in an advisory capacity and through an interpreter they have been able to do much good. Bro. Wine is progressing very nicely in the language and has preached several times in that tongue. Before his coming to Denmark Bro. Graybill had made several trips there and had done what he could to inspire the work. The following is a statistical table of the churches there:

Congregations.	Elders.	Ministers.	Deacons.	Members.	Baptisms.	By Letter.	Emigrated.	Offerings for W. Missions.
Vensyssel,	2	1	2	40	..	3	..	Kr. 33.00
Tiffy,	1	1	2	49	1	..	4	Kr. 22.00
Totals,	3	2	4	89	1	3	4	Kr. 55.00

SWEDEN

Permanent address of missionaries: Früsगतan No. 2, Malmö, Sweden.

The following, gleaned from a report of Bro. Graybill to the General Board, will give some idea of the work that is being done:

"The work at Vannaberga has had its discouragements. The work is scattered over a large territory and therefore requires much traveling, which is largely done by bicycle. The work has been reënforced by placing Bro. Lindell at one end of the territory. I visited him recently. The work looked promising. Sister Jönsson, wife of our minister in this territory, has not been well for some time, and Bro. Jönsson feels the effect of his much cycling.

"At Kjavlinge, where we have no resident minister, Bro. Lindell preaches once a month.

"Here in Malmö the work has grown in effort. With the confidence that no effort for the Lord's cause is in vain we will harvest the fruit that will develop in the future. We have opened a little mission, with but little expense, in Rosenvang, a suburb of Malmö, where we have Sunday-school and preaching every Sunday. Our Sunday-school in Malmö has grown from one class to four classes and considerable over 100 per cent in attendance. The children are here, but the workers are lacking.

"Possibly the Board thinks this is a Christian country, and therefore that it is more needful to work in heathen countries. But let me tell you, Christianity in Sweden is of a very low type and sin is a monster. Is the religion of Sweden sufficient for these people?—then we are wasting our strength and precious time to no avail. Is Sweden worthy of the whole Gospel?—then let us push the work as we do in heathen countries.

"Clothing forty poor children was such a source of joy to us that we concluded to make special efforts to do more next Christmas, if the Lord permits. It has improved the attendance of our Sunday-school and drawn people's sympathy more to our work. A few friends sent us a little money at Christmas time, to be used for mission work. With a few dollars we have started a fund to clothe poor children and to help other poor, of whom we have so many around us.

"The Evangelii Budbarare (Swedish Gospel Messenger) is on its mission. Three numbers have been mailed. Commendation by word and letter proves that this little paper has already found a warm spot in our members' hearts. I have heard but one complaint; that is, that there is not enough of the 'good.' It is too small.

"We have much to be thankful for. The winter has been cold, but at present we are having most beautiful weather. Sister Buckingham is braving the climate remarkably well. We are glad she will soon be able to take hold of the work. Her coming into our midst is quite an encouragement to us and the work. She is making remarkable progress in the language study and I am sure she will be of great service here."

The following is a statistical report of the Swedish churches:

Congregations.	Elders.	Missionaries.	Ministers.	Deacons.	Preaching Services.	C. W. Services.	Sunday-schools.	Offerings.	Prayer Meetings.	Bible Readings.	Councils.	Love Feasts.	Pastoral Visits.	Baptized.	Expelled.	Received by Letter.	Letters Granted.	Membership.
Malmö,	2	3	1	12	94	4	53	\$76.24	102	44	4	3	353	3	3	3	..	50
Vannaberga,	1	..	2	33	13	..	..	..	75	..	4	2	922	..	3	2	2	70
Kjävlinge,	1	..	..	..	43	..	1	..	6	..	4	..	50	..	3	..	2	15
Stockholm, .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5
Totals,	4	3	3	46	50	4	54	\$76.24	183	44	12	5	1,325	3	9	5	4	140



Ping Ting Hsien, Looking North from the Official City.

CHINA

Report of the mission of the Brethren church in China for the year 1913:

As we review the year 1913 the China Mission has apparently experienced many reverses. First, at the opening of the year, the passing away of our dear Bro. Heckman, in which we do not attempt to explain the mystery of the workings of an All-wise and Loving Father. Then, later, in consequence, the return of his family to America. And finally, near the close of the year, the return of Bro. Hilton and family. Added to this the unfaithfulness of two native Christian helpers, in consequence of which they were relieved of their work; and the sickness of Bro. Crumpacker, in the midst of urgent duties, when there was no foreigner to take his place, would give sufficient cause for discouragement, were there not also the side of blessing. While some have been going others have come, among them Sister Horning, whose health has been sufficiently restored to enable her again to take up the much-needed work among the women. New workers have also been added to our ranks; and most of all have we cause for

praise in the coming of the two doctors, whose arrival has been the answer to many prayers. Then, too, we have experienced an unusual blessing in the visit of our two brethren, Royer and Early, who, not only in word, but by their very presence, gave joy and encouragement.

While we were saddened by the unfaithfulness of two native helpers, on the other hand we have just cause for praise in the exceptional faithfulness of others who so nobly shouldered responsibilities and kept the work moving on when sickness disabled the foreigner.

Throughout the year there have also been added to our ranks twenty-one native Christians, increasing the number from thirteen to thirty-four.

And not least among our blessings is the fact that during this year, 1913, unlike the previous year, we have been graciously permitted to remain undisturbed at our stations, while there have been seasons of political unrest and disturbance in various places of China.



The China Mission, Missionaries and Native Converts.
Taken at the Yearly Meeting at Liao Hsien, October, 1913.

Liao Hsien Station

During the year 1913 the work at this station has necessarily been limited, because of sickness on the part of some and language study on the part of others. However, regular services have been conducted each Sabbath in the chapel, and a weekly prayer meeting, together with a special inquirers' class, during part of the year for those desiring membership. Bro. Hilton's sickness during the greater part of the year, and the need of a regular native helper, caused the main burden of the work to fall to Bro. Bright, who was still at his language study. But, notwithstanding all the hindrances, we feel that God has abundantly blessed us and is giving us an open door in gradually opening up the way, as we believe, for effective service among the people of Liao Hsien and surrounding district.

Boys' School.

One of the most encouraging features of our work thus far is the Boys' School, opened in March, 1913. Since then there has been an average attendance of twenty odd pupils. At present we have twenty-three in regular attendance, all of whom board and sleep at the school. Our present buildings being about crowded to their limit, we trust we may soon have larger and more permanent quarters, that this important work be not hindered, for it is from the present growing generation of schoolboys that we hope to obtain our efficient workers for the future church. Bright boys, many of them are, who readily take to the religious teaching given them each day in con-

nection with their regular school work, and in the Sunday-school each Sabbath Day.

Just as soon as it seems advisable a girls' school is to be opened, with Sister Cripe in charge. This will be a new feature for Liao Hsien, for as yet no girls' school has ever been opened in this city or district. Already considerable interest is being manifested in the proposed school, and several girls have promised to attend.

Work Among the Women.

On account of our language study this line of work has not been developed as we hope it shall be from now on. It is generally acknowledged that the women are harder to reach than the men on account of the difficulty of their language, much of it being peculiar to themselves. As they seldom get out from home it is difficult for them to understand us, and so we felt a special need of fair preparation before taking up much definite work among them. However, a number of homes have been visited during the year, and as opportunity offered we have endeavored to help them where we could.

As the year drew to a close we began taking up more definite work among them. Now many homes are being visited with regular teaching, and the kindness with which we are received and the response given to our humble efforts are gratifying indeed.

Work among the women has been allotted to the writer, but until Sister Cripe opens her girls' school we will work together among the women and girls. Then I must secure a native Bible woman for my helper.

Opium Refuge.

The opium refuge work has never opened up to any great extent in this city. One reason is the fact that not nearly so many are addicted to the habit as in many places. During the year five took the cure successfully.

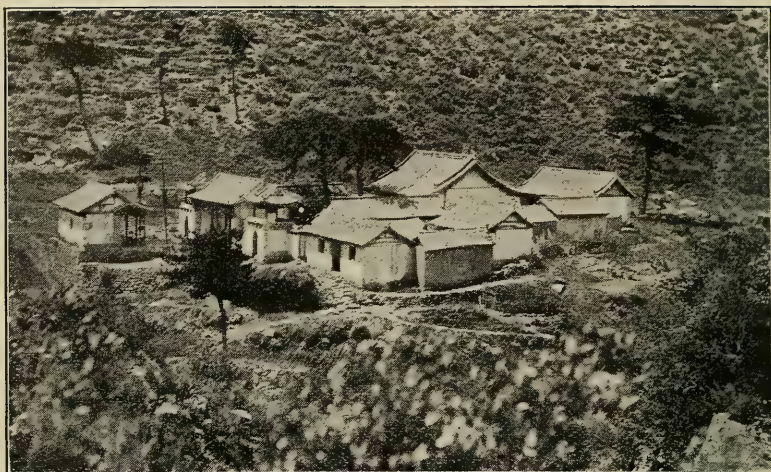
Medical Work.

Throughout the year not a little work has been done along this line, first by Bro. Hilton's, then later by Bro. Bright's, and finally, near the close of the year by Dr. Brubaker. His coming into our midst was heartily welcomed, not only by us foreigners, but also by the natives, for frequently we had to turn away those who could have been helped by an experienced doctor. Now that Dr. Brubaker is here we believe the Lord can use him greatly to His glory in opening up the way for gospel teaching. But the doctor must have time for language study, and so the time he gives in practice is limited to one hour in the afternoon. The rest of the time is reserved for language study, in which they are progressing very nicely.



A Fair Just Outside the East Gate of Liao Hsien.

X marks our "Gospel Tent" where preaching is done and Gospels are sold those attending the Fair.



A Typical Temple Court.
Located a short distance from Liao Hsien.

Itinerating.

During the early part of the year Bro. Hilton got out to several fairs, set up our "gospel tent," did preaching, and by the assistance of some native helpers was instrumental in selling quite a few Gospels and tracts. In this latter work our schoolboys have also frequently been engaged on the streets of our own city. During the latter part of the year, a native helper, having been secured, was sent out on several trips to the surrounding villages to preach and sell Gospels. Just as soon as we can secure the workers we are planning to open an outstation or two. This we hope to accomplish during the coming year.

In October our yearly meeting was held at this station, continuing five days. At this time, besides our business meetings, we had daily services conducted in Chinese. On the evening of the 13th a love feast was held in the home of Bro. Bright, with eighteen communicants, six of whom had but recently been baptized. They are our first converts at the Liao Hsien station, all of whom, up to this time, are proving faithful in their Christian experience.

Anna M. Hutchison.

Ping Ting Hsien.

Opium Refuge Work.

This line of work has been real encouraging, with some one or more in the refuge all the time. During the year we have gone very far beyond the hundred mark. When we stop to think that about seven out of ten of the Christian adults have been won through this line of effort it gives us courage to spend much time at it. To be sure, several of those who break off go back to it again, but that is no cause for stopping the efforts. Of those who came into the church during the year the three older men were all men who had gone through our refuge. Of the 130 odd who broke off we think a safe estimate would be that eighty were successful in staying cured. When I speak of the refuge I mean the one here and the two branch places at our outstations.

Boys' School.

This has been a very encouraging part of our work, and though the number has not increased so much yet, we have added a few in number and have succeeded in getting a good place prepared for the number we have. Our new quarters for the school are surely a real credit to the mission work at this place. This furnishes a good home for our orphans and gives a good home for the school as well. We are so thankful to the Lord for the home for our rapidly-growing school work. As the boys

come now we can take care of them to a certain limit at least. The present place can accommodate up to nearly a hundred. We have not come to the fifty mark yet, but hope to by the time this is read by our home people. Last year we had to turn them away for lack of space. Now we are taking them in. We have added a new teacher for 1914. This, besides Bro. Yaniman, who will teach the English and gradually have full direction of the educational work. At one of our outstations we have had a very live school, with an attendance of sixteen. This line of work is, as the writer views it, of first importance to the salvation of China.

Evangelistic Work.

This line of work has suffered much because of the dearth of workers. Sickness and shortage of workers has prohibited us from doing but little real itinerating among the villages. Some good work has been done in and around the city. One feature of



The Workers at Ping Ting Hsien.

the work was a little effort made at the Christmas time, in which all of the members participated. A collection was made and after the Christmas preaching service we distributed to those who had tickets. This the Chinese Christians enjoyed very much. Each one who got food or clothing received also a portion of Scripture. As a direct result of evangelistic work thirteen men and two women were received into the church. Some selling of portions of Scripture has been done, and not a little distributing of tracts. The regular Sunday meetings have been largely attended all year. One outstation was opened during the year.

Dispensary.

This method of helping the sick who come has been carried on all year. At times other things crowded out the time that should have been given to this work. The coming of the doctor to Ping Ting will add immeasurably to the amount of good that can come from this line of work.

Special Agencies at Work.

A special Bible class conducted by Mr. Yin, meeting once a week throughout the year, has been of great value to members and inquirers. The use of a lot of good liter-

ature for reading, such as newspapers and magazines, and several helpful books, has attracted several outsiders.

Regular weekly prayer meetings were held and all the members were expected to attend. Daily prayer meetings were held at the chapel for the benefit of any and all who would come.

Hindrances.

Too much clerical and mechanical work, demanding the time that should be given to regular evangelistic work.

Shortage of workers—both foreign and Chinese.

Unfaithfulness of a Chinese Christian worker at one of the outstations.

Inexperience of all the workers.

Sickness, which kept some away from their work for about six weeks.

F. H. Crumpacker.



Christmas Day.

A few of the recipients. Besides their food they all get tracts and Scripture portions. Opium has brought all of these to rags. The boy in the picture does not smoke, but his father is one of the lowest of slaves.

Report of Work Among the Women.

Many have been the hindrances to the work among the women during the past year. Sister Horning was in the homeland most of the year; Sister Metzger was very busy with the school; the long sieges of sickness among other workers; lack of suitable places in which to work—all have been great obstacles, but as God has given opportunity we have tried to do the best we could.

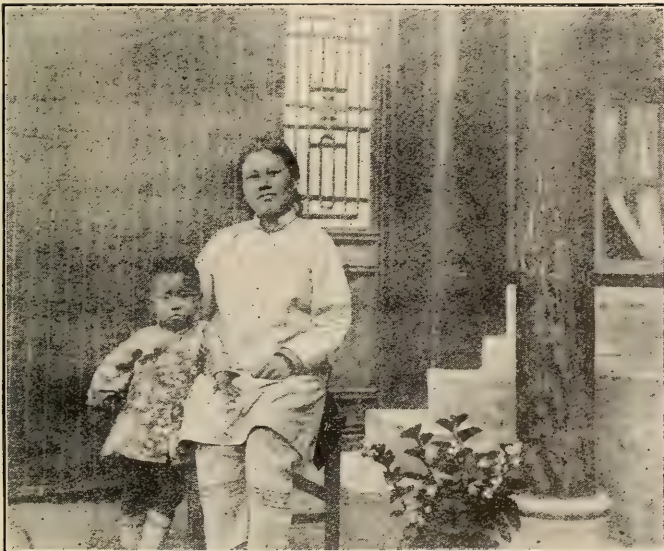
In the early part of the year a court was secured in which we opened an opium refuge for women. There were three small buildings in the court. All were very much dilapidated, but they were slightly repaired and have been some help to us. The largest room was used for a chapel, as well as a place to accommodate opium patients. Previous to this the meetings had to be held in our private homes, and we certainly



Boys' School and Teacher at Le Ping.

One of our Outstations from Ping Ting Hsien.

were glad for this change. The room was furnished with benches, and these and the kang often were filled at our services. During the spring months we had much to encourage us. Five women broke off using opium. Other women came to care for the patients, so we constantly had from six to ten women, who were getting daily teach-



The Wife of One of Our Christian Men.

She was baptized in November, 1913, being one of the two women baptized. Her growth in the spiritual life is like a child. Every new step she enthusiastically appreciates. Her name is Mrs. Yin.



Christmas Day at Ping Ting.

The giving had been done and the people were going out when Bro. Vaniman snapped a section of them. Here is one of our schoolboys. Do you have trouble in telling which one it is? These are not beggars, but the real needy poor.

ing. Some of them responded in a most encouraging manner. Beside the daily teaching at the opium refuge there were two regular weekly services, held for all who would come. The hot season came, which brought also sickness in our midst, and then came the rainy season, when our rooms were absolutely unusable; and so the work was greatly hindered. Our regular weekly services began again in September, but the opium refuge work did not begin till December.

An inquirers' class was also held a part of the year. At first five were enrolled. These had already heard most of the gospel stories. These women were taught the sermon on the mount, in a very simple manner, of course, but they got hold of some of the essentials for Christian discipleship. After these lessons it was decided that only two of the women could be ready for baptism, so the two were taken on, and taught more of the fundamentals, and Nov. 3 they were received into church fellowship. Our first Chinese sisters! How happy we are to have even these two! Their happiness, also, is great, and they are lights to the women about them. Both of them have done some personal work in trying to get others to leave off sin and follow Jesus. Pray for them.

Considerable doctoring has also been done among the women in their own homes. Many of the cases have been serious sores on the feet, caused by the abominable practice of foot-binding. We were much encouraged, however, to see the opening that Dr. Wampler has for doctoring women. He has been allowed to see a number of women. One poor girl, who had been suffering a long time, and whom we seemed unable to help very much, said she would be glad for a foreign doctor to see her. Accordingly arrangements were made and we went to the court. She said she would be glad for the doctor to see her foot. When he was invited in and she saw the foreign doctor was a man, she said she thought perhaps after a while her foot would get well, anyhow, and she drew it up under her clothing. Poor, ignorant, superstitious women! When will "The Light of the World" be given a place in their minds and lives!

Anna Crumpacker.

Report of Girls' School.

As we survey the year's work in the Girls' School, we feel that God has been very near and blessed us abundantly. The work is most difficult, because of the prevailing sentiment that it does not pay to indulge a girl to the extent of giving her a chance to learn to read. A few home duties is all she needs to know. Some would be willing to send their daughters, if they did not need to comply with the rule to unbind the feet. At first pupils were admitted without doing this, but now the rule is compulsory, for a Christian school cannot afford to countenance the horrible practice. Until the summer vacation we had no suitable place to carry on the work, but later secured an adjoining court, which is larger and more private. The last of April the lady teacher left and we could not procure another until the middle of September.

Nevertheless, the school has grown from three pupils to twelve, and a few more have made arrangements to enter after the Chinese New Year, in January. One of the older pupils has asked for special instruction, that she may receive baptism. There are many encouraging features in our work among the girls. When we note the great change which comes into the young lives, we feel that it is worth while to teach the few and save them for the Master.

The most successful feature in the school has been the "quiet hour." The pupils are called at 7:30 A. M., and fifteen minutes are spent in private devotions. Those who cannot read are given a Bible to leaf through. The result is a reverence for the Sacred Volume and good behavior during the day. One girl we were not able to reach, but the little while alone with God every morning has had a marvelous influence for good. May the Lord continue to lead these little ones until their lives become sweet in Him.

Minerva Metzger.

STATISTICAL REPORT OF THE CHINA MISSION FOR 1913.

I. Missionaries:

(a) Men, not including physicians,	3
(b) Men physicians,	2
(c) Wives of missionaries,	5
(d) Unmarried sisters,	5
(e) Total missionaries,	15

II. Natives:

(a) Native workers,	9
(b) Stations having resident missionaries,	2
(c) Outstations,	2
(d) Organized churches,	2
(e) Native membership,	34
(f) Baptized last year,	21
(g) Sunday-schools,	2
(h) Pupils in same,	50
(i) Day-schools,	4
(j) Pupils in same,	95
(k) Native contributions (gold),	\$15



To know that thru the strain and stress
Of human hearts, when burdens press;
To know that when our life holds care,
The Son of God, the Christ is there—
Will give us faith for paths of night,
Will change the darkness into light,
Along the way.

—Selected.

INDIA

A Foreword.

While the year 1913 has been a trying one for the work and workers in India, yet under the blessings of the Heavenly Father we have come to the close of the year—one of the hardest years in the history of the mission, but not without its joys and blessings. With eleven of our workers on furlough most of the year, and several others laid aside by serious and prolonged illness, our depleted number could not properly care for the work already established. Now and again we have been asking among ourselves, “Shall we close some of our stations?” “Must we retrench?” Now retrench is a word that does not sound sweet on the ear of the brave soldier. It is too much like retreat.

But with faith in the Lord of the harvest, Who thrusts forth His laborers, and with the hope that the home church, recognizing our urgent need, will speedily send forth workers to replenish our broken ranks, we have pressed on to the end of the year. Work has been kept up throughout the year at nine stations, but for the past two years there has been no resident missionary at Pimpalner and now, at the close of the year, Vada (Var'da) is again without a resident missionary; inviting fields, ripe unto the harvest, not entered, or entered and not reaped, because the workers are too few. Do you know what it means, beloved in the Lord? We wish we could tell you what it means to us on the field: calls from new places that cannot be answered; the time and strength of the few able-bodied workers taxed to the limit.

But the good hand of the Lord has been upon us through all the days of this strenuous year. “God has been our refuge and strength, a very present help in trouble.” He has given us souls from all our stations, and from Vyara (Vyah'ra) and Anklesvar (Uncle-esh'were) a goodly number. He has made it possible to establish our Bible Teachers' Training School at Bulsar (Bul-sar'), from which we hope many well-trained workers may be sent forth in the years to come. He has brought back to us in safety our dear Brethren Long and Stover, with their families. He has given us five new workers, two of whom are our doctors. They will soon be able to open up a mission dispensary and hospital, for which we have long hoped and prayed. God has proved His power in the spirit of cheerful submission and sweet patience, which He has given to those who have been called to endure long months of pain and weakness. He has enabled our dear Sister Quinter calmly and bravely to prepare for a dangerous operation and has given her a triumphant entrance into the Holy City. (She died Jan. 14, 1914.)

One of the things hard to understand is the affliction that came upon our Bro. Heisey, which necessitated their leaving the field at a time when we need help very much. (They sailed Jan. 13, 1914.)

Just at the close of the year, our visiting elders, Brethren Early and Royer, came to us, and we thanked God and took courage, that they were sent at this time when we so much need their encouragement and their help and advice in many important matters.

“Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.”

A. E.

A. K. E.

OUR INDIA MISSIONARIES.

- 1894 W. B. Stover, Anklesvar, India.
- 1894 Mary E. Stover, Anklesvar, India.
- 1900 Adam Ebey, Karadoho, via Dahanu, India.
- 1900 Alice K. Ebey, Karadoho, via Dahanu, India.
- 1900 Eliza B. Miller, Umalla Village, via Anklesvar, India.
- 1902 D. J. Lichty, Umalla Village, via Anklesvar, India.
- 1903 Nora A. Lichty, Umalla Village, via Anklesvar, India.
- 1902 J. B. Emmert, Jalalpor, Surat District, India.
- 1904 Gertrude R. Emmert, Jalalpor, Surat District, India.
- 1903 J. M. Blough, Bulsar, India.
- 1903 Anna Z. Blough, Bulsar, India.
- 1903 I. S. Long, Vyara, Tapti Valley Railway, India.
- 1903 Effie V. Long, Vyara, Tapti Valley Railway, India.
- 1903 Sadie J. Miller, Vyara, Tapti Valley Railway, India.
- 1903 Mary N. Quinter, Jalalpor, Surat District, India.
- 1904 J. M. Pittenger, on furlough, Pleasant Hill, Ohio, U. S. A.
- 1904 Florence B. Pittenger, on furlough, Pleasant Hill, Ohio, U. S. A.
- 1904 A. W. Ross, on furlough, Kearney, Nebr., U. S. A.
- 1904 Flora N. Ross, on furlough, Kearney, Nebr., U. S. A.
- 1904 E. H. Eby, on furlough, 3435 Van Buren St., Chicago, Ill., U. S. A.
- 1904 Emma H. Eby, on furlough, 3435 Van Buren St., Chicago, Ill., U. S. A.
- 1906 Josephine Powell, on furlough, Mt. Vernon, Mo., U. S. A.
- 1908 Ida C. Himmelsbaugh, Anklesvar, India.
- 1908 Kathryn Ziegler, Anklesvar, India.
- 1910 Ida C. Shumaker, Bulsar, India.
- 1911 J. I. Kaylor, Ahwa, Dang Forests, via Bilimora, India.
- 1911 Rosa B. Kaylor, Ahwa, Dang Forests, via Bilimora, India.
- 1911 Q. A. Holsopple, Bulsar, India.
- 1911 Kathren R. Holsopple, Bulsar, India.
- 1912 H. B. Heisey, on leave, Palmyra, Pa., U. S. A.
- 1912 Grace N. Heisey, on leave, Palmyra, Pa., U. S. A.
- 1912 Anna M. Eby, Vada, Thana District, India.
- 1912 S. Olive Widdowson, Anklesvar, India.
- 1913 A. Raymond Cottrell, M. D., Bulsar, India.
- 1913 Laura M. Cottrell, M. D., Bulsar, India.
- 1913 S. Ira Arnold, Anklesvar, India.
- 1913 Elizabeth B. Arnold, Anklesvar, India.
- 1913 B. Mary Royer, Vada, Thana District, India.

Ahwa.**PRESENT MISSIONARIES, DEC. 31, 1913.**

J. M. Pittenger, wife and two children, on furlough; J. I. Kaylor and wife on duty.

Short History.

After several preliminary trips to Ahwa (Ah'wah), the center of the Dang (Dong) Forests, about forty-eight miles from the railway at Vyara (Vyah'rah), Bro. Stover located a few native workers in this new and untried field. But they soon became sick and discouraged, and not much telling work was done until Brother and Sister Pittenger located there, early in 1907. For six full years they toiled early and late among the ignorant, superstitious people of the wooded mountains. They had to build a bungalow. And no one knows what that meant so far from the regular markets, so far from good carpenters, painters, and masons, until our brother and sister found out.



The Ahwa Bungalow.

They told us in part; the rest is yet to be told. Their labor has not been in vain. There is a little church established and several good jungle schools are organized. Generally, the government officials are friendly. It has meant much and will continue to mean more self-denial and hard, patient toil, but these people of the jungle are ready to be won for the Lord. A railway is being built to within a day's journey of Ahwa (Ah'wah), which will be a great boon to the missionaries residing at Ahwa (Ah'wah). Last June Brother and Sister Pittenger left on their well-earned and overdue furlough. Meanwhile Brother and Sister Kaylor are caring for the work.

Ahwa (Ah'wah) is the government headquarters of the Dangs (Dongs) State. This state is a forest tract of about 1,000 square miles, with a population of 30,000. People are of the aboriginal tribes, illiterate and superstitious. Government has no schools whatever in this state. The mission has now nine schools operated in as many different villages. As long as the mission will take charge of the school work, government will aid, but not operate schools. A great opportunity is in our hands!

J. I. AND ROSA B. KAYLOR'S REPORT.

Our second year in India has been almost as different from our first year as the first year was from the homeland. Our first year was mainly study; the second, practicing what we learned. Dangs (Dongs) is supposed to be Marathi (Mur-rot'ty), but it is only a very poor dialect of it. So it is hard to practice what little we learned. It is hard to understand the people and they do not understand us.

We came to Ahwa (Ah'wah) Jan. 4, 1913, and staid with Bro. Pittenger's as long as they were here. In January and February he made two trips to Pimpalner (Pim'pul-nair'), which proved very trying to his weakened body, and he was sick for a couple of weeks. He gained strength enough to go to the District Meeting at Vyara (Vyah'rah), but there again fell sick and went to the hospital till the last of March, when Sister Pittenger went out and then they proceeded to the hills, remaining until June, when they sailed for the homeland.

Since April first we have tried to care for the station work the best we could. In going to and from Ahwa (Ah'wah) there are many ups and downs—over the hills.

And this is also true in the work, as there are so many places to get over; some days easy; others we don't know how to go or what to do that will be best for the work.

As to Educational Work.

It is our main line of activity. There are now five schools in as many villages, with about eighty-five children on roll. The first native boy of the Dangs (Dongs) that learned to read is now reading in the third reader, and is doing well in all his studies. We believe that this is the line of work that will yield greatest returns in time, as the boys are under Christian teaching, and thus, growing up, will much more easily become Christians than their fathers, of whom we want to reach all possible, of course. Now, in a year or so, boys will be completing the third grade in these village schools, and then, if at all possible, we should have a boarding-school ready to take them right on through the seventh grade and also teach them farming, gardening, carpentry and other industrial work as well. Then we can expect to have our own teachers and they will be at home. Now we must bring in other teachers, trained in other missions, and not localized to the Dangs (Dongs) at all. They are difficult to get and high-priced. But we cannot hope to reach this end unless we are helped by the church at home. Therefore PRAY and GIVE for the work that it may have a healthy growth and permanency. The chief magistrate of the Dangs (Dongs), the diwan (dee-won'), is very friendly to the educational interests of the people, or anything for their welfare. Last April, at Durbar (Dur-bar') (when hundreds of people gather here and the government pays the petty kings and chiefs their forest rental), he had all the schools of the Dangs (Dongs) prepare songs, games, etc., and give an exhibition program before the people, to show what profit education is, and to create a desire in the people for it. Within a few weeks one village requested a school to be opened after the rains. So, in November, when the diwan (dee-won') was visiting this village, I also went and met the people. He at once told me that another village six miles farther on wanted a school, so we went there and made arrangements. Now the year closes with two new masters on hand, ready to open up this work in a part of the Dangs (Dongs) that has had no mission work of any kind. We hope and pray that it is the beginning of a large work for the future. As I write these lines, I am in the second village, eighteen or twenty miles from Ahwa (Ah'wah), and have just staked off the ground for the schoolhouse, for which the people will bring the wood and material necessary.

Along Industrial Lines.

We now have a farming community of a few families, an aerated water plant employing one man, a mill to extract oil from a grain that the people grow, and which oil they use for their cooking. A man and an ox operate the mill. Another man has a cloth shop and sews for the people. And not the least necessary, by any means, is the carpenter who came from Bulsar (Bul-sar') over a year ago. He is to build new schoolhouses, houses and a barn for us, and do whatever work in his line comes to do. He is a very handy boy to have around.

All these lines of work are for the good of those doing them, in keeping them busy, training of character, and as a means of livelihood. Their products are in demand by the people.

Direct Evangelistic Work

is hard to do in many respects by the missionary himself. Language, ways of travel, mental capacity of the people, are some of the difficult things to deal with here. But we have our teachers and Bible women to go among the people and tell the Story. The Indian can do much more among the people, for he understands them and their ways of thinking and speaking.

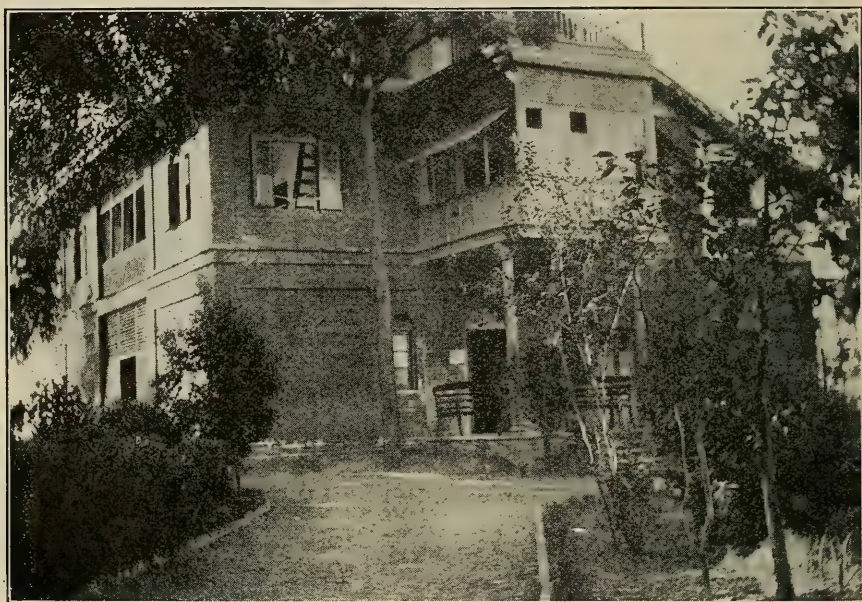
In Medical Work

we do not do much, because we do not know how. Some hundred cases come to us per month, and many others we send to the Government Dispensary.

In all we are trying to keep the work going until Bro. Pittenger can return to it again, which we hope and pray will be before 1914 closes; and then, by his wider experience and knowledge of the country and people, he can carry it on to better advantage than we can.

Brethren and sisters, pray for the work among these poor people, that in due time the now waiting harvest may be gathered in for HIM!

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever" (Psa. 125: 2).



The First Anklesvar Bungalow, Where Brother Stover's Live.

Anklesvar.

PRESENT MISSIONARIES, DEC. 31, 1913.

W. B. Stover, wife and two children (three children are in school in America); S. Ira Arnold and wife, language study; Ida C. Himmelsbaugh, nurse; Kathryn Ziegler; S. Olive Widdowson, language study.

Short History.

This station was opened in 1899 by Brother and Sister McCann. In 1900 they did much famine relief work, founded the Boys' Boarding-school, and baptized hundreds of Bhils (Bheels), mostly in distant villages, where, owing to the scarcity of trustworthy helpers, they could not be properly shepherded. At this time the bungalow had to be built. They continued in general charge of the work until 1907, when they returned to America. On account of their health they have not been able to return. During 1903-04, while Sister McCann was in America, Bro. Lichty assisted in the work. At this time there was an outbreak of plague, which carried a number of the boys away and the Brethren were much exposed. In 1905 Sister Mary N. Quinter had general charge of the boarding-school, while Bro. McCann gave himself more fully to evangelistic work. In 1906 the boys were removed to Bulsar (Bul-sar') and the boarding-school was closed. Brother and Sister E. H. Eby were at Anklesvar (Uncle-esh'were)

in 1906-07, and on Bro. McCann's leaving for America they took charge until June, when Brother and Sister Stover located at Anklesvar (Uncle-esh'were). The work has grown very rapidly and hundreds of Bhils (Bheels) from the villages near by have been baptized. In 1910 Sister Himmelsbaugh opened up a dispensary, and since then has done both medical and village work. In 1911 Sister Ziegler began special work among the village women. Brother and Sister Stover went on their second, and overdue, furlough in 1912. Brother and Sister Blough took charge of the work and did their work well. Brother and Sister Holsopple also were there during the greater part of 1913, and helped wherever they could. Brethren Blough and Holsopple had the supervision of the work of erecting the Anklesvar (Uncle-esh'were) second (or sisters') bungalow. The beginning of November, 1913, Brother and Sister Stover, returning from furlough, again took up the work at Anklesvar (Uncle-esh'were).

Anklesvar (Uncle-esh'were) is a country town of some ten thousand inhabitants, situated four miles south of the sacred Nerbudda (Nur-bud'dah) River, and 200 miles north of Bombay (Bom-bay). With Anklesvar (Uncle-esh'were) as the center, within a radius of six miles are thirty-nine villages. Cotton is grown in abundance, and in the town there are several cotton gins. Many of the people are of the aboriginal tribe known as the Bhils (Bheels), and among these our mission work is prosperous. The number of indigenous Christians is increasing at a healthful rate.

W. B. STOVER'S REPORT.

Evangelistic.

Bro. J. M. Blough was in charge for four months, then Bro. Q. A. Holsopple for six months, and latterly I have been in charge for two months.

This makes a year of service in Anklesvar (Uncle-esh'were) that is a bit difficult for any one man to report. The people are all here. They have grown steadily since I left, not quite two years ago. All healthful growth is rather slow. Their problems are about the same as then. Their needs are about the same as then. The Brethren have erected four village churches and schoolhouses—one this year at Andara (Undar'ah).

Preaching sometimes seems not to be our first work—preaching like we do at home. The other day a Bhil (Bheel) came to me, saying that a Mohammedan had beaten him, and he wished to sue the man for damages. I wondered if it were wise to do so. The Bhil (Bheel) was an applicant for baptism. He insisted that the Mohammedan had been very cruel, and that nothing else would settle accounts. I hesitated. If I had directly said, "You must not go," he would have rejected my advice. So I hesitated. He made up his mind he would enter the case. After another day he came again. He said the Mohammedan had sued him. I asked what for, and he replied, "He has done this to checkmate me. He has beaten me, and then sued me for beating him, to save himself. What shall I do?" I said, "It is never wise to fight with anybody, but if I can help you, tell me. However, I can't help you to fight." A few days later the Mohammedan came to me, and asked what to do, as each had entered a case against the other. I said they should both come to me, and commit it to my hands for settlement, and I would judge between them. They came. After hearing the story of each, I preached to them, and fined the Mohammedan a dollar and fifteen cents. He paid. And both came to me privately afterwards, and thanked me for what I had done. I was glad thus to be a peacemaker among men.

During the year twenty were baptized, fourteen died, and several have gone elsewhere in search of a livelihood, so that we cannot tell exactly what their spiritual condition is, but we hope they may cling to the confession which they have made, that Jesus is the Christ, the Son of the living God.

There is tremendous room for evangelistic work here. The people are open and we are reaching them. But they are so far away from our Christian idea, that even when they have been won, they are the veriest babes in the kingdom. Yet there

is a healthful enthusiasm growing that is good to see. And our young men and women, helpers in the work of the Master, some of them are doing splendid work. These are for the most part our boys, whom we had in the orphanage as dirty, ragged children twelve years ago. It is good to see what God hath wrought. And more is coming. The great first work of the church is missions. He who lends himself to that work has abundant reason for constant rejoicing.

Personal.

During the greater part of the year I was at home, in the United States, and visiting among the churches. I need not endeavor to prove to any one that I enjoyed that privilege to the limit, and counted it a great means of blessing to myself. I have reason to believe that the missionary meetings which I was able to hold were also a means of blessing to many others. Thus it became mutual.

In holding meetings at home, addresses or lectures, or what not, I have come to feel that each separate meeting or conference has a certain individuality about it, which, when preserved, adds greatly to the success of the meeting. One must invest energy and vigor if he expects blessing and strength in return, either for himself or others.

We arrived in India at the end of October, and were at our station by the first of November. Our voyage was excellent, beyond anything we had yet enjoyed, and our work during the past two months has been largely in getting hold of things again.

Educational.

The dozen or more village schools have continued in a more or less intermittent manner throughout the year. The work among our Bhil (Bheel) Christians is not finished, for they have not yet come to know the full value either of education or religion. So it is quite difficult to keep the children of Christians in our village schools. Their parents feel the pressure for food, and send them to work for others, thus sacrificing the future for the small hope of the present. Our problem will not be alone to win men to the point of accepting the Gospel, but to the point of sending their children for Christian education, without which the next generation will have to solve just the same problems that this generation is solving. And the next generation of missionaries will have to do just the same manner of primary foundation work we are having to do. For this reason I am convinced that a primary boarding-school at each mission station, though an expensive investment, would be cheap in time and life, and prove the wisdom of such expenditure before many years.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22: 6).

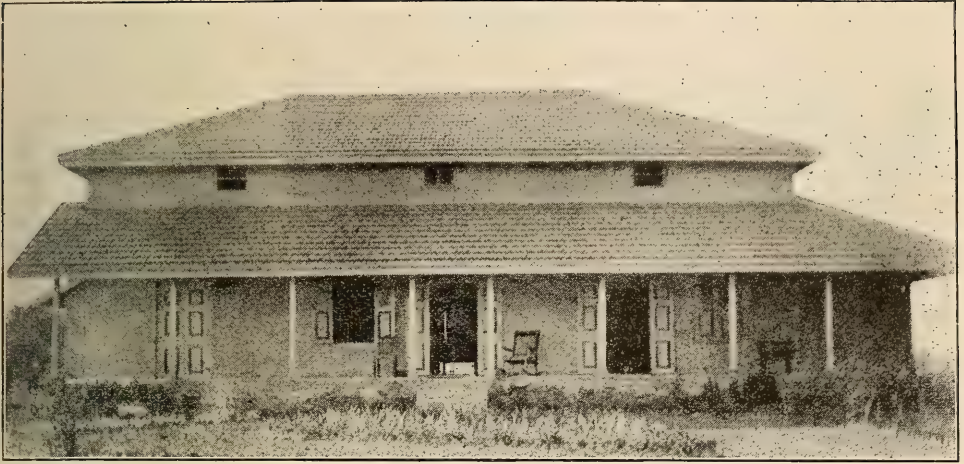
MARY E. STOVER'S REPORT.

Nearly the entire year was spent in the homeland, for the most part in Mount Morris, Ill. Besides keeping house and looking after our little ones, I had the pleasure of meeting regularly with the Mission Study Class for several months, which I have every reason to believe was enjoyed by all. We finished "India Awakening," by Sherwood Eddy, and recommend it to others for study.

The last two months of the year we have been here at Anklesvar. My work consists of such regular daily duties as fall to the homemaker, and which are not well adapted to reports. We have regular Bible study among the women, and daily prayers with them. Occasionally I can go with the other sisters to the villages, but I consider my greatest sphere at present to be the keeping of things about the home so adjusted that those who are called to go and come may do so without let or hindrance.

The men are in ignorance—that is bad enough; but the depth of darkness is better shown in the women, who have been kept in ignorance and superstition by their husbands and fathers for ages. It is an unspeakable joy to see them gradually emerge when the light of truth dawns upon them.

"The entrance of thy words giveth light" (Psa. 119: 130).



Second Bungalow, Anklesvar. The Missy Sahib's Home.

IDA HIMMELBAUGH'S REPORT.

The year 1913 is gone, with its joys and sorrows. The dispensary was closed for two months, because it was necessary for me to spend that length of time on the hills. I have kept up all the different branches of the work as much as possible. My work is among all castes, from the Brahman to the outcaste.

This year many operative cases have come, but I could not care for them. A few of these I was able to persuade to go to the hospital, while others said, "If you cannot care for us, we will go home and die." One little girl in a village about five miles from here was run over by a heavy cart, and I went and cared for her. Now when she gets sick she wants the Miss Sahib.

These are frequent recurrences, and one could write pages of most startling experiences, but we do not have the time. We must work, and how thankful we are that it is so! We would not ask for one bit less of work, but we do ask for more strength and patience; for more of the Holy Spirit; for more of the Christ-life in our hearts.

The village work, too, as well as the medical, is intensely interesting. What a joy it is to go to the villages and sit among the women, tell them the "Story that never grows old," and teach them to live better lives. They are not quick to take up new ideas, but it is only by patient teaching that our aims will be accomplished. The Mohammedan women often come to our meetings, but generally to complain against the Bhil (Bheel) women. They think and say that we are foolish to waste our time on the Bhils (Bheels), but are we the first ones who were called foolish for Christ's sake?

We look back over the year and see mistakes made. We look forward and see the fields white to harvest. So, forgetting the things behind, we press forward joyfully, knowing that in due time we shall have accomplished all that He asks of us.

How our hearts are thrilled with joy that God has heard and answered our prayers, and we now have two doctors on the field.

Pray for us and the work.

"Rejoice in the Lord alway: and again I say, Rejoice" (Philpp. 4: 4).

KATHRYN ZIEGLER'S REPORT.

Village Work.

Again the work of another year is closed. The year seemed short and so little is done! Were the whole year open for village work so much more could be accomplished. As it is, there are four good months when we can be out pretty steadily. Four months are SO hot that we can go out only occasionally and keep well. Then comes the rainy season, when it is almost impossible to go.

The work among the women is growing more interesting. They begin to feel that we have a message for them as well as for the men. However, they do not come into the church as fast as we should like to see them. We almost become impatient, sometimes, because they learn so slowly, but it is better if they understand well before they take the step. A number are considering the matter, and so we labor hopefully.

During the year I made about seventy visits to the different villages. One of our sisters, who attends the Bible School at Bulsar (Bul-sar'), is with me now and will remain until the school opens again. She is a good speaker and will be able to help the women in deciding the matter of becoming Christians. May the Lord give them courage to confess what is in their hearts!

In May one of our India sisters and I took a trip to several villages, about fifteen miles from Anklesvar (Uncle-esh'were). We started on an early train, taking our breakfast and tea along. After we left the train we had about three miles to walk, which was a long distance in the great heat. We felt that we could not endure the temperature any longer without a rest, so we sought the shelter of a tree not far from the road. Our tea-bottle was empty and no water was to be had. Finally we reached the village. The teacher was not there, but his house was open. Going in we made ourselves at home. Sunderbai (Soon'der-by) made a kettle of tea. We drank it and rested until evening, when the teacher came and prepared us some food. He is single yet, so Sunderbai (Soon'der-bye) helped him, and soon we had an excellent meal. We did ample justice to it. We had a good meeting that evening and came home the next day. There are many hard trips, and the body gets weary, but to carry the Good News to those who know it not often helps one to forget that he is weary.

The work is slow and visible results are few, but the precious promise comes to me over and over: "So shall My word be that goeth forth out of My mouth. . . . It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 11).



Cart Used for Village Work, Anklesvar.

S. OLIVE WIDDOWSON'S REPORT.

This has been a very short year to me. When you are trying to get a good general idea of conditions, and are interested in being able to speak so that you can be understood, each moment has its own work and time flies.

Jalalpor (Jul-lal'poor) is a good place to study. The Christian people surrounding us are very considerate and anxious to help the new Miss Sahib to talk. I enjoyed trying to tell short Bible stories to the children and asking them questions. To my delight, either by intuition or understanding, they were able to answer many of my questions. You know what they say some time before you are able to say what they say, and can tell somewhat by the answers you receive whether you are making yourself understood or not. In the services you are able to follow the line of thought before you can speak correctly the sentences you hear. At this time you begin to feel that the wall of silence around you is being broken. One great satisfaction to the newcomer is, that as soon as he can pronounce the alphabet, he can pronounce words and help in singing. Some of the tunes are very weird and strange, and it seems at first as if they repeat until they get tired, and then stop, and there are no signs indicating repetition, so one is at sea a long time sometimes before being able to find where the others are singing.

I was with Sister Eliza B. Miller, while Brother and Sister Lichty were at Nasik (Nos'sick). During 1914 I expect to be at Anklesvar (Uncle-esh'were) for language study. Here I have been out to several of the villages surrounding Anklesvar (Uncle-esh'were), where the Bible students are working. It is very encouraging to see how ready and eager they are to bring those around them into the light.

The past year has been an intensely interesting and, I believe, profitable one to me. Remember me in your prayers, that as I get the language better I may be more used in this needy land.

"I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works" (Psa. 9: 1).

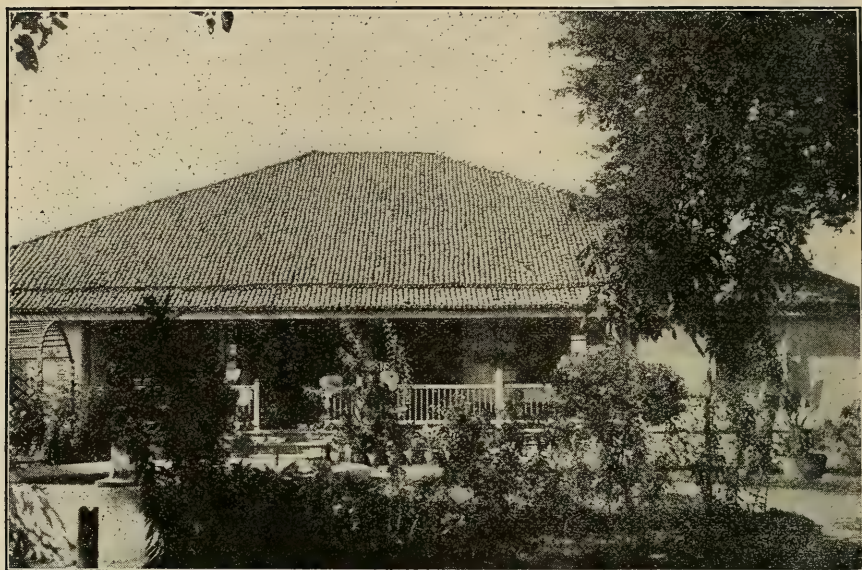
Bulsar.

PRESENT MISSIONARIES, DEC. 31, 1913.

J. M. Blough and wife; Ida C. Shumaker; Q. A. Holsopple and wife; A. Raymond Cottrell, M. D.; Laura M. Cottrell, M. D.

Short History.

Brother and Sister Stover and Sister Bertha Ryan came to Bulsar (Bul-sar') March, 1895. Here they established our first mission station in India. In December of the same year Bro. D. L. Miller visited the field, and early the next year the first converts were baptized. That year was a famine year and relief work was undertaken. The two boarding-schools, one for boys and one for girls, were established. Sister Ryan gave most of her time to the boarding-school work until her return to America in the fall of 1899. In 1899-1900 there was a very heavy famine and much relief work was undertaken. The boarding-school work also was greatly enlarged. Land was secured and a bungalow and other buildings were erected. In 1901 Sister Eliza B. Miller took charge of the Girls' Boarding-school and remained in this position until 1912, except during her year's furlough in 1907-08, during which time Sister Mary N. Quinter had the oversight. Brother and Sister Adam Ebey were in charge of the general work while Brother and Sister Stover took their first furlough in 1901-02. In 1904 Bro. Emmert enlarged the industrial work, erecting shops and introducing new machinery and methods. He continued more or less to look after this work until a few months ago, when Bro. Holsopple took charge of it. While Brother and Sister Emmert were on furlough a native man assisted in the industrial work. Brother and Sister Blough took



The Bulsar Bungalow.

the general oversight of the work at Bulsar in 1904. In 1908 a large, substantial church was erected. Brother and Sister Blough continued in charge until they went on furlough in 1911. Then Brother and Sister Emmert had not only to look after the industrial work and the boarding-school, but also the large, growing church. Sister Quinter had charge of the Boys' Boarding-school from 1906 to 1909. Sister Powell assisted in this work during 1911. At the beginning of 1912 Sister Shumaker assumed the care of the Girls' Boarding-school and at present is organizing a kindergarten class. Brother and Sister Blough returned to Bulsar in May, 1913, and he is at the head of the Bible Teachers' Training School, which was established in June.

Bulsar (Bul-sar') County, with 200 square miles, has a population of about 90,000, 16,000 being in the town of Bulsar (Bul-sar'). The Brethren Mission is the only one working here. Adjoining on the east is Chikli (Chick'ly) County, about as large as Bulsar (Bulsar'), with 60,000. Here no mission is at work. Also on the east and south is Dharampore (Dhur"rum-pore'), a state of 360 square miles and 120,000 population. At least half of this state falls to us. In this section of the country we have all classes of Hindus, Mussulmans and Parsis, especially in Bulsar (Bul-sar') town. In the country are many thousands of the aboriginal people, who are considered quite accessible.

J. B. EMMERT'S REPORT.

A Foreword.

My name appears at the head of this report, but I hope it may be remembered by the reader that during much of the year I was not able to be at the station and others had to do the work. Sister Ida C. Shumaker only was at Bulsar (Bul-sar') all the year. On account of the severe suffering of Sister Emmert, it was necessary to have more quiet than can be secured at Bulsar (Bul-sar'). We came to Jalalpor (Jul-lal'poor) the middle of April. For still better conditions and better medical care we went to a Bombay (Bom-bay) hospital and remained there until the last of June. When we left Bulsar Sister Ziegler kindly went there to help Sister Shumaker, and remained until the middle of May. Then Brother and Sister Blough were transferred from Anklesvar

(Uncle-esh'were), to take up the Bible School work. They did this, and besides their own duties cared for what ordinarily belonged to us.

During these months I made many hurried trips from Jalalpor (Jul-lal'poor) and Bombay (Bom-bay) to direct my part of the labor and assist those who were doing extra service for our sakes. We shall never be able to repay them for what they did for us. Especially are we indebted to Sister Shumaker for so splendidly caring for our children during our enforced absence. It is a wonderful comfort, when so far from kindred in the flesh, to find kindred in the Spirit who are so willing to do all in their power to help in such times of need.

In view of the high pressure at which the work at Bulsar (Bul-sar') constantly goes the Field Committee graciously decided to relieve us of responsibilities there and located us at the more quiet station of Jalalpor (Jul-lal'poor), in the hope that Sister Emmert might the more speedily recover her wonted strength. However, as the Bible School opened June 1, and Bro. Blough was kept very busy with his teaching and editorial duties, I continued to make frequent trips to Bulsar (Bul-sar') up to the first of December, doing what I could to lighten the duties of those who really were overburdened. All were very glad for the relief that came in the transfer of Brother and Sister Holcopp to Bulsar (Bul-sar') at the return of Brother and Sister Stover to India, in early November. With this explanation that most of the work was done by others, I am willing to give the record of the year as below.

The Orphanage or Boarding-School.

In the report of 1912 it was said that "the number in the boarding-school continues to grow smaller." This cannot be said of 1913. There were twenty-six boys enrolled at the opening of the year and as many at the close. This is significant, as it may mark the turning point from which the number may steadily increase. This growing number will not be made up of orphans, as formerly, but more especially of children from Christian families, sent to finish their vernacular studies and prepare for mission work. One of the six boys admitted was a runaway of several years ago. One went to Vali (Vul'ly) to farm and one became independent. Four entered the training department.

It might be of interest to our readers and supporters to see what some of the principal items of expense are in the upkeep of the orphanage.

Clothing and bedding, \$71.84; food, including fuel and labor, \$487.75; light, \$18.60; medicine, \$5.60; all school expenses, \$211.26; repairs, \$16.82; hired help, \$95.37; not classified, \$57.43. Total, \$964.67.

The Boys' School.

Of course the school is one of the chief centers of attraction at Bulsar (Bul-sar'). Education is one of the most important parts of our aims, and we look for rich fruits in the days to come. The results of the school work in Bulsar (Bul-sar') during the past ten years are very gratifying indeed. At least forty-eight of the 106 male workers on the mission staff have secured their education in the Bulsar (Bul-sar') Boys' School and Training Department. They are a good set of workers, and we are glad for them.

On account of the opening of the Bible School, which three of the teachers entered, it was necessary to supply teachers in the middle of the year. So was it necessary to send grade seven to the Municipal School, as we did not have a competent teacher to supply. It is worthy of mention that the young man who had charge of the primary class was so interested and so tactful that he succeeded in gathering into his class from the village near by two dozen boys, who were attending his night school. This is very gratifying, as we have long desired that a work might be done for these children. We were required to supply an extra teacher to care for the new pupils—a pleasant task. The average of passes in the various classes was a little better than usual. An excellent corps of teachers has been secured for the new year. The usual grant of fifty dollars from the government was received.

The Training Department.

There were eighteen members of the training department during the year. The two young men who were in the Teachers' Training College, conducted by the government at Ahmedabad (Ah'mud-ah-bad'), completed their work with satisfactory marks. The older of the two has been chosen head master of the boarding-school at Bulsar (Bul-sar'), and the other is head master of the boarding-school at Vyara (Vyah'rah). They did faithful work in college and were a credit to the mission, especially in their conduct. I recently visited the Technical Institute in Surat (Soo-rat'), in which one of our boys is studying. The superintendent spoke of him with pride, saying that he is a very faithful, apt and prompt student. He also predicted that he will not only learn the work but also will be able to teach others.

A new feature of the department, during the year, was the admission, by special arrangement, of several Marathi (Mur-rot'ty) students, who have not yet attained the required standard for admission. This became necessary to provide for the education of the children of Marathi (Mur-rot'ty) workers, since we do not have our own Marathi (Mur-rot'ty) preparatory school. The scholarship enables them to secure an education in schools of other missions, but, of course, we should like it better if they were in our own schools. There are, at the opening of 1914, sixteen students in the department.

The Bulsar Church.

A glance at the statistical report on the last page will acquaint the reader with the figures of the church. Letters granted were, for the most part, to young people who have gone out as workers. The working force of the church was greatly increased in June by the opening of the Bible Teachers' Training School. Be sure to read what is said of it on another page. The help of two Indian ministers was greatly appreciated. It is hoped that in the not far distant future most of the preaching to the Indian congregation may be done by capable Indian brethren. There are some making very commendable progress towards the ability necessary for such a task.

The flesh has not been overcome, as is seen by the fact that seven have been disowned. As a rule, disowned ones are not happy outside the church and soon return. Four such were admitted. In July the afternoon service—a Christian Workers' Meeting—was divided into two sections. The sisters met alone. The change resulted in increased interest and activity.

We look back upon the self-denial week with pleasure. It came during the time we were building the Bible School dormitories. It was suggested that, over and above the amount to be given as a result of the self-denial of the week, each one give a day's wage. Privilege was offered to make the amount by laboring overtime. Almost to a man the whole church agreed. The nights were moonlight and the boys, led by their school teachers, worked far into the night with might and good will. The carpenters put in overtime. The cartmen gave the equivalent of a day. The sisters swarmed to Sister Emmert for work, so they, too, could do their part. The girls in the orphanage besieged Sister Shumaker, and found a way to gain some money by extra toil. Enthusiasm seldom runs higher in earning mission money. The church was divided into sections, partly according to place of residence, and these sections were to report their contributions separately. A friendly rivalry existed that spurred them on to greater effort. Several teachers went to town and solicited contributions from Parsi and Hindu friends. There was much eagerness to know the final result of the week's efforts. I am sure our friends in America rejoice with us that our little church of 177 members, a man's daily wage averaging not more than ten cents, was able to report Rs. 243 (\$81).

The Sunday-School.

The most conspicuous feature of our Sunday-school this year was the phenomenal growth of the primary department. Last year's report says there were thirty-five names on the roll. At the end of the year the attendance is almost a hundred. The

class started in a little room in the church. It soon outgrew its quarters. The larger room given was satisfactory only a short time. On completion of the Bible School dormitories two rooms were kept as one and given to the primary department. But this was not sufficient to hold the crowds of children wanting admittance on Christmas Day. We shall be glad to be compelled to build a special room for the primary department. The work is in charge of Sister Shumaker, and during the closing months of the year she was assisted by Sister Holsopple. The contribution of the entire school was \$77.74.

The All-India Sunday-School Examination.

Of course our school entered the examination. No one would think of anything else. The preliminary drill commenced months before and increased in interest as the day approached. The day previous, boys in school and shop asked leave to go off somewhere alone to study. One hundred and thirty candidates entered and 105 passed. Three of the five medals available in all Gujarat (Goo-jer-rot') were taken by members of the 'Bulsar (Bul-sar') school. They were the medals of the highest three departments.

The English Services.

There are two English services held weekly in Bulsar (Bul-sar'). The midweek prayer meeting is attended by the missionaries and several others. The Sunday evening service, held just before sundown, is attended by a few more. During the latter half of the year Sisters Blough and Shumaker did some visiting among the English-speaking people of the town and secured a larger attendance. On the last Sunday evening of the year, at the service conducted by Bro. Early, about fifty were present. The offerings of the year were \$36.02.

Evangelistic Work.

More has been done in the Bulsar (Bul-sar') district this year than had been possible for three years. Effort was made to conduct several schools in villages near by, but they were not a success and were closed before the rains. One of the teachers in the Boys' School had a good night school the whole year. From this school many were induced to enter the day school. The school for the fishermen at Bhat (Bhot) continues, with some success as a school, but not as much as we desire from the evangelistic standpoint. Rupees 46 were received from the government as grant-in-aid.

The real advance was made after the Bible School opened. The students do evangelistic work as a part of their training, and it is hoped that there may be fruit in due time.

Colportage Work.

This is an increasingly-important branch of our work. The Bible will accomplish a good work if it can only secure a reading. Scripture portions are sold daily at the railway station, in the villages, and at religious festivals. Conversions resulting directly from this work are not many now, but the wide acquaintance with the Bible, resulting from this work, will prepare many hearts for the reception of the truth. During the year 1,489 portions of Scripture, six Bibles, twelve New Testaments and 507 tracts were sold. A grant is received from the National Bible Society of Scotland for this work.

Industrial Work.

There are three special features in the industrial work this year. First was the moving of the shop. The old site was wanted for the Bible School dormitories. Part of the shop was torn away to make room for the new buildings, and as it could not be determined exactly where the shop ought to be erected again, the year closes with only half a shop.

The second feature is the discontinuance of the weaving of cloth on hand looms. This industry had been carried on for more than twelve years in the mission, and not

without some good results. We have produced some good cloth. Better than the cloth made was the character developed. Some of our best mission workers went through the weaving department. For the purpose of giving boys work and keeping them busy, few industries are as suitable as weaving. But the trade is of little use to the boy after he leaves the shop. It is difficult to make a living at the hand loom, unless it is done in a factory conducted by some one else who is able to finance it. As a business it does not pay the mission. Boys who had learned the trade came to the age where they wanted to marry, and really had no means of supporting a wife, unless they were kept on the work at a loss to the mission, or allowed to go out and secure employment on the railroad or in a mill. When thus thrown among non-Christians temptation is much more severe and results usually are bad. Several cases of the kind convinced me that it ought not to be, and the weaving was discontinued. Boys will be taught something else that will be of practical use when they go out from the school.

The third feature was the building work done. Even before the close of last year work was begun on the Bible School dormitories. Two lines, each containing ten rooms, were built. The walls are of brick and the roof of patent tiles. All the wood-work was done by mission carpenters and the brick work by Hindu masons. During the latter half of the year the carpenters were kept busy filling orders for furniture.

"Unto thee, O Lord, do I lift up my soul" (Psa. 25: 1).

GERTRUDE R. EMMERT'S REPORT.

The chief note of my report this year must be that of thanksgiving to our kind Father for all the blessings He has sent, even in the midst of much intense suffering. My natural strength gone, I was compelled to lean back upon Him more heavily than I was wont to do, and in this, perhaps, is the chief blessing of all this suffering. I have been so good to us! May the lessons I learned in distress not be forgotten in times of prosperity. So also do I have much reason to thank my fellow-workers. They have all been so kind and willing to do all in their power to relieve and to help. During the weeks spent in the hospital, and away from my dear little children, it was such a comfort to know that kind and loving hands were caring for them and supplying all their needs. Letters of love and good cheer, with the assurance of kindly interest and frequent prayers in my behalf, revealed to me the love and concern of friends, both in India and America, in a way that I could not know when I was well. My prayer has been that I may be more worthy of it all. It is a great joy to be able to care for my children again, and I hope that I may soon be strong enough to do work for others than my own family. I am so glad that we have our own doctors now! Even the consultation with Dr. Laura has done me good, I think. The Lord grant in all that is to do we may be true to Him and to the cause to which He has called us!

"Now know I that the Lord saveth His anointed; He will hear Him from His holy heaven with the saving strength of His right hand" (Psa. 20: 6).

IDA C. SHUMAKER'S REPORT.

See our buildings, pages 38, 39. Take a good look at them. Here is where we girls live. How many? Let us see. On the morning of Jan. 1, 1913, there were twenty-three girls in the boarding-school, including the two girls at Anklesvar (Uncle-esh'were) who are taking treatment under the direction of Sister Himmelsbaugh. On the evening of the same day there were but twenty girls in the boarding-school. What happened, did you ask? Three of our girls stepped into the matrimonial boat and sailed away to found Christian homes of their own. Later two more followed, so by Feb. 1 we had, all told, but eighteen girls left. Soon after two more little girls were allowed to come and live with us; so, for the greater part of the year, we had twenty girls in the boarding-school. Of this number, one had gone to the Girls' Training College at Ahmedabad (Ah'mud-ah-bād') for her second year's work, but was obliged to return home for the rest of the year on account of ill health. She was, however, used as a teacher in

our school here when the opening of the Bible School made it necessary for us to give up one of the Christian teachers employed during the year in our Girls' School.

Fifteen of the girls in the orphanage were in school every day, save in vacation, and once when all had malaria. Besides the boarding-school girls, we had thirteen girls and five little boys from the outside attending the Girls' School. Both teachers and pupils aimed to do good work. Of course, you know that "the largest room in the world is the room for improvement." It is part of our work to help teach the teachers to teach.

All the girls took an active part in the All-India Sunday-school Examination, and many of them received certificates.

Each girl had her turn in conducting morning and evening prayers. Each girl is required to say a few words, at least, on the Scripture lesson read for the occasion. We find it essential to do so. One of the weak places in the Indian way of teaching is, lack of thought-getting. Many students can read readily, parrotlike, but ask them to tell you what they have just read—well, that is a different proposition.

Each girl, from the youngest to the oldest, took the part assigned her at young people's meeting, which is held every Sunday afternoon.

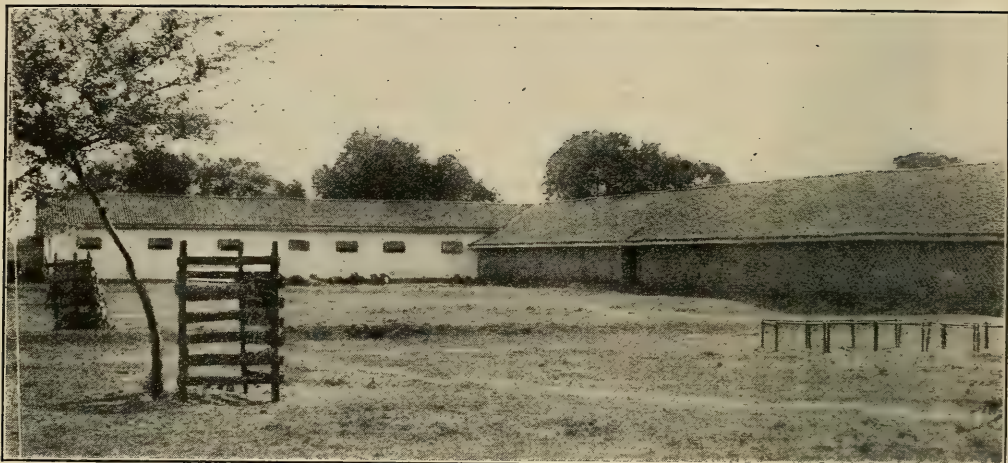
Every girl, save one, was present each Sunday at all services throughout the year. The one little girl who was absent was up country and, through some misunderstanding, did not arrive home at the time she was expected.

We praise God for the good health of the girls this year.

The general routine among the girls in the boarding-school and in the school work was as usual. We had nine big girls and nine little girls. Each big girl acted the part of "big sister" to the little girls. The responsibility was good for them. Occasionally some "big sister" would come into my room for consultation. In some cases it was found that the "big sister's" discipline was weak, and she could not manage her charge very well, owing to the fact that she was not able to govern herself. When this was made clear to her there was a decided change for the better and she was able to manage her little charge very well.

It is no unusual occurrence to have the big girls come into my room to confess some faults of their own, or to bring a reluctant little sister to confess what was done contrary to the rules of the institution. For instance, by mistake, the little girl whose turn it was to lead evening prayers (which usually takes place while I am at the bungalow) rang the bell too early. As a consequence, two big girls were not there on time. They were bathing, and could not come as soon as the bell rang. As soon as I returned to my room these girls came in to say that they were not in prayers on time, to give the cause and ask pardon. During this same prayer service something very funny occurred. If I were to tell you, you would be forced to smile. All of the girls except two little ones controlled themselves. These two tots "snickered out loud." Now what! The little girl who was leading was shocked and grieved. Perhaps her face showed her feelings. At any rate, these two girls apologized to her and then came in to tell me all about it.

As is our custom, one week is set apart for self-denial and prayer. We observed this week in February, closing with a love feast, on which day three of our girls were baptized. The girls ate but one full meal a day. That which was saved by so doing, and that which was earned by workers outside of school hours and regular working hours, were given to the Lord. How hard the girls worked! The week following, what request did the girls make? It is a rare spiritual feast to attend our District Meetings. Our girls seldom get this privilege. They felt they would like to accept the invitation to be present. In a body they came with this request: "If you take us to the District Meeting, we will fast another week." You may not know what this means. When the regular food is given out it is not a bit too much. It means a great sacrifice to them to eat but one full meal a day. All went but four little girls. A rare treat, indeed, for these girls, who seldom leave the compound, except when crossing the road to church when the call to prayer is given.



Girls' Orphanage and

In November the request came for funds to help spread the Gospel. We girls put our heads together and tried to plan a way to earn some money, so we could do our part in sending forth the blessed news. I gave my plan and then said, "Now, girls, you decide what your plan is and then tell me."

Once a week the girls are given a tablespoonful of ghee (clarified butter), quite a delicacy. And they relish it so much! They said, "We have decided to give up using any ghee from now on until Christmas. The money that you spend for ghee we will give gladly. Then we will do the extra work assigned us. You may give that money, too. If that is not enough, take our regular earnings." At the close of the week the girls were called to put their money into the little envelopes provided for that purpose. Such an experience I shall not soon forget. Would that you could have seen the faces of those girls as each in turn put her offering into the envelopes! Several of them said, as they gave their offering, "This is for the Lord. May it be the means of saving many souls." The amount was Rupees 14 (\$4.66). Rupees 13 were given by the girls present, and now, listen! One of our girls, who died the latter part of 1912, said before she went home to God, "Here is one rupee which I saved. I want to give it to send the Gospel to those who know not my Jesus." We used it at this time.

Besides the five marriages and the three baptisms, we had three engagements. Now all our big girls, save one who is blind, are engaged: not enough girls to go around.

These are interesting experiences. Besides all other experiences a missionary has, we have to conduct a matrimonial bureau of information. The first engagement took place at District Meeting. The girl in question had never been asked for. Oh, no, indeed, she was never going to get married. She would always stay with Miss Sahib in the boarding-school. Did you ever hear an American girl say something similar? Just before going to District Meeting she made a very emphatic statement to the same effect. The result? While at District Meeting, one of our boys asked me for this girl. I asked her if she would take him. The words were scarcely spoken when she said, so heartily, "Yes"!

The second took place a few weeks later, and the third, which is a very interesting affair, began just as the old year was dying. I should like to tell you all about it, but for want of time and space will mention a few facts which may cause some of you boys to "sit up and take notice." One of our very best boys received a note from one of our best girls, written by my permission. Soon a request to call at my home to speak to me and to the girl was given. Four days passed before I granted permission



School, Bulsar.

to call. We had a heart-to-heart talk concerning the purpose of his visit. At the proper time I called the girl and permission was given to talk the matter over. It would have done your hearts good to hear that conversation. It was so refreshing! After the girl was given permission to go to her room, I said to the boy, "Now, what is your desire?" He replied, and true, noble manhood was depicted in every word and act: "It is this way, Miss Shumaker. You see I have some difficulties in the way. I have one year and a half in school here, and, if I am permitted to go to college, which is my desire, I will have four years there. I cannot get married for at least five or six years. I wanted to state the case plainly to you and to her. I know she will finish her school work before I will, and I do not desire her to wait for me unless she prefers doing so. Furthermore, after telling her of my difficulties, I urged her to choose another and not to wait for me, to which she replied, 'I will wait for you. I want you and no other. I will serve the mission until your work is finished.' Now, it is my desire that she become my wife. It is her desire that I become her husband. You have consented to sanction this union. Now it remains to be seen if God will sanction this. I will take no further steps until I am sure that this is the Father's desire. If God be in this, then our union will be perfect and joyous, and unhappiness cannot intrude. During the four days that you did not call me to your home, I spent most of the time in prayer concerning this matter. Now it is in God's hands. Whatever He does is best."

On the evening of Nov. 10 we had quite a scare. One little girl, contrary to the rules, wandered in the direction of the well, which is very deep, and proceeded to draw water. She succeeded in getting the bucket to the top, when she lost her balance, and down she and the bucket went the full length of the rope. She managed to climb up the rope far enough to get her mouth above the water and scream. She held on until she was rescued, unharmed. Surely this was due to Providence and her cleverness.

Besides the time spent with the girls in the boarding-school and in other lines of work, we have tried to do what we could for the children in the primary department of our Sunday-school and in our Children's Mission Band, which meets on Thursday. Two native Christian girls help in the work. Since Sisters Holsopple and Cottrell are at Bulsar (Bul-sar') they have rendered very valuable service in this work.

What a happy day for us when Brethren Early and Royer came to see us! What an inspiration to all of us! The children and all were so grateful! The dear Lord bless and reward accordingly.

When the Bible students came, we found it necessary to divide our primary class and move into larger quarters. Fifteen of the largest and most advanced pupils were promoted. Our class kept on getting larger. We are experiencing the great joy of having a number of non-Christian Dubla (Doo'blah) children come to these meetings on Sunday and Thursday. On March 13 the first Dubla (Doo'blah) children came, only a few boys and girls. On Christmas Day seventy non-Christian children and two mothers were present, to say nothing of those on the outside. Over two hundred were in the room, which was filled to overflowing. Pray earnestly that all these, and many more than were present at the close of the year 1913, may be won for the Savior. We tremble as we enter these open doors of opportunity, lest we fail to do all in our power to win these souls. One must move on wisely lest the door be suddenly closed. Pray that we may have wisdom to know what to do and what to say, and how to do and say it in the right time and in the right way. In dealing with these people we must be "wise as serpents and harmless as doves." Brethren, pray for us.

Another door of opportunity stood wide open. Repeatedly the urgent call came ringing from the superintendent and teachers and students of the Bai Avabai (Bye Ah'vah-bye") High School of Bulsar (Bul-sar') to come and lecture to the 208 boys (this number includes two of our Christian boys who are studying English) on any subject we might choose. In this school there are eight regular and two special teachers. The manager is a wealthy Parsi (Par-see'), living in Bombay (Bom-bay). The school is composed of Parsis, Hindus, Mohammedans, and other castes. One day we were privileged to stand face to face with these intelligent, well-behaved boys. Oh, what a blessed privilege! How they listened to every word that was said, leaning forward in their seats lest they should fail to catch every word! Besides the talks which we tried to give as God gave us wisdom, we taught them a marching song and how to march. This feat was performed when the government inspector came to inspect their work. We were also urged to teach a class, which we did. This was done to help the teacher. Each Saturday morning, from 10 to 11, these talks were given, whenever possible. We hope by the grace of God to help them still more during the coming year. To show their appreciation of our feeble efforts, at the request of the manager, a beautiful gift was sent to the mission on Christmas Day. This was a large tray filled with choice Indian fruits, goodies, sweets, etc. But better still was the beautiful spirit of the letter which was sent with the gift. To God be the honor and the glory!

We have mentioned a few of the doors of opportunity that are opening. We cannot, with our present force of workers on the field, enter all these open doors, much as we long to do so. Our time and strength are not sufficient. Some work must be left undone. Dear reader, will YOU come and help us? Will you do all in your power, backed up by the power of God? Encourage and help others to come! Will YOU "go or send, pray or spend?" The Lord direct.

"Go ye into all the world and preach the gospel to every creature" (Mark 16: 15).

J. M. BLOUGH'S REPORT.

At Anklesvar.

After fourteen months of pleasant service at Anklesvar (Uncle-esh'were) we moved back to Bulsar (Bul-sar') on May 5. While at Anklesvar (Uncle-esh'were) we gave as much time as possible to the very important evangelistic work carried on there among twoscore of villages, and our hearts were saddened all the time because we had to neglect it so much. The editorial work was regular and had to be done on time, the new bungalow was being built, there was correspondence and there were meetings and committees which required attention; all these reduced our time for real evangelistic work. But we had many trips among the villages and many enjoyable hours with the uncultured people in trying to teach them the truth. The Anklesvar (Uncle-esh'were) Station has at least one virtue, i. e., the people come in crowds to the missionary

—yes, right into his home—and he has opportunity in abundance to help them, though he cannot go into their homes, but it is better when he can also go to see them. The building of the bungalow was not so great a task, for we had a contractor, but, of course, some work did not turn out as we had hoped. Contract work must be closely watched. It is much easier to build here than at a jungle station, because all materials can be had near at hand. After moving from Anklesvar (Uncle-esh'were) we returned a few times to attend council meeting and love feast.

Prakash Patra (Pru-kosh' Put'rah).

This is the name of our monthly church paper. It contains sixteen pages and is sold at eight cents per year, postage extra. The subscription list being only several hundred makes it impossible for the paper to support itself, and yet, the people being so poor, we dare not increase the subscription price. Throughout the year Sister Alice K. Ebey wrote weekly Bible Lessons for the instruction of the simple village people, which presented the fundamental truths of Christianity in a splendid manner. Sister Eliza B. Miller supplied excellent Christian Workers' Topics, which were published all year, and used pretty generally throughout the churches. For six months of the year Bro. Adam Ebey conducted a Bible contest. Ten questions were given each month, and it would have done your soul good to see the Christians search their Bibles from end to end to find the answers, working even up to midnight. You would be surprised to know how well they can answer even hard questions. Bro. Ebey had to make the questions more difficult toward the last. One hundred and fifty-eight people participated and eighty-eight received prizes. It cost us some labor and \$30 in money, but we think it did more good than that. At the close of the year I turned the paper over to Bro. Stover, who will be its editor again.

Sunday-School Quarterly.

We have closed the seventh volume of the quarterly, during which time we have been taken over the greater part of the Bible in our study, and I suspect the editor has received more benefit than the readers. It has been a pleasant work, but, always too hurried. Other duties rob me of the time this work really demands. To be responsible for a station or a Bible School and other work often so tires one that he cannot put his best into such work. And yet our friends have been too kind to criticise us. Their sympathy and patience help us. Two thousand copies of each were published, and nearly all of these were used each time. Eight different missions use it. This year a new feature was added to the quarterly. For some time we felt that the teachers needed more help than they were getting, hence we added a department, "Hints to Primary Teachers," written by Sister Shumaker, who for some years edited the same department in the Brethren Teachers' Monthly, in America. She has not forgotten how to teach nor to tell others how to teach, and these hints each Sunday have proved very helpful to many and have been highly commended in other missions as well as our own. I think teachers of other grades read the notes just as eagerly, perhaps, as the primary teachers. This department has increased the size and the value of the quarterly; yet we preferred not to increase the price. It is published at a loss.

Bible Teachers' Training School.

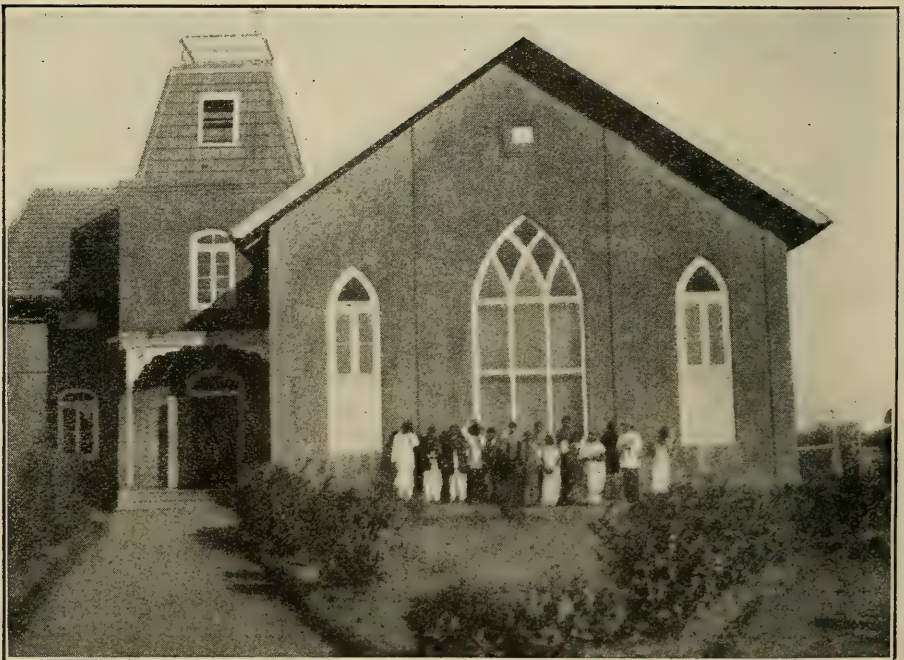
During the first five months of the year Bro. Emmert had the twenty dormitories built right back of the church. These were occupied the last of May by fourteen families. Not all the rooms were needed this first year. Two rooms were thrown into one and used by Sister Shumaker for the primary class of the Sunday-school and also for the missionary meetings. Sometimes she crowds over 150 into this room. Another room is also used for a Sunday-school class. These rooms make very comfortable

homes for the families, though of course not large. They are built in two lines, ten rooms in each. At the rear of each is a small cook-house. The main room is only 12 x 12 feet, with a veranda in front.

School opened the first of June and closed the last of November. Fourteen men and eight women were admitted to the class. The women were not all qualified, but being here with their husbands were admitted. Four of the women passed, and only one of the men failed. The women were hindered in their studies by family duties, all but two being mothers. There were twenty-one children in their families. Three babies required cradles (swings, rather), and these came to class. Older children, who could not go to school, were kept at home by another woman. It was an inspiration to see how the students tried to learn, and learn they did, too. All worked earnestly, and it was a pleasure to teach them. The man who failed had difficulties in language, and, being a young convert, had no foundation in Bible knowledge.

There were classes in four subjects for an hour each every day, and the same teacher in all. Each day opened with a half hour's devotion, in which all the men took their turn. The students also took an active interest in village and bazaar preaching. A Mohammedan convert was with us awhile. He is a good old man and delights in preaching. Our men accompanied him to the town of Bulsar (Bul-sar'), where they had some interesting times. They were opposed and persecuted, and some stones and dirt were thrown at them. But they persevered and with a little help all became quiet.

How grateful we are to the donors who made this Bible School possible! Twenty rooms were asked for and twenty-two made possible. These two may be built later. We hope soon to have each room marked by a name indicating the person or class or congregation giving the \$120. I wish you might come to see the rooms. Here we give you a picture of them.



The Bulsar Church, With Bible Students in Front.



Bulsar Bible School Dormitories.

Money for these was raised by Bro. J. M. Blough when on furlough in 1910-11.

District Mission Work.

Just a word concerning this work, for we are all interested in it. The churches in India did splendidly in work and sacrifice and brought a thousand rupees for the District Meeting offering, the largest amount yet. The Board started on a new policy this year, that of buying some land and settling the poor Christians on it. The prospect is pretty good this year. If carefully managed this plan will make it possible to keep our Christians together, to train them and their children better, and also permit them to be self-supporting. A few families moved away during the year, so the community is still small.

Miscellaneous.

The year 1913 seemed to me the hardest we had had in India. The regular duties were many, the experienced workers were few, there was a great deal of sickness and moving about, so that extra duties and unexpected ones crowded in upon us. But we praise the Lord for strength and health for work every day of the year, and for grace to fill us always with faith and joy. He mercifully sustained and supplied every need.

"I will not fail thee nor forsake thee" (Joshua 1: 5).

ANNA Z. BLOUGH'S REPORT.

In looking back over the year 1913, it makes one feel glad that the year is really in the past, not to be lived over again; not because of the busy days and the drain on our physical strength, but because of the concern for the work, with few and crippled workers. It is not possible for any one fully to realize how heavy the burden rests upon the few who must shoulder the responsibilities on the mission field, unless that one have the privilege of standing in the ranks of a company of broken-down workers, and of seeing the opportunities to save souls slip out of one's hands, simply because strength is exhausted and the time gone by. One stands helpless with a longing desire to do more.

At Anklesvar.

The first four months were spent in the Anklesvar (Uncle-esh'were) Mission Home, with Sisters Ziegler and Himmelsbaugh, doing village work, and Brother and Sister Holsopple studying the language. In that home it was our first duty and

privilege to provide the food and such comforts as are necessary to keep a mission family in good health. We have learned by experience that we cannot afford to neglect these things, for in order to keep up strength good food and pure water are necessary, and these cannot be provided without some effort.

We had long-continued sickness in the home, when our good nurse was not able to take charge, so the duties fell heavily. But the Lord gives strength for every need. Each morning at eight o'clock we met in the church-room for a Bible lesson and prayer with the Christian women and others who happened in at the time. The village people coming frequently to the bungalow gives one the opportunity to teach the Gospel to the heathen in our own home, and this we enjoyed.

At Bulsar.

In the beginning of May we came to Bulsar (Bul-sar') to help in the work here. At that time Brother and Sister Emmert were away from home, Sister Emmert trying to regain her health. Their three children were here in Sister Shumaker's care. The work here in the home, in the boarding-school and in the Christian community came back to us in a natural way, for here is where we lived before going to America on furlough.

After the Bible School opened in June, we found six women among the wives of the Bible students who were not qualified to take the regular work. Some even could not read. So they were given an hour's lesson from the Bible each day, and we also gave them a teacher who taught them to read. This class of six women (mothers) took their books and slates and sat in a room for two hours every day, learning to read, and they made some progress, too.

Every Thursday afternoon we had a special meeting for all the Christian women. The women took part in conducting these meetings and we had very pleasant times together. During the last month we turned it into a sewing society and made a heavy quilt for a family that was burned out.

Our Home.

In August Bro. Emmert and family moved to Jalalpor (Jul-lal'poor), and in November Brother and Sister Holsopple came here to take up their work. Early in December the Doctors Cottrell joined our family. Bro. Heisey and family were also with us from October to the end of the year. Our Christmas season was a most enjoyable one. On Christmas Day Bro. Royer came in on a surprise, and two days later Bro. Early arrived. The last two days of the year twenty-eight missionaries met with the visiting elders here and we had a most joyous time. What a blessed season we had together as the old year passed away! We praise God for this joy.

"And He sent them to preach the kingdom of God, and to heal the sick" (Luke 9: 2).

Q. A. HOLSOPPLE'S REPORT.

Ten months of the year 1913 were spent at Anklesvar (Uncle-esh'were). However, my report is given under the name of Bulsar (Bul-sar'), because that is where I am at present. Leaving Sister Holsopple at Bulsar (Bul-sar') for a few days I went to Anklesvar (Uncle-esh'were) December 31, 1912. A few days later she went thither, and together we continued the study of second year Gujarati (Goo'jer-rot'ty), which had been stopped for the two months we were at Bulsar (Bul-sar').

With the exception of a few interruptions, this study, on my part, continued until May, when Bro. Blough went to Bulsar (Bul-sar'). This placed the work of the Anklesvar (Uncle-esh'were) Station largely on the inexperienced shoulders of the writer. It is hardly necessary to say that the formal study had to be laid aside. With the exception of a few weeks in August it has not been resumed. The work of getting the teachers' houses ready for monsoon weather kept me busy until after the rains began. This work had many phases which tended rapidly to increase my experience of certain sides of missionary life.

The coming of the rains and the opening of the agricultural labor brought another set of problems. Many of our Christian farmers look to the missionary for help in details, which shows their lack of foresight. I do not complain of the work, nor of the people whose history makes such things necessary, but I merely state that it tended to give me an insight into another of the problems of the missionary.

In March and April a neat churchhouse was built in a village several miles from Anklesvar (Uncle-esh'were). The bungalow for the single sisters was completed and painted. This was scarcely finished when a hard storm took a number of tiles from the roof. A second storm took some more, and then they were properly anchored.

The latter part of August and September the wind pump was erected and a water system installed, which supplies water to both bungalows. The old bungalow was then given a coat of paint. We were ready to welcome Brother and Sister Stover back to India and to Anklesvar (Uncle-esh'were). This was our pleasure on Saturday, the first of November. Over one hundred of the village Christians had come in, and the returned missionaries received such a welcome as one rarely meets outside of India.

Our experience during the six months from May to November were many, and no doubt we made numerous mistakes. As we look back upon them we can consider them as much valuable training to us.

Coming to Bulsar (Bul-sar') Nov. 3, to which place Sister Holsopple preceded me several days, I took over the work Bro. Emmert had been doing. This includes the industrial work, Boys' Boarding-school and the training department. Reports of these institutions for the year have been given by Bro. Emmert. Much of this work is new to me, but in it I have the benefit of the advice and kindly consideration of Bro. Blough.

Here, as at Anklesvar (Uncle-esh'were), Sister Holsopple has many opportunities for service, which, however, infringe upon our study of the language. But the contact with the people helps us to learn to know them. And thus the sacrifice on the one hand does not seem to be an uncompensated loss. As the work comes more in hand we hope to secure some time for regular language study, for we wish to get a proper grasp on this, our chief means of communication.

May the Lord bless our meager efforts to His glory!

"Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9: 10).

KATHREN R. HOLSOPPLE'S REPORT.

The first week of the new year was spent in helping Sister Emmert at Bulsar (Bul-sar'), and then I went to Anklesvar (Uncle-esh'were). Here we had the privilege of sharing the hospitable home of Brother and Sister Blough. I again took up the study of Gujarati (Goo''jer-rot'ty), which later was interrupted by sickness continuing for several months. During this time Sister Blough was a capable and sympathetic nurse to me. By the time Brother and Sister Blough went to Bulsar (Bul-sar'), the Father had blessed me with sufficient health to enable me to assume the responsibilities that fall upon the wife of a missionary. I also had a class of Sunday-school children, and frequently conducted women's prayers in Gujarati (Goo''jer-rot'ty).

In July we entertained our Field Committee and others of the missionaries. During August Rev. and Mrs. Harvey, of the Vanguard Mission at San Jan (Sun-John'), were with us for a short vacation and to study the language. While they were with us we unitedly put our efforts on language work. I continued the study of Gujarati (Goo''jer-rot'ty) until coming to Bulsar (Bul-sar') the latter part of October.

In November I had fever at intervals, which finally showed the symptoms of malaria. After four weeks of suffering I was taken to the hospital in Bombay (Bombay). There, through good treatment and under the blessings of our Father, I recovered and left the hospital after nine days' treatment. Dec. 7, the day our new missionaries landed in Bombay, I was discharged from the hospital. A few days were then spent at the committee meeting at Vyara, and in making preparations for the holidays.

We had a very happy Christmas, which was made all the more joyous by the arrival of my father at noon on Christmas Day. It is indeed a great privilege to have him in my Indian home.

Since my return from the hospital I have had the pleasure of assisting Sister Shumaker in taking care of her large class of Sunday-school pupils.

Thus has passed the year 1913, with many joys and some sorrows. Have we used our strength in the way to count for most? May God give us wisdom in the new year so to do!

"His mercy endureth forever" (Psa. 106: 1).



The Dahanu Bungalow.

Dahanu.

PRESENT MISSIONARIES, DEC. 31, 1913.

Adam Ebey and Wife and Two Children.

Short History.

In March, 1902, an Indian worker, John Kashap (Kosh'up), opened work in Dahanu (Du-hah'noo). In December Brother and Sister Ebey located here. Bro. Ebey opened some medical work in 1903, and in 1904 Dr. Yerman opened his dispensary. Many patients were treated and quite a few operations were performed. A hospital and dispensary building were planned near the sea and temporary shacks erected and used for this purpose, but plans were changed and Dr. Yerman returned to America. In 1905 land was purchased near Karadoho and building was begun. Brother and Sister Brubaker had charge from September, 1907, to February, 1910. Brother and Sister Ebey have been in charge since then. The people are friendly and the medical work is extensive. Opportunities are great for medical and educational work. There are several good schools.

Dahanu (Du-hah'noo) County has an area of 332 square miles, has 133 villages and a population of about 70,000. Its western boundary is the Arabian Sea. Near the sea

fisher people and farming classes of Hindus form the mass of the population. Inland a few miles it is hilly and the people are aborigines. There is large timber trade at Souta (Sou'tah), where over 100,000 carts of timber come in from the jungle in a single season of five months. About seventy per cent of the people are classed as backward, and ninety-six per cent are illiterate. Dependent on Dahanu (Du-hah'noo) County, and lying to the north, is Umbergaon (Oom'bur-gown) Petha (Pay'tah)—sun-county—with an area of 314 square miles, seventy-nine villages and about 70,000 people. The people are backward and illiterate.

East of Dahanu (Du-hah'noo) is Jawhar (Ju-wahr') State. This is a native state and has a ruling prince of the Koli caste. Area, 310 square miles, 107 villages and a population of about 55,000. Here eight-six per cent of the people are of the aboriginal tribes and ninety-six per cent illiterate. The people are superstitious and animistic. The king is an enlightened and educated man.

ADAM EBESY'S REPORT.

From our side the record of another year is made. To report what has been done and what we are doing is easy. So little has been done and but little of what has been done appears, that to report it is a simple matter. But the real report, the impressions on hearts, the lives touched, the pains relieved—the report of these things must be left to a wiser Hand.

Evangelistic.

Two men have been at work in the villages near by. One of these frequently took medicines along, and thus helped the sick. Very little opposition was found anywhere.

The work at Palghar (Pol'gur) continues. S. Mahadev (Mu-hah'dav), an Indian brother, who has had several years of medical study and training and a big experience, has a dispensary there. His work is about self-supporting. Palghar (Pol'gur) is a Brahman stronghold. Our brother was living in a Brahman's rented house. The Brahman's fellows gave him no end of trouble and we vacated the house. We have put up a mission house where some 4,000 people got medicine during the year and heard the Word.

Four persons were baptized during the year. One was a Mussulman.

Colporteurs.

One of the important lines of mission work is the distribution of Christian literature. Two men have been at work all year; one at Palghar (Pol'gur), the other at Dahanu (Du-hah'noo). The Dahanu (Du-hah'noo) colporteur disposed of 796 Scripture portions, four New Testaments, two Bibles and over 1,200 tracts during the year. The Palghar (Pol'gur) worker sold 740 Scripture portions, one New Testament, two Bibles and over 1,200 tracts during the year. This literature will bring forth fruit. Many a man has the courage to read something bought away from home, who would not dare to stop and listen to a street preacher.

Sunday-Schools.

Besides the two Sunday-schools at the bungalow, there were two regular Sunday-schools in connection with two of the village schools. Two others were held in villages near by. The last two are the work of one of the evangelists. In one of the village Sunday-schools, fifteen passed the All-India Sunday-school Union examination. These Hindu (Hin'doo) children are happy with their certificates.

Medical.

As for many years past, the medical work has been heavy and has taken much of the missionary's time and strength. We are always getting into deep water, even beyond our depth, but the Lord in a wondrous way has blessed our efforts to help the people, and we get a good many calls away from home, many of which we must pass

unheeded. We have our limitations. We are hoping that shortly the medical work here may be placed on a better basis by having it under the supervision of our doctors.

In all we had 9,994 new cases this year, which means at this place about 60,000 days' treatment. Fees received have about paid for the medicines given. The dispensary is almost self-supporting outside the support of the missionary. Our medicines cost us over \$400. We took in over \$300, and have over \$100 worth more stock on hand than we had at the beginning of the year.

Besides the 9,994 new cases reported above, we had 4,235 who came back for a second, or third, or fifth treatment. As usual, skin diseases lead, with over 5,000 cases. To these we gave out over 200 pounds of ointment.

There is a demand for a hospital, but we cannot see the way clear to do much work of that kind. However, we had during the year, seven or eight cases here for several days at a time. Some of these we put up in the bungalow, some with Christian families, and several cases we had for many days in a corner of our little dispensary. Three babies were born here, whose parents live at other places. A hospital for women and children is a real need, and would be a great success at once. We have made many calls to see the sick. We seldom refuse to go to see a sick woman or child, though they be not very sick. The husbands and fathers can usually arrange to get here to the dispensary if they want to do so, but often the wives and children must stay at home, and without medicine, if the missionary does not go to see them.

Educational.

Seven day schools and two night schools have been in session. Last year we reported five. Now we have nine. Next year we hope to have still more. Our only limitations in the school work are proper teachers and the necessary money. The children are ready to be assembled in schools and eager to be taught.

The following table will help you get a good idea of our school work:

Name of School.	Days of school.	Boys enrolled.	Girls enrolled.	Total enrolled.	Number of teachers.	Castes in school.	Religions.	Highest on roll.	Lowest on roll.	Average on roll.	Highest attendance.	Lowest attendance.	Average attendance.
Malyan (Mul-yon),	239	63	10	73	3	15	6	73	59	63	73	48	49
Rai (Rye),	277	47	10	57	1	4	2	57	32	37	35	9	18
Rai Night,*	270	17	2	19	1	2	2	19	16	17	17	15	16
Chikli (Chick'ly),	46	28	..	28	1	4	2	28	14	20	28	14	12
Masoli (Musso'ly),†	247	23	10	33	1	1	1	33	29	30	27	20	24
Wangaon (Won'gown), ..	85	43	9	52	1	16	4	52	47	48	43	35	39
Wangaon Night,*	43	25	..	25	1	9	3	25	16	21	25	16	17
Souta (Sow'tuh),	240	36	12	48	1	13	4	48	34	42	45	25	38
Home,	281	16	3	19	1	4	3	19	10	13	18	4	9
Total,	1728	298	56	354	8	25	6	354	258	390	311	186	218

* Nights. † Afternoons.

We have been having much sickness among the teachers. In February a well-recommended young man came to assist in the school work at Malyan (Mul-yon'). He had smallpox in his system, which developed at once and proved to be very malignant—confluent. After much suffering he passed away in a hospital in Bombay (Bom-bay). A few months before his death his little boy had died. A short time after his death, the little girl of the principal died. She had not been well from birth. Shortly afterwards the lady principal took sick with bad bowel trouble, presumably tubercular. At once she was taken away, and after much treatment at different places, to no avail, she passed away in July. Her husband, the principal, had contracted a severe cough,

which seemed to be tubercular. He tried many physicians, and at last was given the inoculation treatment. Finally the doctors told him that they did not know what ailed him. It seemed to be tubercular, but was not. He is still living, but has no hopes of getting well. His eldest son became sick and died. The wife and son of the second teacher went to Bombay (Bom-bay) for a few days, took sick and died in less than a week. There have been seven deaths in these three families in a year, and all more or less connected with two schools. You may think what the effect is on the school work at the two places! Happily, there has not been much sickness elsewhere, and the other schools, with slight exceptions, have been regular.

Miscellaneous.

Added to the regular station duties have been the duties attending the treasury. During the year over 200 cheques were written for the mission. As the work grows, more and more time is required to keep the accounts. Then the Bible Question Contest, mentioned elsewhere, took much time, but we feel it was good for us and for all taking part.

For all these duties the Lord has given strength. We are conscious of mistakes and failures. Blunders have been made. We are human, but we are hopeful in everything. The sowing time will be followed sooner or later by a glorious reaping time. We have the good will of the people all around us. We have their confidence to a marked degree. May we be enabled to reach their hearts still more! "Saved to serve."

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake" (Psa. 115: 1).

ALICE K. EBHEY'S REPORT.

The missionary wife and mother does not have the large field nor the varied experiences of those in the front of the battle. But there are plenty of things to keep her hands busy and her heart and mind full. Oh, that we were strong enough and wise enough to lay hold of the countless opportunities that God gives us daily to work and witness for Him!

Housekeeping.

Housekeeping and the care of the children has, as usual, occupied much of the time during the year. This part of the work is needful, and a pleasure it is to make a home, not only for our own family, but for the Christian families around us and for the stranger who comes within our gates. There are five families living on the compound. These lives are knit very closely with our own. They depend on us for help and medicines in times of sickness, for comfort in sorrow, and for advice in matters both temporal and spiritual.

Not many days pass without guests to entertain. Sometimes the colporteurs or village teachers come in for books or for directions concerning the work. Frequently they linger for a cup of tea and a chat with "mama." Sometimes their wives and children come. Of course there are many things to talk over, from the pimple on the baby's cheek to the very gravest matters of spiritual import.

Non-Christian friends of all classes often drop in. They usually are interested in seeing how we live, and so are shown over the bungalow. Some of them linger for little talks, and we hope some seed falls on good ground that may spring up and yield a harvest. Occasionally we have Indian guests with us over night.

Medical.

The Lord has graciously preserved the health of our own family this year, but there has been much sickness among our Christian families and heathen neighbors. Though I do not attempt to do much medical work, in Bro. Ebhey's absence, considerable medical work of common diseases falls to my share. There were five births this year on our premises, two of our own people and three from elsewhere, and we gave

personal care to the mothers and babes. Two of the Christian women teachers died. One was doing good work in the primary grades of our largest school. The other left a babe only one month old. An aunt has been trying to care for the babe. We help and advise her as we can. A few times heathen women have called me to their homes to advise in case of sickness. Then we felt keenly the need of a lady doctor in this field.

The Women.

Our Christian women have been meeting every Thursday afternoon for Bible study and prayer. We have studied chapter by chapter from Ephesians to Hebrews. Some of these chapters contain deep truths for women who cannot even read. But it is a marvel how some of these simple, uneducated women grasp the meaning of some of these deep things of God. The regular number has been five, but frequently we have had interested visitors. These women have also been in my Sunday-school class each Sunday afternoon. Three of them passed the Sunday-school examination in July. I have had no regular sewing class for the women, but have cut out and helped to put together many garments for them during the year. We like to encourage thrift and economy in these Christian homes, and we want them to learn to do their own sewing.

The Children.

The work among the children has been exceedingly interesting. At the beginning of the year a small day school was organized for the children living near us. This school has been taught by one of our Christian women, and though the number of children is small, we feel that a good start has been made. Each Sunday morning these children, most of them from Hindu homes, come to our front veranda for Sunday-school, eager to hear the Bible stories, so new and strange to them. They have manifested a surprising interest, and most of them know the principal stories from Adam to Joshua. They sing with more enthusiasm than system, but these gospel hymns will stick to them. They can repeat a number of texts and always join reverently in prayer. Four boys passed the All-India Sunday-school Union Scripture Examination. There has been an average attendance of twelve. The new year starts out with a larger attendance, and we hope to do more for these children during the coming year.

"I am Thine, save me: for I have sought Thy precepts" (Psa. 119: 94).

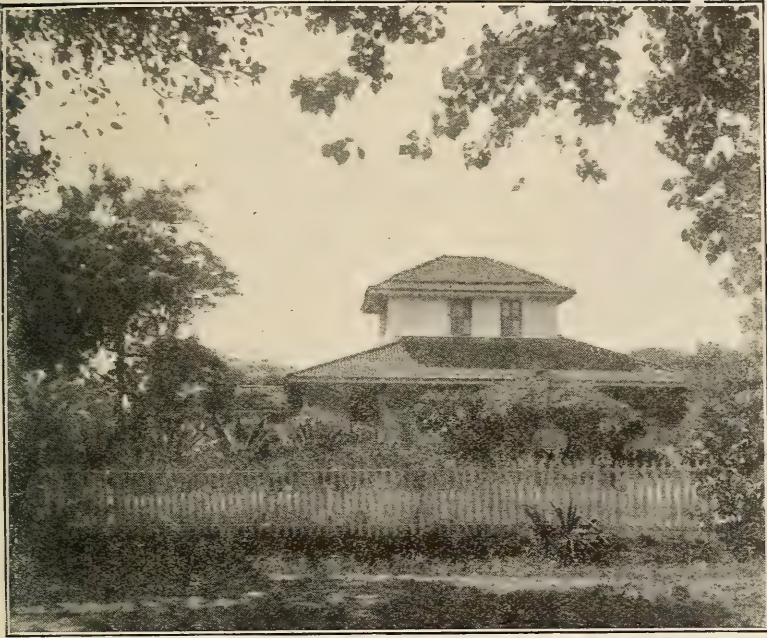
Jalalpor.

PRESENT MISSIONARIES, DEC. 31, 1913.

J. B. Emmert, wife and three children; Mary N. Quinter (deceased Jan. 14, 1914); Sadie J. Miller (temporarily).

Short History.

Brother and Sister D. L. Forney opened this station in 1898. In 1900 land was bought, and a bungalow and buildings for a Boys' Boarding-school were erected. In 1904 Bro. J. B. Emmert took general charge, the boarding-school was closed and the boys removed to Bulsar (Bul-sar'). Bro. Emmert established an industrial work for some of the older boys, but this was merged into the Bulsar (Bul-sar') work at the close of 1904, and Bro. Emmert also went there. At this time Brother and Sister I. S. Long took charge of the Jalalpor (Jul-lal'poor) work, remaining until they were transferred to Marathi (Mur-rot'ty) work in 1909. The Jalalpor (Jul-lal'poor) work has been largely among the fisher people. Several large schools had been opened for these people. In September, 1909, Sister Quinter founded a Widows' Home. Sister Kathryn Ziegler had charge while Sister Quinter took her furlough. At present Brother and Sister Emmert are located here, and Sister Sadie J. Miller has temporary charge while Sister Quinter is resting and getting ready to go to the hospital for an operation. Bro. Emmert has general charge of the schools, bookselling and evangelistic work as the year closes.



The Jalalpor Bungalow.

Jalalpor (Jul-lal'poor) Mission Station is situated near the railway, 148 miles north of Bombay (Bom-bay). There are ninety-one villages in the county, of which Jalalpor (Jul-lal'poor) is the county seat. The total population of the county is 80,000. Two miles away is the town of Navsari (Now'sor-ry), in the native state of Baroda (Bur-oh'dah). This town has 23,000 inhabitants, and within the territory belonging to this station are other towns and villages with easily 15,000 more. People are Hindus, Mohammedans and Parsis. Caste feeling is strong. The men of about one-third of the villages of the county spend most of the year in fishing and on freight boats, making it very difficult to reach them.

SADIE J. MILLER'S REPORT.

Ever since our Widows' Home was started, some five years ago, our dear Sister Quinter (deceased) has had charge of it, except the year she was home on furlough. Her place is vacant and her absence painfully felt. She is gone, but will always live in our hearts. The work she has done is in evidence on every hand, reminding us of the high standard to which it was brought by her. Her life has been an inspiration to us, and we will be the better for having lived and worked with her and known her. The widows, too, mourn their loss and feel her absence most keenly.

In India, of all unfortunate women, the widows come first. Among Hindus they are treated no better than a dog, and not as good as a cow. The cow, you know, is sacred to them.

Because of this, widows need to be protected, and we consider our Widows' Home one of the most noble institutions we have, in that the widows are saved from becoming public property.

Christianity places a widow in a position where she is not looked down upon. If she so desires, and there is any one asking for her, she may remarry. For this reason

the home is constantly undergoing changes; some marrying and leaving and other new ones coming in.

They come from two main sources. First, when our Christian women become widows, they are brought here. Many of these were once girls in the orphanage. Second, those from non-Christian ranks. They are, indeed, usually a problem. To place our trained, polished girls, now widows, in the same home with these unpolished, untrained, ignorant, superstitious women, brings about not the most congenial condition.

Heribai (Hee'ree-bye), with one small daughter, became a widow in the Vali (Vul'ly) church, and was brought here a year ago. Before marriage she was in the Pandita (Pun-dit'tah) Ramabai (Rom'ah-bye) institution. Then she married one of our Christian men at Vali (Vul'ly). At present she is living near Anklesvar (Unclesh'were), recently having been married to a Bhil (Bheel) Christian farmer. She is, therefore, taking up the duties that belong to an Indian Christian farmer's wife.

Early in the year an aged Marathi (Mur-rot'ty) widow, who had been here about a year, died. She had rather a difficult time, in that she could not well understand nor be understood. Younger women going into a different language can readily speak and be understood in a short time, but those older in years cannot learn so easily. This woman learned to know what Christian influence and care mean, and the Lord has rewarded Sister Quinter in the care she exercised over this aged one.

In December another Marathi (Mur-rot'ty) woman was brought here from Bombay (Bom-bay). She is younger in years and already understands and speaks Gujarati (Goo'jer-rot'ty). Being a Marathi Brahmani (Mur-rot'ty Brah'mun-ee'), self-esteem is highly developed in her, as is the case with the majority of those of the higher castes. She does not seem like a high-caste woman, however, in her housekeeping and cooking. Her untidiness makes her rather repulsive to the other widows and, as yet, none of them will eat food she has cooked, or care to live in the same room with her. They have tried it and felt that they could not endure it. We are trying to teach her, and trust, in due time, she may learn enough to see her way to become a Christian.

At present there are six women in the home. All who are able-bodied are given work to keep them busy throughout the hours of the day. Their grinding on the old stone mill is usually done in the early morning hours. It helps them to get warm, having no stoves by which they may sit.

One woman cares for the little girl who was brought in a year ago. She is an orphan, of no little promise now that she has a start in life. At first it was a struggle with her. Former treatment or neglect reduced her to ill health. She will be a bright and shining star when once old enough to enter the boarding-school.

Women's Work.

Outside of the regular daily work, these women meet one day each week for sewing. With them the married women also meet. They make their own bedding, most of their own clothing, and do their mending. The oldest widow cannot see well. She cares for the babies, so the mothers can sew without interruption. This sewing circle closes with Bible reading and prayer. The widows attend the morning and evening prayers each day. Sometimes non-Christian women, also, come into these meetings. They seem to consider it a rare treat to be present and enjoy the conversation that is carried on while the women are sewing.

The Church and Sunday-School.

Church services and Sunday-school continue to be held on the veranda each Lord's Day. We have no churchhouse. The membership of this church changes much. During the year four letters of membership were granted, one was received, one was disowned, and one was reinstated. At the beginning of the year we had a membership of twenty-seven, and at the close twenty-four. The Sunday-school enrollment for the year is forty-five. Bro. J. B. Emmert is our elder and pastor. The native brethren are

always ready to do their part. They superintend the Sunday-school, and sometimes even do the preaching very creditably.

Sunday-school collections for the year amounted to Rupees 89 (\$30). The children's class is one of interest, as are also the men's and women's classes. We give cards to the children each Sunday. The cards are those sent from America by our dear Sunday-school children there. Those in present use were sent to Sister Emmert.

The Sunday-school Examination in July had nineteen entrances, all passing. This speaks well of the teachers of the several classes, as well as of Sister Quinter's work.

Village Schools.

We have but two workers at this station. One of these is the village school-teacher, who teaches in a school four miles away. The enrollment stands at fifty-two. Under this teacher seven boys took the Sunday-school Examination and all passed. It will be understood that the children in this village are all non-Christian children. The school on the compound is taught by one of our Christian women. These children are all from Christian homes. Ten are enrolled here, making the total enrollment in the two schools sixty-two.

Colportage Work.

The sale of books, tracts and other Christian literature during the year was as follows: Bibles, two; New Testaments, fourteen; Scripture portions, 2,745; tracts, 244. The colporteur is rather an interesting person, considering his limited education. He does much preaching while at the station selling this literature to those who are traveling on the trains.

Village Preaching.

The men of our community, all working men except one, go out each Sunday evening. They carry with them song books, picture charts and Gospels. Usually they return with some striking, telling report, which causes us to take courage and know that the Lord is working in the hearts of the unsaved about us.

At present plague is raging in Jalalpor (Jul-lal'poor) and Navsari (Now-sor'ry). The death rate is an alarming one in both towns. Villagers from Jalalpor (Jul-lal'poor) have vacated their houses, and many of them have built their grass huts in front of our house by the roadside. Some tell us that this is because plague is never known to enter Christian communities, and they wish to get as near as possible, to share this so-called harmless place. Two cases have proved fatal from those who live so near us. "A thousand shall fall at thy side; . . . but it shall not come nigh thee," has been verified in every one of our mission stations in India. To Him be all the praise!

Several of the men who go out on these tours have become intensely interested and would like to have the privilege of going out every day. To such the call has come, and perhaps they could do work as good as or better than some of those who are educated. If they be truly filled with the Spirit great works cannot but follow.

"Well done, thou good and faithful servant" (Matt. 25: 21).

Pimpalner.

SHORT HISTORY.

Bro. Abdul Aziz (Ob-dool Oz-zeez), a Mohammedan convert, opened up the work at Pimpalner (Pim'pul-neer') in 1909. It is about thirty miles from the railway and there is a large Bhil (Bheel) and other backward class population. Bro. Long took charge of the work in 1910. A small boarding-school has been established, and there are several other village schools. A native brother has been in charge since Bro. Long went on furlough in 1911. Several have been baptized and the outlook is hopeful, but to get the work on a good basis it will be necessary for a missionary to live there. During Bro. Long's furlough, Bro. Pittenger was in general charge. Now, Bro. Long superintends the work again.

Pimpalner (Pim''pul-neer') is the chief town of Sakri (Sok'ry) County. This county is east of the Dangs (Dongs) and has a population of 73,000, of whom a large percentage are Bhils (Bheels) and other classes of aborigines, and reachable. In an adjoining county are about the same conditions and about the same number of people.

I. S. LONG'S REPORT.

Until Bro. J. M. Pittenger left for America, June 15, he was in charge of this station work. On his leaving, the writer again undertook the oversight. There is not much to be said about the work.

Schools.

During the year the mission maintained from six to eight schools, some running through the year, others stopping for a time and then again reopening. In these schools we have a total of one hundred children, of whom a few are girls. Being, as they are, children of a people who never were, before this, taught, the children are not naturally bright; so they learn more slowly than we could wish.

Boarding-School.

In the same connection we might mention the boarding-school, in which we have fourteen boys and one girl. These children learn far more rapidly, of course, than the children in the village schools. For, while the children at home come two days, and may remain from school for two days, for trifling reasons, the children in the boarding-school are daily under direct instruction. Besides, the latter are taught to sing and pray, even as Christian children ought to be taught. These are our hope, as we think, of our future workers.

Evangelistic Work.

During the year we have had but one catechist, who had the direct oversight of the several schools and the teachers as well. Some of the Christian teachers proved unsatisfactory, and so had to be dismissed; and in their stead we are attempting to use very ordinary Bhil (Bheel) teachers of the immediate vicinity. Every reasonable effort is made for their conversion; for they will prove valuable helpers, we hope. The people know them, who they are; and in case of their conversion many others would likely be led to follow their example, so like sheep they are in following a leader.

Among the masses, but little evangelistic work has been done during the year, it must be admitted; and this condition will prevail, likely, until a missionary is free to take direct charge of the station.

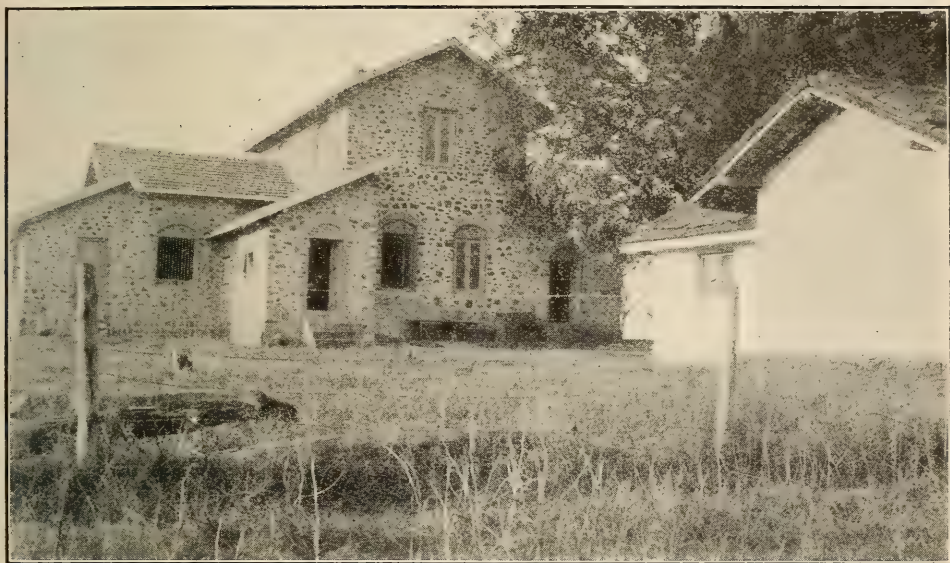
At the close of 1913 there were only five Christians in the county, of whom four are members of the Brethren Church. We do not report the number indicated last year, because eight were sent to their homes for unseemly conduct.

At Pimpalner (Pim''pul-neer') one irregular Sunday-school may be said to have run throughout the year. The children taught are those of the boarding-school, and they are regularly present.

At the present time the mission is up to the proposition of either closing the station, or else having a missionary free to live there. Among the great host of consecrated young people at home is there not a couple who will answer this loud call? Sakri (Sok'ry) County, of which Pimpalner (Pim''pul-neer') is the chief town, has a population of 73,000 people, 20,000 of whom are Bhils (Bheels) who are reachable, who are as sheep without a shepherd, and are lost, hopelessly so, and without a missionary to point them to the Great Shepherd of the sheep.

Besides, there is a county adjoining, where we have several schools, where the conditions are the same. At present there are in these two counties 125,000 or 150,000 people, to teach whom there are three Indian Christians. But there is no missionary to be with them for their encouragement and inspiration. **The need is the call!**

"Gather My saints together unto Me" (Psa. 50: 5).



The Vada Bungalow.

Vada.

PRESENT MISSIONARIES, DEC. 31, 1913.

H. B. Heisey, wife and one child, on leave; Josephine Powell, on furlough; Anna M. Eby; B. Mary Royer (located, but away for language study).

Short History.

Vada (Var'dah) station was opened by Bro. S. P. Berkebile and a native brother in October, 1905. In 1907 land was bought and building operations were begun. The bungalow and well were a hard job at Vada (Var'dah). The people seemed interested and some schools were opened. Things were quite promising. Sister Powell and Sister Ella Miller were located there for language study. Sister Powell remained up to the time of her furlough in June, 1913, except a year spent at Bulsar (Bul-sar'), while the Vada (Var'dah) work was partly closed. The exposure, excessively hard building work and a siege of typhoid, lowered Bro. Berkebile's vitality so much that they had to go to America on sick leave early in 1910. When they left Vada (Var'dah) Brother and Sister Brubaker took charge of the work and continued until Bro. Brubaker's untimely death in October, 1910. For about a year the work was partly closed. A few native workers remained, and Bro. Adam Ebey made monthly visits to see them, except during the rainy season of 1911. In December, 1911, Sister Powell returned to Vada (Var'dah) and Brother and Sister Kaylor were located there for language study. Things livened up at once. The Kaylors were sent to the Dangs (Dongs) in January, 1913, and Brother and Sister Heisey and Sister Anna M. Eby were sent to Vada (Var'dah). Sister Powell leaving on furlough, the three newcomers had their hands full. Bro. Heisey's health failing, they returned to America early in the new year. Sister B. Mary Royer has been located there, but she and Sister Eby are at Poona (Poo'nah), studying Marathi. So the supervision of the work fell into Bro. Adam Ebey's hands again at the close of 1913.

Vada (Var'dah) County has an area of 307 square miles, 157 villages and a population of about 45,000. There are two good roads leading to Vada (Var'dah). The nearest railway station on a good road is twenty-nine miles. Sixty-five per cent of the

people are of the backward classes and ninety-six per cent are illiterate. There is also a large Mussulman population. There is a good opening for school work.

Dependent on Vada (Var'dah) County, and to the northeast, is Mokhada (Mo'-khud-dáh) Petha (Pay'tah)—sub-county. Its area is 244 square miles. It has sixty-four villages and a population of 35,000, of whom eighty-eight per cent are of the backward classes and ninety-nine per cent illiterate. The government has opened some schools and is trying to train some of the jungle people as teachers.

Between Vada (Var'dah) and the sea is Mahim (Mo'him) County, with 400 square miles, 193 villages and a population of 85,000. Sixty-five per cent are of the backward classes and ninety-five per cent are illiterate.

H. B. HEISEY'S REPORT.

We landed in Bombay Dec. 5, 1912, and the following day we went to Vada (Var'dah), to which place we were assigned. After the committee meeting and the Christmas holidays I began the language study in earnest. At first it was my desire to be ready for the First Year Examination in July, but future developments forbade me.

In January I began to teach the men's class. I taught the Sunday-school lesson in English, and one of the men who understood English interpreted my statements into Marathi (Mur-rot'ty).

Nearly every Sunday morning I went with the native Christians to various places where the Sunday-school lesson or some other truths were taught to those who knew not Christ. Until it became too hot, Sunday afternoons I went with our workers to some village to hold services.

When Sister Powell left for America, the work of the Vada (Var'dah) station was transferred to me. This work I did for two months. Then, when I went to Kalyan (Kul-yon'), this work was placed in charge of Sister Anna M. Eby, who very faithfully and earnestly executed these duties. I must not forget to mention that in May I had the joy of baptizing four people, two from Christian homes and two of heathen parentage. June 29 in the Marathi (Mur-rot'ty) language I preached a sermon on the "Good Shepherd."

With the above statements my work thus far accomplished practically ceases. In March I noticed a marked decline in my health; even as early as January a depression crept over me when doing outdoor work. As time passed I became worse. The latter part of July I began to receive treatment from an American medical missionary at Kalyan (Kul-yon'). I was here more than two months without receiving benefit. Then I came to Bulsar (Bul-sar'), where I have been since. While here I received treatment from an eminent physician of Bombay (Bom-bay), but to no avail. Both of these doctors concluded that I could not regain my strength in India, and the latter doctor urged my immediate return to America. As a result, D. V., we will sail for America Jan. 13.

Now, since it is settled that we return to America, the reality of it strikes me with a blow that makes my heart heavy. If I had the assurance that it is God's will that I remain, and that in after-months I would recuperate sufficiently to labor here, I fain would cancel the tickets that have been purchased for our voyage and stand the financial loss myself. It is hard for me to say farewell to those of this sunny land who need Christ so much; even now the tears unbidden start into my eyes. Back some weeks, when in a despondency with which my affliction surrounded me, it mattered not so much to me that I return to America; but now, since the actual fact of leaving India stares me in the face, it is with sorrow that I receive it. O India! With thy sunny clime! Thou art teeming with souls wofully lost in ignorance, superstition and sin. And yet they are souls more precious than the charming beauties of nature; more precious than all the treasures and riches in earth's bosom; yes, so precious that Christ gave his life-blood for every soul within thee! Christ desires to transform every withered plant within thee into a blooming rose, that India's field of humanity blossom

into a vast flower garden of beautiful souls to His glory. It is with feelings of sadness that we pass through thy exit curtain and bid thee farewell.

Yet God turns sadness into joy and overrules all for the best. May the seeming loss to the mission be transformed into ultimate gain for Christ.

"Hear my prayer, O Lord, give ear to my supplications" (Psa. 143: 1).

GRACE N. HEISEY'S REPORT.

In a strange land, where the language of the people is unknown to the missionary, it is necessary that, if he or she would be of any use for the Master among the people, the language must first of all be acquired. And how the faces of the natives beam with delight when they hear you utter your first words of their language, even though they be incorrectly said! So most of the first half of my year was spent at language study, and, of course, during the whole year language practice was made in conversation whenever opportunity offered.

Many times on Sunday afternoons, and sometimes in the evenings, I went with the Christian women to villages where Bible stories were taught the people.

It was quite a pleasure to me to go every Sunday morning and help conduct the Sunday-school, which consisted of low-caste Hindu boys and girls, whose faces told us the pleasure they received.

As soon as I at all could manage, I taught a Sunday-school class of small Christian boys in their own language, and though I was very imperfect in the language, may God bless these efforts!

The latter part of July we went to Kalyan (Kul-yon'), to the home of a medical missionary. There, on Sept. 3, dear little Helen Grace was born to us. How happy she has made us! May she some day be a faithful worker for the Lord!

Because of my husband's ill health, we have not been back at our mission station since July. And as his health has made no marked improvement, and he is not strong enough to resume his duties, it has been decided that we return to America. In a few days we will leave for the homeland. How sorry we are to go!

We have learned to love India and her people, and it is with heavy hearts that we turn our faces westward. God bless them all! And out of the present sadness and ill health, may His name be glorified and all be for the best!

"My grace is sufficient for thee" (2 Cor. 12: 9).

ANNA M. EBY'S REPORT.

General.

A year ago Brother and Sister Heisey and myself came to live at Vada (Var'dah). We at once began the study of the Marathi (Mur-rot'ty) language. Sister Josephine Powell was the missionary in charge. She had general supervision of the work of the station and the building of an annex to the bungalow, which was completed in April. In June Sister Powell sailed for America, and the responsibilities of the station rested upon us. We felt so weak to do the work entrusted to us, as our knowledge of the language and of the people was so limited! But the dear Father was ever near to help, and our fellow-workers were ever ready to give a word of advice and encouragement.

Two Bible lessons each week were taught the Christian women at Vada (Var'dah). Each Wednesday afternoon these women came together for an hour's sewing. Bed clothing was made for their families. At the close of the afternoon, a Scripture lesson was taught, and on Sunday the Sunday-school lesson.

In July, when Brother and Sister Heisey went to Kalyan (Kul-yon'), Sister Sadie J. Miller came to assist in the work, remaining until the last of November.

Our Sundays.

Each Sunday morning a class was held with the children of a neighboring ward in our town. As we took our stand under a tree and began singing, the little brown bodies made their appearance from out of the little huts around. One earnest little boy often came running, with his clothes in his hand, and while he listened to the story he dressed himself. The number in attendance ranged from twenty to forty. The Sunday-school cards, sent us from America, are greatly appreciated by these little folks. God bless the little boys and girls who thus contribute to the work in India! At a later hour the little band of Christians assembled on our veranda for Sunday-school and preaching. The afternoons were spent in preaching to the village people.

Medical.

Many persons afflicted with minor diseases, such as itch and ringworm, have received attention at our hands. We have not done extensive medical work, because we know so little about the treatment of diseases, and then we have a government dispensary in an adjoining compound and a good Indian doctor, who understands Indian diseases, is in charge.

Educational.

Three village schools have been in session during the year. Two of these have been opened just one year. Some disappointments were experienced, but in general results have been very gratifying. Much sorrow and sickness has come into the home of one of our teachers during the last few months, but through it all he has remained faithful to his work and always delights in pleasing the mission.

About ninety-five children are enrolled in these schools. In one school fifteen girls are in attendance. This is encouraging, for the Indian girl in general is deprived of school advantages because of superstition and depreciation of true womanhood.

Evangelistic.

Two native men are in the field sowing the seed of Truth. Results in converts as yet are not visible. However, not a few are seeking to know the Way. One of the chief men of the town, a Mohammedan priest, has requested baptism. He is yet being taught.

Three Bible women are working among the women of the villages. One sister in a distant village, with her husband, is living and teaching Christ to her neighbors.

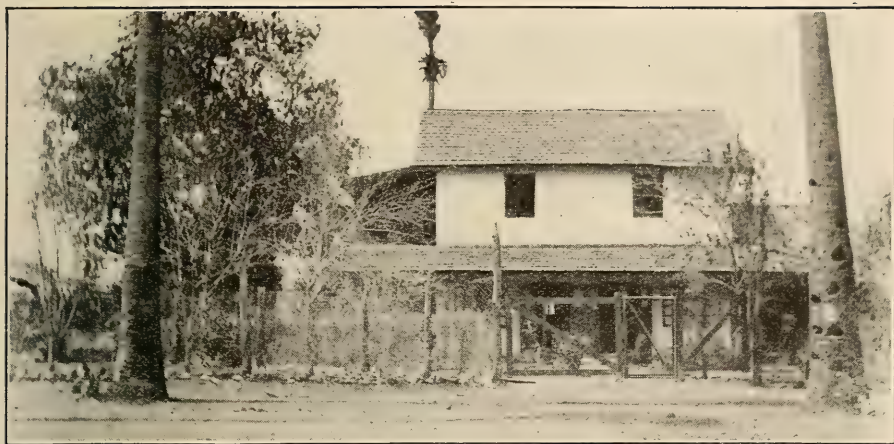
We have kept in close touch with the work of the two who visit among the women of the town of Vada (Var'dah) and near-by villages. It brings joy and encouragement to the heart of the missionary to note the friendly reception given these Christian women by their neighbors, and the tact and earnestness with which the gospel story is told.

We pray and trust the seed which has been sown will in due time yield a bountiful harvest.

Sorrow and Disappointment.

As we write this report our hearts are sad because the mission is again called to give up one of its workers, in Bro. Heisey's return to America. This means that Vada must again be closed until some one is supplied to fill the place. Bro. Ebey will care for the work at present. Brethren and sisters, pray for the work at Vada (Var'dah). The outlook is promising. We have an earnest, faithful corps of native helpers, but they need a shepherd. To close this station, where lives have burned out for the Master, seems too hard. Surely, in the homeland there is some one whom the Lord has called and chosen who will answer the call to this needy place.

"Pray ye the Lord of the harvest that He send forth laborers into His harvest" (Matt. 9: 38).



The Vali Bungalow.

Vali.

PRESENT MISSIONARIES, DEC. 31, 1913.

D. J. Lichty and wife; Eliza B. Miller; E. H. Eby, wife and three children, on furlough.

Short History.

Bro. McCann baptized the first people at Vali (Vul'ly) during the famine days of 1900. Brother and Sister D. J. Lichty located there in 1904, living for some time in a grass hut. They gathered together some of the raw converts and taught them more fully. Others were baptized. Sister Sadie J. Miller went to Vali (Vul'ly) in 1905, and has worked among the women of the villages nearly all the time until 1913, except the year of her furlough. Sister Quinter spent 1906 in the village work with Sister Miller. Brother and Sister Adam Eby were at Vali (Vul'ly) during 1909, while Brother and Sister Lichty were on furlough. Brother and Sister E. H. Eby moved here at the close of 1909, where he gave himself to evangelistic and school work, while Bro. Lichty looked after the industrial farming and general church work. Several of our boys and men are learning better methods of farming at this place, the mission having land for this purpose. In 1912 Brother and Sister Eby went on furlough, and Sister Eliza B. Miller took charge of the school work. Some promising schools have been opened, but the Bhil (Bheel) people need to be taught the value of education. During much of the past year, owing to Bro. Lichty's illness, extra burdens were placed on Sister Miller.

"There hath not failed one word of all His good promise" (1 Kings 8: 56).

Vali (Vul'ly), our mission station in Rajpipla (Roj-pip'lah) State, is one of interest. This state lies at the extreme northern end of our India mission field, and has an area of 1,517 square miles and a population of 175,000, of which two-thirds are Bhils (Bheels), the class of people most open to the Gospel. The government is under a first-class native king, who is quite enlightened, and has never been hostile to Christian work, and, in not a few ways, is friendly.

The north side of the state is easily worked, but the south two-thirds are hilly and difficult for traveling. More missionaries and a goodly number of native helpers are needed to do proper work.

D. J. LICHTY'S REPORT.

In last year's report we wrote, "Be assured that from present indications, prospects for the ensuing year are ever so much brighter than during the year just ended." And so they were, but we regret to say that we were not able to improve the opportunities for aggressive work that were open to us, as extensively as we had hoped.

During the first half of the year systematic work was carried on in the villages by three evangelists and by the village school teachers, as they had time and opportunity out of school hours. Various other duties hindered me from personally assisting them as much as I desired. However, I did manage several times to visit all the villages worked, and once I crossed over the hills to help our District Mission Board workers in Vadi (Var'dy) Taluka (County).

During the hot season, poor health and a run-down constitution compelled me to take a month off at Panchgani (Punch-gur-ny). I returned to work at the breaking of the rains, but, alas, in worse condition than before I left home! Two months later I found myself in St. George's Hospital, Bombay (Bom-bay), where, for nine weeks, I struggled for my life with typhoid fever. Thanks to a merciful God and to the kind attentions of the hospital staff and of numerous friends and loved ones, I came out the victor. On leaving the hospital, six weeks of convalescence at Nasik (Nos'sick) brought us near the close of the year. In the meantime some of our best workers were entered in the Bible School, so that for six months evangelistic effort in Rajpipla (Roj-pip'lah) was nearly at a standstill.

But we are not discouraged. We still dwell among the living, with bright hopes of a full recovery from sickness and the assurance that the Lord still has work for us to do. In spite of all our disabilities, the work in Rajpipla (Roj-pip'lah) State has not gone back. An opening in a new village was made, with eight baptisms and more ready to follow. In our field, altogether thirteen were received by baptism and nearly the same number of disfellowshipped members returned to the fold. The church at Vali (Vul'ly) has **grown** in grace and **outgrown** the present churchhouse. Arrangements have been made for the erection of a substantial brick building to take its place.

At Amletha (Om-lay'thah) the little church, once torn asunder by sin, strife and contention, shows signs of again uniting in newness of life and Christian effort. The Vali (Vul'ly) church has the advantage of its first and newly-chosen minister, a young brother of great promise and power, Bro. Eccha Narsi (Itch'chah Nur'sy). Danabhai Likaji (Don'ah-bhye Lee'lāh-jee) was also chosen to the deacon's office here in Vali (Vul'ly). Likewise the Amletha (Om-lay'thah) church has elected Bro. Lellu Kalidas (Lel'loo Kal'ly-dos) to the ministry and Bro. Danji Ramji (Dun'jee Rom'jee) as deacon. Both the young ministers have been greatly improved in power and spirit by six months of Bible study at Bulsar (Bul-sar'). We hope they may continue until their four years' course is finished. Among the higher classes the Gospel of Christ is being heard with less suspicion and in many cases with eagerness.

The completion of two substantial brick buildings, one at Vali (Vul'ly) and the other at Amletha (Om-lay'thah), for the use of workers and servants, will in the future eliminate the necessity of yearly spending so much time in repairing and rebuilding cheap and unsatisfactory structures, and this will also in the end be a financial saving to the mission.

Because of my forced absence at a critical time in the development of the crops, I could not give the necessary attention to the orphan farmers, but most of them did the best they could and they were reasonably prosperous. About all the mission land is now under cultivation, and we are obliged to buy more in order to accommodate the boys now under training and others whom we may deem fit to help to an independent livelihood.

Our Mutual Aid Society has been able to assist a number of our poor Christians, and most of them are paying their dues in a satisfactory manner. We are greatly

indebted to a good brother, from Northwestern Iowa, for putting the society on a better financial basis than it had been.

It is a pleasure to record with what heroism and thoroughness Sister Eliza B. Miller managed the work at our station during my long absence. Sister Lichty, in order to be near me, was able to assist her but three weeks out of four months. We hope that in the future necessity will not force such heavy burdens on any of our sisters. It is more than probable that, in the near future, we shall have another missionary family in Rajpipla (Roj-pip'lah) State to help us out in such times as these, and more effectually to occupy the field.

Having myself done so little during the year, I should not impose on my readers with a lengthy report. Continue to pray for us and continue to support the work. We shall try to do better in 1914 than we were able to do in 1913.

"Come over into Macedonia and help us" (Acts 16: 9).

NORA A. LICHTY'S REPORT.

Personal.

As I look back over the happenings of 1913, I am more impressed with this truth: Man proposes but God disposes. The year started out with such bright prospects, and we had hopes of doing much aggressive work. But our hopes were not realized as we had expected. Nearly half the year was spent away from the station. Part of this time was spent in the hills and the rest of the time in waiting on and caring for my companion during his long illness.

The many duties that fall to a housewife were mine during the time I was at home. This kind of work does not show big results, yet it gives me much joy to know that in this way I can serve those who are about me. We have many guests during the course of a year. Not many of our own American people, but our Indian brethren and sisters, who are out in the villages, come in every few weeks, and we like to entertain them. They live among people of their own kind, but there is something lacking. They, as well as we, like to associate with brethren and sisters of like faith. We have many neighbors and it behooves us to be neighborly. These are the many ways in which one spends his time—and most profitably, I believe. Then, too, our own household needs directing, so everything may be done properly. Our duties are various, our privileges are many, and our opportunities are large. Lord, help us to live up to them!

Medical.

We have been able to give medicine to a good many people during the year. People of high and low caste come for medicine for all kinds of diseases. However, the greater part of our work is carried on among the Christian people. The little that we have been able to do for those who came from the outside has won them to us as friends. We hope the friendship will lead them into eternal life.

During the year an unusual number suffered with malaria, but beyond that the health has been up to the average. In the early part of the year one man died of pneumonia. This was the first adult death that the Vali (Vul'ly) Christian community has had in our nine years' residence. In the latter part of the year one child died.

"And ye shall be witnesses unto Me" (Acts 1: 8).

ELIZA B. MILLER'S REPORT.

The work at our station during 1913 was carried on in a much different way from what any of us had planned at the beginning of the year. With Brother and Sister Lichty gone during parts of May and June, and nearly all of the latter part of the year, the station was left single-handed, with the many kinds of work to be done. No one but those left here can know how helpless and powerless they often were to meet the many responsibilities and duties daily arising.

Sister Sadie J. Miller was here during May and Sister Olive Widdowson during November and December, and we were glad for their help and companionship. Without them, though the many duties kept us busy from morning to night, the days of Brother and Sister Lichty's absence would have been much longer and much lonelier indeed.

Village Schools.

Just at the close of 1912 one of our best schools was disturbed by the headman of the village, and we are sorry to report that it had to be closed early in 1913. It was the only school, besides the Vali (Vul'ly) school, into which we had been able to get any of the Bhil (Bheel) girls, and so we were extremely pained to have it close. However, we hope that the good seed sown in the hearts of the boys and girls, who were in attendance in the school for three years, has not been lost. We are able to visit the children in their homes, sometimes, and in this way may keep aflame the fire that has been kindled.

Early in January a new school was opened in a village from whence eight men had come for baptism. The school has not been large at any time, but there is hope of the number increasing. The teacher has been earnest and patient, and we believe a good beginning has been made. A new house for the teacher and the school has been built during the year. The teacher and the Christians did most of the work of building. The building is a credit to their place and workmanship. In this village we made several very pleasant visits during the year.

At Jhagadia (Jug-gurd'i-yah) the school was in session only a part of the year. In a place where there are such swarms of children as there are in Jhagadia (Jug-gurd'i-yah), it seems strange that a good school cannot be maintained. Over and over again we have asked ourselves the questions: "What is the matter? Is it the fault of the teacher? Is it the fault of the location? Or is it the fault of the people?" We have not been able to answer the questions. We keep on urging the teacher and his wife to get in the children. The last effort is to interest the women and so perhaps be able to gain the children.

At Jamoli (Jum-oh'ly), we are pained to say, the teacher had to be removed and dismissed from mission employ because of bad conduct. On account of this the school suffered for some months. However, we are glad to say that with the employment of a new teacher the school has been revived and a good spirit prevails. This is the one village in which all the children of school age are in attendance at the mission school. It is only a small village, nestled among the hills, but the people and the children are all on the side of the school, and so we rejoice in even the small number in attendance and in the interest manifested by them and their parents. The headman of the village is especially friendly. Since the school has been there he has put away drink, and interests himself in other ways than spending his time in riotous living as do the majority of the village people.

Undi (Oon'dy) has had its ups and downs; but it is encouraging to report that four of the boys from there, three of them the sons of non-Christians, went to the Bulsar (Bul-sar') Boarding-school this year. A change of teachers had to be made in the middle of the year because the former teacher went to the Bible School. A change of teachers sometimes lessens rather than increases the interest in the school. But in spite of the irregularity in the Undi school during the year, we have much hope in the place and believe that in due time abundant fruit will appear for the effort put forth.

At Morarnia (Mo-rarn'yah) and Kantipadi (Kun'ty-par'dy) the night schools continued throughout the year. Especially at Morarnia (Mo-rarn'yah), we are pleased to say, very good work is being done. The boys are regular in attendance and take much interest in their duties. A part of the year the crops must be watched and the school is closed.

Our school here at Vali (Vul'ly) has improved some during the year. It would have improved more had we been able to get a better staff of teachers. They, perhaps,

did as well as they could, but the results were not satisfactory in the examination. In this school there are Parsi (Par'see), Bhil (Bheel) and Christian children. We find it difficult to secure regular attendance, because of the help the children must render in field work and in taking care of the little brothers and sisters while the mother goes to the field to work.

At Raj Pardi (Roj-par'dy) the school interest on the part of the teacher did not stop, even when the school attendance dropped down to one. That one, we are glad to say, made commendable progress. In this school also a change of teachers was made the middle of the year. The Raj Pardi (Roj Par'dy) teacher went to Andre (On'dri), and the Andre (On'dri) teacher came to Raj Pardi (Roj Par'dy).

The Andre (On'dri) school, the record school for attendance, showed good results at the end of the year. The boys are bright and stand loyally by their instructor. This has been a very hard village. We hope that through the school some hearts may be turned to the Lord. The boys are learning their Scripture lessons and religious songs, through which the seed of truth is being planted in their young lives. Pray with us that the school children of Rajpipla (Roj-pip'lah) may learn to know the Lord Jesus to the saving of their souls.

In all the schools there is a total enrollment of ninety-one. This is smaller than last year, but we believe the work done was better. We regret to say that as yet we have not been able to get any Bhil girls into the schools. How to win them, how to make the parents understand that the girls need education as well as the boys—these are questions we are trying to answer. Just how it will be done we are unable to say, but we believe that in some way the question will be answered.

During the year we were able to make visits in only seventeen different villages, besides our own, in behalf of the school and women's work.

Woman's Work.

During the year six women workers were employed among the women. This is an advance step and one that we believe will help in winning the Bhil (Bheel) girls for school and in turning the mothers to the ways of the Lord. At Undi (Oon'dy), Sonabai (So'nah-bye) had charge of the Christian women. With them she had daily worship and instructed them from the Scriptures. Some non-Christian women attended the lessons and took pleasure in learning. At Raj Pardi (Roj Par'dy) Ratanbai (Rut'-tun-bye) worked among the non-Christian Bhil (Bheel) women. At Amletha (Om-lay-thah), Salonibai (Sul-o'ny-bye) and Manekbai (Mon'eck-bye) worked among both Christian and non-Christian women. Salonibai (Sul-o'ny-bye) went to Bible School in June and Manekbai (Mon'eck-bye) took her place. I should also have mentioned that at Undi (Oon'dy), Lardubai (Lar'doo-bye) had charge of the work until June, when she also went to the Bible School. Here in Vali (Vul'ly), Divalibai (Dee-vol'ly-bye) had charge of the primary grade in school and instructed Christian women privately. One woman under instruction finished the first reader during the year. Marthabai also did work among Christian and non-Christian women here in Vali (Vul'ly), until her transfer to Jamoli (Jum-o'ly), in September. She instructed the women in the Sunday-school lesson when they were not able to attend Sunday-school on account of sickness or for other lawful reasons.

The Christian women of Vali (Vul'ly), during the year, pieced a number of quilts, the sale of which amounted to Rupees 9 (\$3). This amount was sent to the British and Foreign Bible Society to help in the distribution of the Word of God. For the Vali (Vul'ly) women, besides the regular Thursday afternoon meeting, there were daily morning prayers with them and a special meeting for them each Sunday afternoon, which they conducted themselves. The attendance at all these services was good throughout the year.

Sunday-Schools.

In all the villages where there are day schools, more or less Sunday-school work is being done. In Vasna (Vos'nah), Undi (Oon'dy), Amletha (Om-lay'thah), and here

in Vali (Vul'ly), where there are Christian communities, the Sunday-school work is regular and continues throughout the year. From all these Sunday-schools ninety-eight entered the All-India Sunday-school Examination. Seventy-nine passed and nineteen failed. We need to thank again the Kansas people, who made it possible to have the lesson picture rolls in each of the Sunday-schools. The pictures always interest, attract and instruct the children.

"Ask of Me and I shall give thee the heathen for thine inheritance" (Psa. 2: 8).



The Vyara Bungalow.

Vyara.

PRESENT MISSIONARIES, DEC. 31, 1913.

I. S. Long, wife and three children; A. W. Ross, wife and two children, on furlough; Sadie J. Miller (temporarily away).

Short History.

In May, 1905, Brother and Sister Ross opened up Vyara (Vyah'rah) station. In 1907 they secured land and built a bungalow. There has been much hindrance to the work, and in many ways, but the Lord has given many souls from among the common people. A church was organized in 1909. In 1912 boarding-schools for boys and girls were established. Several good village schools are in session. Most of the converts thus far have been men, but in 1912 Sister Sadie J. Miller began work among the heathen wives of the Christian men. Several have been baptized. When Brother and Sister Ross went on furlough last June, Brother and Sister Long took charge. They feel that the outlook is encouraging for large results in the near future, but the people are very ignorant and much teaching will be necessary.

Vyara (Vyah'rah) town has a population of 4,600, and may be said to be the center of our work among the backward classes known as the "Kali Paraj" (Kol'ly Pur'ruj), a people slightly different from the Bhils (Bheels), though like them, aborigines.

Population of Vyara (Vyah'rah) County, 57,000; 200 per square mile.

Population of Songhad (Song'gud) County, 42,000; 150 per square mile.

Population of Mahuva (Mu-hoo'vah) County, 40,000; 300 per square mile.

In a total population of over 139,000 there are over 66,000 people of the backward classes. Too much work for one missionary!

The station is thirty-eight miles from Surat (Soo-rat'). It is on the Tapti (Tap'ty) Valley Railway, which runs two trains daily each way. It is on the plain, but borders the wooded district, the Dangs (Dongs). Climate is considered unhealthy. Twenty-

four Indian helpers; not a tenth of the number required for this mass of people! Who will help reach these people? Here is an open field and the people are ready to listen.

I. S. LONG'S REPORT.

Personal.

During the first part of 1913 Brother and Sister Ross and Sister Sadie J. Miller were in charge of the work here. Just prior to our arrival, June 16, Bro. Ross and family left on furlough, and soon thereafter Sister Miller left for Vada (Var'dah). Since then Sister Long and I have been here alone. Had we been able to be with Bro. Ross a few days before his leaving, we should sooner have understood the workings of his station.

Unattained Ideals.

I suppose few men ever attain their ideals. The hopes of but few are completely realized. This is true in this life. Not having been in Gujarat (Goo''jer-rot') for about four years, we had need to study Gujarati (Goo''jer-rot'ty), and meant to do so during the rains. Likewise we saw an opportunity for real helpfulness in teaching the Bible to several of our instructors, recently converted from the people about Vyara (Vyah'rah). From Oct. 1, on during the winter, we meant to engage in a wide-awake campaign of gospel teaching in the villages. How far from being realized were our plans! How cleverly Satan succeeds in turning aside the Lord's servants from the work they would do! Perhaps the servants of the Lord often plan too much.

The Fever Season.

From Oct. 1 to Jan. 1 we had sickness among our people. Scarcely a worker escaped fever, and some indeed were very seriously ill. Several whole families were sick, all at the same time. Ordinary remedies seemed of no avail. Our hospital assistant at Vyara (Vyah'rah) himself was quite sick. At this writing, however, we are glad to report that nearly all our men are in normal health again and are anxious for the Lord's work in their hands to succeed. It must be sorrowfully admitted that during the fever season we got very little effectual work done.

Our Time.

Some things which Bro. Ross, for lack of time, did not get started, such as general prayers of mornings (had been sectional hitherto), teachers' meetings for the Sunday-school workers, and midweek services for all our Christians, we set going in fair way during the rains. Besides, we were able to counsel much with the workers and make a few trips to the villages as sunshine allowed.

Wind Wheel.

Our leading helper on the compound was sick for above two months during the fever season. In this time I learned to appreciate his job better, by myself undertaking the oversight. Meanwhile, with the valuable help of one of our own carpenters, we erected a wind wheel over the small well. At this writing we are able to report its value for forcing water into our houses and the boarding compartments, but its utter inadequacy for extensive irrigation purposes, such as we need here.

Village Schools.

Vyara (Vyah'rah) is in a native state where there is so-called compulsory education. In spite of the success of this "compulsory" effort, we may safely say it is a great blessing to the people, although they do not often appreciate it. To give even a little schooling to a people who, for generations, have never been taught, will mean much for their future, and much even for the future of Christian effort among them. As a result of state education we have only a few good day schools. Usually we have only night schools in which, because those who attend are adults, and because of their tremendous need for religious teaching, we have spent most of the time hitherto leading them to Christ through simple teaching.

Need for Schools.

Some may wonder why we should insist on having schools at all, in the state. If the government of this state fosters one religion more than another, it heads its people toward Arya-Samajeeism (Ar'yah-Sum-oj'jee-ism), one form of the Hindu revival of recent years. At any rate, the children of state schools, whether village or boarding, are fired with patriotism for their "mother land," and are taught the "old-time religion" of their fathers, the Shastras, with modern interpretation. The teaching is, therefore, both anti-foreign and anti-Christian.

We have had ten or twelve conversions from among the educated of the backward classes, and these men prove very valuable in a way, in school work; but they are far from having our spirit or outlook on life, or hope even for their own people. In our schools, after much association with us and our men, after much patient Bible instruction, we may hope that they will evolve into very useful helpers in the Master's vineyard.

The Boarding-School.

In our several day schools in the villages, where we succeed in getting the little ones into the school, we succeed nicely in imparting to them our spirit and teaching. They improve in proportion to the influence of the teacher. How much more should they change their manner of life and thought after being entirely removed from their homes, and placed in our care in the boarding-school! Soon they discard the dress and rude jewelry of their people and seem to want to improve and to appear like cultured people.

While with us, the children are taught both to work with their hands in garden or fields, and to study with all diligence at other times. Besides, they are given all the religious instruction we think good. They are ever before us and we before them; and they will get as much of the Master as they hear Him preached and see Him lived in our lives. Dull though they are, they soon, very soon, come to laugh every time we refer to their idols and demons and witches and dances and drunkenness.

The Church.

These children, who live with us and see better things and hear better teaching than they are used to at home, are the hope of the future Vyara (Vyah'rah) church. A church free from heathenism, whatever that may mean, is our hope. A church clean, intelligent, zealous for the good of others, spiritual, growing in grace day by day, we all earnestly desire to see. About 345 baptized people here! They are dull and heavy-headed, illiterate, never taught before, but are willing to be taught now, praise the Lord! Christ born in them, perfected in them, they being Spirit-filled, and bearing the fruit of the Spirit, and done with the works of the flesh; to this end is all our contact with them, and all our teaching.

You will pray that out from among our boarding children many intelligent, zealous and Spirit-filled workers may be raised up. Any people will receive the teaching of "their own," especially when they see the effect of that teaching in the life and conduct of the teacher.

Sunday-Schools.

At this station we have two well-organized and four unorganized Sunday-schools. By this means the people are taught to leave off work and to give a part of the Sunday at least to the worship of the true God.

Fighting Liquor.

This "enemy," like "the poor," we shall always have with us, it seems; for, while our baptized people "swear off" for a time, they are too easily led back to drink. However, in one village, where nearly all the men are Christians, recently the liquor seller told our worker that he had sold but two cents' worth all day. In other Christian villages, the people, instead of liquor drinking and dancing on wedding and birth and other festive occasions, now have begun presenting sugar and other sweetmeats to

everybody as a token of their joy. Thus the work goes on. For our small part and lot in the promotion of the kingdom we heartily rejoice. We have faith in the cause, for it is of God. "The Lord working with them, and confirming the word with signs following."

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Isa. 11: 9).

EFFIE V. LONG'S REPORT.

When one recalls at the close of the day, what he has done, it seems so little, and likewise when we look back over six months, or a year, we seem to have accomplished so little for the Lord. To the homekeeper and mother come the simple home duties that must be done daily, and most of my effort, since our return in June, has been in the home. I tried to do what I could beside and found joy in doing it.

There was quite a bit of sickness in the home, among our Christian people on the compound, and in the villages and also among the school children. To these we gave medicine, and helped them in whatever way we could. And then there were the calls of the jungle people for medicine, especially salve for itch and ringworm, and one's time goes in dealing out these.

We started a weekly Bible and sewing-class for the women, but the ones who needed it most could not find time to attend, as they were busy at their work all day.

In July, when Sister Sadie J. Miller left, we took up the class with the girls in the boarding-school. We meet daily except Sunday. Some of the girls are eager to learn. We teach them the catechism, hymns, Scripture verses, ten commandments and prayer. Since I have been giving a Sunday-school card for every three verses committed, they are making a great effort. But they have not been in school so long, and the most advanced have only entered the second reader.

The work is hopeful, we are happy, and we pray that we may be able to do more the coming year.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor. 12: 13).

SADIE J. MILLER'S REPORT.

Itinerating.

From Jan. 1 until April 1 the time was spent in tenting and touring. When the hot season begins we are driven to shelter, like pioneers in the States are driven by the snowstorms and extreme cold. We must build our houses in India to protect against heat, and not cold.

As is found throughout India, so here, too, women are kept in the background, though not as secluded as in many places. In the villages we have no houses of worship for our services. Sunday-school and preaching services are as often open-air ones as otherwise.

In a village where a worker dwells we had services in the house wherein he lived. The men sat in the main room under the preacher's instruction, but the women had to get what they could through a partition.

The best time and place for work among them is when we, with the Bible women, can have them alone. At best, they are more interested in the village gossip and the immediate playfulness of their little children, than in what we have to tell them.

We often begin work with them by helping them get some torn garment mended, or by making a new garment for them. It requires tact to reach them. If any one thinks he will hasten his work by sitting, and first of all, with open Bible or book, teaching them (it is all one and the same to them), he is pretty sure to be disappointed, so far as success with them is concerned. What appears to be taking well is not always so. Many a one present makes his escape upon the sight of a book. "Were not books made and meant for men and other **great** folks? Learning is not for us; please

excuse us. We are mere animals, what can we do? No; no; we can never learn. Away with all of it!"

Five women were baptized since the New Year. Some half dozen others were ready, but the thought of having to appear before men, for baptism, took all the courage away from them.

Substitute Work.

The month of May was spent in Vali (Vul'ly), helping in the work while Brother and Sister Lichty were away. By June 1 I returned to Vyara (Vyah'rah), where the work of that place was turned over because of Bro. Ross' leaving on furlough. Later the work was given over to Bro. Long, who was soon, thereafter, on the field, fresh from America and ready for work. July 26 I went to Vada (Var'dah) to help there during the absence of Brother and Sister Heisey. I remained there four months. The work in and about Vada (Var'dah) is very encouraging, especially the schools, which are all in good running order, with a splendid enrollment.

On account of Sister Quinter's condition I am at present at Jalalpor, doing the work she has so well begun. It is also planned that some touring be done at Vyara (Vyah'rah), making a week or ten days' stay, and then return here and arrange the work for another tour. The women are needy everywhere, but, having begun the work at Vyara (Vyah'rah), we feel to carry it on as much as possible.

Sunday-School Examination.

The month of June evening hours were given to the girls in the boarding-school at Vyara (Vyah'rah), preparing them for the examination in July. Being in school daytime this was the only time available. This in itself is not advantageous, and together with the fact, taking them in hand at such a late hour adds to the disadvantage at which they, as well as we, were placed. Unless the lessons are well taught from the beginning of the year, it is exceedingly difficult to attain the desired standard.

The brightest two girls passed the mark of perfection while the remainder were mostly failures. This was their first year in Bible study, hence their first examination. What can be done, even in one year, with raw material, is astonishing indeed.

One of the boarding-school girls died during the year. Fortunately her mother came and took her home about a week before she was very ill. In her dying condition she begged to be taken back to school, to be among the other girls, but it was too late; she died at home.

That these girls, as well as the women in the villages from which the girls come, may speedily learn to know the Lord, is the greatest desire of our hearts. And so may it be!

"To God only wise, be glory through Jesus Christ for ever. Amen" (Rom. 16: 27).

Miscellaneous.

BUILDING.

As a mission grows and as mission work prospers, there is always need of buildings. During 1913 a second bungalow was built at Anklesvar (Uncle-esh'were). This is for the single sisters. An addition was built at Vada (Var'dah) for the same purpose. At Bulsar (Bul-sar') dormitories were built for those attending the Bible School. At Vali (Vul'ly) some good buildings were erected for mission workers and others. At Vyara (Vyah'rah) there was new work to meet the increasing need. At other places there was the usual repairing of buildings and the erection of schoolhouses and dwellings for the workers in the villages. In one village of the Anklesvar (Uncle-esh'were) district a good little churchbuilding was erected. Each year the building work requires more or less of the missionaries' time.

Vacations and Furloughs.

During the hot season Bro. Pittenger and his family, Brother and Sister Lichty and Sister Himmelsbaugh occupied a rented bungalow at the hill station of Panchgani (Punch-gur'ny), trying to regain health and strength for the work awaiting them. In June Bro. Pittenger and Bro. Ross and their families and Sister Powell sailed on furlough. Missionaries sometimes need rest and change, but how to care for their work during their absence, and how to provide vacations and furloughs most economically, with satisfactory results, has been no small question. This important question is one of many to be considered in conference with the visiting elders.

Births.

Twice the mission family has rejoiced over the birth of little ones during 1913. Magdalene Long, born in America in March, came with her parents to India when she was three months old. Helen Grace Heisey was born in September.

The Education of Missionaries' Children.

This problem has been before us for ten years or more, and is not yet solved. There have never been many children of school age on the field at any one time. Hitherto missionary mothers have done the best they could, teaching the children at home. J. Emmert Stover was put in school at Panchgani (Punch-gur'ny) for a year, which meant no small sacrifice and expense to his parents. This year Brother and Sister Stover left their three older children in America for education. This is one of the supreme sacrifices that missionary parents must make. Brother and Sister Stover are the first in our mission called to this deprivation. They have stood the test nobly and are cheerfully taking up the burdens and responsibilities of the work, that souls may be saved. They are trusting the care of the children to the Father, and to kind friends whom the Lord raises up for His faithful servants. It now seems that soon there will be several children of school age on the field, and just how to arrange for their education, that it may count for most in the lives of the children, and yet be economical to the mission, is another problem for consideration. May the Lord keep the missionary parents from all selfishness, and from all shrinking from sacrifices unto which the Lord may call.

Our Visiting Elders.

It is with much joy in our hearts and thanksgiving to our Father that we welcome, just at the close of the year, our dear Brethren Early and Royer. We have long felt the need of a visit by some members of the Home Board. In the stress and strain of the present time their visit is doubly welcome. They tell us they have not come to solve our problems, but, coming face to face with the difficulties on the field, will enable them to present these problems to the Board and the home church in such a way that, we feel sure, they will be solved well and wisely under the leading of the Spirit.

Retrenchment or Enlargement.

Which shall it be? The home church must give the answer. Our field contains fifteen thousand square miles, with over a million people. These people are reachable, the majority of them. They are like the common people of old who heard Jesus gladly. At present there are nine mission stations open, but two are without resident missionaries. Five more stations should be opened now in order properly to occupy our field. Now is the day of salvation for these people. India, in her present disturbed religious and social condition, is ready for Christ NOW! Shall we let the opportunity for evangelization pass by? We need sixty missionaries to man our field; missionaries, Spirit-filled, called of God to the work, ready to endure hardness and, if need be, lay down their lives for India's sake. Nine workers on furlough, two withdrawn on account of health, our dear Sister Quinter just transferred to the better field—this has reduced our number to twenty-eight, and of these seven are yet on language study. They are few, indeed, to cope with the forces of darkness in these regions; few, too

few, we think. Does the Master want it so? Brethren and sisters, does the Master really want it so? Or have you refused to accept His call to you? He has been calling, we are sure. Have you not heard Him? Will you not come and help us?

We see a great door and effectual opened unto us, and there are many adversaries. We hear the call from every side, "Come over and help us." We **know** that God is calling the church to send forth laborers unto the fields; "for they are white already to harvest." Opportunity for service here is limited only by the insufficiency and inefficiency of the workers and the necessary equipment. Church of Christ, pray! Give! Send! Hear the call! Let not the blood of these more than a million souls be required at the hand of the Church of the Brethren. You are a member of the church. You are one of the responsible ones. You have been washed in the blood of the Lamb. Will you allow your white robe to be made dark by the blood of your fellows when you can help prevent it? The blood of these people is required of us. What will you do? Come over and help us! Pray for those who come! Help send others! But in some way do your part and do it now! There are two ways of retrenchment. One is when the soldier has to fall back and take a new line of front. The other is when the army is sustained and goes forward to victory. Thus a new line is formed, day after day, and victory is assured. The better kind is the latter. It is advancement. It is enlargement. It is re-entrenchment. We are waiting. We are watching. We are praying. We are looking to you, brethren and sisters, looking to the church. Shall we look in vain? Now is the time. Do your duty and be blest. Accept the glorious privilege of helping others to the light. We are all laborers together with Christ. Let us all rejoice together here in the souls rescued and finally in the home when we all gather there at Jesus' feet.

"No man cared for my soul" (Psa. 142: 4).

A. E.

A. K. E.

Mission Station.	STAFF.				Sub-stations.	Organized Churches.	Members, Jan. 1, 1913.	Baptisms.	Received by Letter.	Dismissed by Letter.	Died.	Disowned.	Reinstated.	Members, Dec. 31, 1913.	Village Schools.	Enrollment.	Boarding Schools.	Enrollment.	Males in Training Dept.	Females in Training Dept.
	Foreign.		Indian.																	
	Men.	Women.	Men.	Women.																
Ahwa,	1	1	6	3	4	...	64	1	2	14	1	...	...	66	5	83	...	...	...	...
Anklesvar,	2	5	28	18	19	1	429	12	15	2	14	6	2	436	...	...	...	...	...	...
Bulsar,	3	4	11	4	4	1	177	7	4	19	...	7	4	166	4	68	2	79	18	3
Dahanu, ...	1	1	10	4	5	...	25	4	...	...	3	...	...	26	9	354	...	...	2	2
Jalalpor, ...	1	2	2	2	1	1	27	...	1	4	...	1	1	24	2	65	...	...	...	...
Pimpalner, .....	...	...	9	...	4	...	25	...	...	...	...	...	...	4	7	100	1	15	...	...
Vada,	1	3	5	3	4	...	13	4	...	...	...	...	...	17	3	95	...	...	...	...
Vali,	1	2	12	7	9	2	98	13	5	3	1	7	9	114	9	91	...	...	...	...
Vyara,	1	2	20	4	16	1	272	74	4	4	1	...	...	345	14	252	1	67	1	2
Totals,	11	20	103	45	66	6	1130	115	31	32	20	21	16	1198	53	1188	4	161	21	7

The staff represents the close of the year. At this time there were seven missionaries off the field, and are not counted in the above table.

Dahanu and Vada are a part of the Bulsar church. Ahwa and Pimpalner are a part of Vyara yet.

FINANCIAL

1. World-Wide Fund.

Receipts—

Balance from last year,		\$ 13,260 19
Donations reported in Visitor,	\$ 32,197 19	
Income from endowment and real estate,	29,983 77	
Church Extension Fund, overdrawn during 1913, now paid back,	3,284 23	
Earnings, Brethren Publishing House,	6,240 61	
Interest on bank account,	570 75	
Rent from Switzerland property,	38 96	
		<u>72,315 51</u>
		\$ 85,575 70

Expenditures—

Annual Meeting Committees. Account No. 16*,	\$ 216 00	
Annuities on endowment funds,	22,561 21	
Publications. Account No. 17,	5,738 62	
General expense. Account No. 20,	4,987 10	
District mission work. Account No. 19,	7,945 00	
Colorado city churchhouse, transfer,	5 00	
Michigan farm account,	66 11	
Sweden Mission,	2,604 61	
Denmark Mission,	2,112 52	
China Mission. Account No. 3,	9,248 36	
India Mission. Account No. 2,	22,497 48	
		<u>77,982 01</u>
		\$ 7,593 69

Balance to new year, \$ 7,593 69
 * If information on any fund is desired, turn to number of account that corresponds with account numbers given in making up the statement.

2. India Fund.

Receipts—

Balances from various India accounts of last year,		\$ 6,367 59
Donations reported in Visitor,	1,459 82	
Interest on endowment,	132 75	
Special supports of workers. Account No. 9,	8,075 00	
Transmission to missionaries. Account No. 10,	1,143 16	
Native schools. Reported in Visitor,	465 10	
Native workers. Account No. 11,	1,759 96	
Industrial work. Reported in Visitor,	108 30	
Loan fund. Account No. 12,	255 37	
Hospital fund. Reported in Visitor,	42 70	
Bible dormitories. Account No. 13,	120 00	
Vyara Girls' School. Account No. 14,	1,090 30	
Building fund. Account No. 15,	80 19	
Widows' Home. Reported in Visitor,	164 43	
Boarding-school. Reported in Visitor,	478 87	
Orphanage and training work. Reported in Visitor,	3,023 74	
Refunds on steamer fares, and voyage money,	531 42	
From World-Wide Fund, to balance,	22,497 48	
		<u>41,428 59</u>
		\$ 47,796 18

Expenditures—

General Missions,	\$ 6,952 01	
Supports of workers,	11,815 00	
Steamer fares, money advanced for voyage, etc., for missionaries,	3,633 81	
Outfits, home fares, new missionaries,	416 30	
Freight, supplies, cabling, etc.,	80 31	
Medical equipment of physicians,	450 00	
Pimpalner bungalow,	2,000 00	
Bungalow repairs,	175 00	
Native quarters, general,	560 00	

Anklesvar native quarters,	\$ 500 00	
Vyara native quarters,	150 00	
Medical work,	300 00	
Vyara Boarding-school,	1,337 50	
Pimpalner Boarding-school,	700 00	
Vyara granary and storehouse,	395 00	
Publishing work,	100 00	
Anklesvar bungalow deficit,	200 00	
Vada annex deficit,	60 00	
Heavy furniture for various stations,	300 00	
Vali church,	750 00	
Bulsar bungalow,	1,000 00	
Anklesvar fence,	100 00	
Water systems, three places,	100 00	
Land, general,	250 00	
Vali orphan farmers,	100 00	
Vacation fund,	100 00	
Bible School, Bulsar,	250 00	
Medical treatment, furloughed missionary,	66 00	
Native schools,	691 70	
Industrial work,	300 00	
Widows' Home,	400 00	
Native workers,	2,066 79	
Orphanage and training department,	1,823 00	
Transmission account,	1,143 16	\$ 39,265 58

Balances to New Year—

Native schools,	\$ 93 25	
Missionaries' Children School,	5 00	
Loan fund,	255 37	
Bible dormitories,	120 00	
Hospital,	2,663 23	
Vyara Girls' School,	1,090 30	
Building fund,	80 19	
Churchhouses,	500 00	
Native workers,	483 51	
Orphanage and training department,	3,239 75	8,530 60
		<u>\$ 47,796 18</u>

3. China Fund.**Receipts—**

Balances from old year,		\$ 1,002 42
Donations as reported in Visitor,	926 21	
Native workers. Account No. 11,	269 69	
Orphanage, as reported in Visitor,	1,117 66	
Hospital, as reported in Visitor,	56 00	
Girls' School, as reported in Visitor,	92 57	
Boys' School, as reported in Visitor,	5,286 91	
Transmission. Account No. 10,	46 52	
Refund on voyage money, by missionaries,	608 88	
Orphanage support, 1912 and 1913, from Orphanage Fund,	910 00	
Supports of missionaries. Account No. 9,	3,500 40	
From World-wide, to balance account,	9,248 36	22,062 20
		<u>\$ 23,064 62</u>

Expenditures—

General Missions,	\$ 3,526 45
Supports of workers,	5,394 56
Fares, missionaries and funds for voyage,	3,634 12
Outfit expenses and home fares, new workers,	382 02
Medical equipment and journals, physicians,	1,072 50
Freight, dispensary goods, etc.,	306 70
Support, orphans, 1912 refunded China,	400 00
Agency hire,	197 50
Sickness and burial, B. F. Heckman,	80 00
Liao Chou School,	200 00

Native workers,	\$	231	44	
Orphanage,		1,285	00	
Transmission,		42	20	\$ 16,752 49

Balances—

Native workers,	\$	138	17	
Orphanage,		734	16	
Hospital,		56	00	
Girls' School,		92	57	
Boys' School,		5,286	91	
Transmission,		4	32	6,312 13
				<hr/>
				\$ 23,064 62

4. Church Extension.**THE FUND.****Receipts—**

Balance on hand from last year,				\$ 16,300 16
Donations reported in the Visitor,	\$	24	57	
Proceeds sale, Palestine, Ark., church,		87	75	112 32
				<hr/>
				\$ 16,412 48

Expenditures—

Settlement of loan on Boone River, Iowa, church,	\$	95	00	
Part of last year's overdraft from World-wide Fund, now paid back,		3,284	23	3,379 23
				<hr/>
Balance to new year,				\$ 13,033 25

Bills Receivable.**Receipts—**

Loans paid by churches,—				
Bloom, Kansas,	\$	600	00	
Guthrie, Okla.,		80	00	
Lakeview, Mich.,		43	80	
Williston, N. Dak.,		11	46	
Bellwood, Pa.,		89	40	
James River, N. Dak.,		105	00	
Bandon, Oregon,		202	25	
Hartman, Colo.,		60	00	
Tacoma, Wash.,		140	00	
Raisin, Cal.,		400	00	
Empire, Cal.,		200	00	
Chico, Cal.,		100	00	
Egeland, N. Dak.,		100	00	
McClave, Colo.,		90	00	
Madison, Kansas,		60	00	
Newton, Kansas,		160	00	
Saginaw, Texas,		50	00	
Sidney, Nebr.,		75	00	
Austin, Ark.,		50	00	
Christiansburg, Va.,		70	00	
Portage, Ind.,		300	00	
Roosevelt, N. Dak.,		55	00	
Lowland, Colo.,		40	00	
Elk City, Okla.,		100	00	
From fund. Settlement Boone River, Ia., loan,		95	00	\$ 3,276 91
Balance of loans in force at close of year,				<hr/>
				13,033 25 \$ 16,310 16

Expenditures—

Transfer to World-wide donations, interest Salem congregation, N. Dak., of last year.				
By error credited here,	\$	10	00	
Balance of loans from last year,		16,300	16	16,310 16
				<hr/>

5. Ministerial and Missionary Relief Fund.

Receipts—

Balance from last year,		\$ 10,921 87
Earnings, Brethren Publishing House,	\$ 1,560 00	
Earnings of Gish Publishing Fund,	464 72	2,024 72
		<hr/>
		\$12,946 59

Expenditures—

Paid out during year in assistance to ministers and widows of ministers,		1,160 00
		<hr/>
Balance to new year,		\$ 11,786 59

6. Gish Testament Fund.

Receipts—

Balance on hand at beginning of year,	\$ 445 91	
Income during year from sales of Testaments,	730 05	\$ 1,175 96

Expenditures—

Binding up an edition of Gish Testaments,		527 40
		<hr/>
Balance to new year,		\$ 648 56

7. Gish Publishing Fund.

Receipts—

Balance from last year,		\$ 607 59
Income from sales of books to ministers,	170 92	
Sales of books to Publishing House,	42 75	
Income from Gish Endowment,	3,323 61	3,537 28
		<hr/>
		\$ 4,144 87

Expenditures—

Books published and purchased during year,	\$ 1,554 69	
Annuity Sister Barbara Gish,	1,000 00	
To Ministerial and Missionary Relief Fund,	464 72	
Expenses of committee,	5 61	3,025 02
		<hr/>
Balance to new year,		\$ 1,119 85

8. Special Funds.

Africa—

On hand at beginning of year, no increase,	\$ 85 01
--------------------------------------------------	----------

Japan—

On hand at beginning of year, no increase,	84 30
--------------------------------------------------	-------

Philippines—

On hand at beginning of year, no increase,	81 40
--------------------------------------------------	-------

Porto Rico—

On hand at beginning of year, no increase,	234 42
--------------------------------------------------	--------

Work Among the Arabs—

On hand at beginning of year, no increase,	50 00
--------------------------------------------------	-------

Jerusalem Mission—

On hand at beginning of year,	\$ 496 31	
Donations reported in Visitor,	61 00	557 31

South America—

On hand at beginning of year,	\$ 76 44	
Donations as reported through the Visitor,	44 90	121 34

New England Mission—

On hand at beginning of year, no increase,	155 00
--------------------------------------------------	--------

Southern Native White—

On hand at beginning of year, no increase,	23 23
--------------------------------------------------	-------

Australia—			
On hand at beginning of year, no increase,	\$		16 00
Cuba—			
On hand at beginning of year,	\$	236 89	
Donations as reported in Visitor,		38 88	275 77
Medical Missions—			
On hand at beginning of year, no increase,			12 00
Colorado City, Churchhouse—			
Receipts—			
Transferred from World-wide Fund,			5 00
Expenditures—			
Paid Colorado City brethren,			5 00
Denver Colored Work—			
Receipts—			
Donations as reported in the Visitor,			685 57
Expenditures—			
To T. E. George, treasurer, N. W. Kansas and N. E. Colo.,			281 50
Balance to new year,	\$		404 07
Chicago Sunday-school Extension—			
Receipts—			
Donations during year, as reported in Visitor,			1,390 97
Expenditures—			
Paid to Chicago Extension,			1,390 97
Ohio and Indiana Flood Sufferers—			
Receipts—			
Donations as reported in the Visitor,			2,223 76
Expenditures—			
Paid to A. L. Klepinger, Dayton, Ohio,	\$	1,923 76	
Paid to S. T. Fisher, Peru, Ind.,		300 00	2,223 76

9. Special Support Funds.

Southern California Sunday-schools.

Receipts—			
Receipt No. 6667,	\$	150 00	
Receipt No. 6917,		150 00	\$ 300 00
Expenditures—			
Support Sister Gertrude Emmert,			300 00

Middle Pennsylvania Sunday-schools.

Receipts—			
Receipt No. 6565,	\$	200 00	
Receipt No. 6808,		150 00	\$ 350 00
Expenditures—			
Support Brother Jesse B. Emmert,	\$	300 00	
Balance to new year,		50 00	350 00

Eastern Pennsylvania Sunday-schools.

Receipts—			
Receipt No. 6473,	\$	150 00	
Receipt No. 6780,		150 00	\$ 300 00
Expenditures—			
Support Sister Kathryn Ziegler,			300 00

Western Pennsylvania Sunday-schools.

Receipts—			
Balance from last year,	\$	275 00	
Receipt No. 6770,		600 00	\$ 875 00
Expenditures—			
Support Sisters Ida Shumaker and Olive Widdowson,		600 00	
Balance to new year,		275 00	875 00

Pipe Creek Congregation, Maryland.

Receipts—

Balance from old year,	\$	100 00	
Receipt No. 6453,		50 00	
Receipt No. 6628,		250 00	
Receipt No. 6759,		60 00	\$ 460 00

Expenditures—

Support Brother W. B. Stover,		300 00	
Balance to new year,		160 00	460 00

Quemahoning Congregation, Pennsylvania.

Receipts—

Balance from last year,	\$	256 25	
Receipt No. 6761,		275 00	\$ 531 25

Expenditures—

Support Brother Q. A. Holsopple,		300 00	
Balance to new year,		231 25	531 25

Cedar Rapids Sunday-school, Iowa.

Receipts—

Receipt No. 6274,			\$ 300 00
-------------------------	--	--	-----------

Expenditures—

Support Sister Emma Horning,			300 00
------------------------------------	--	--	--------

Nebraska Foreign Fund.

Receipts—

Conference offering as reported in August Visitor,	\$	14 76	
Receipt No. 6493,		5 00	
Receipt No. 6556,		376 04	\$ 395 80

Expenditures—

Balance due from last year,		244 10	
Support Sister Josephine Powell,		300 00	544 10
Balance due the Board,			\$ 148 30

Oller Memorial Fund.

Receipts—

Balance from old year,	\$	50 00	
Receipt No. 6379,		175 00	
Receipt No. 6577,		175 00	
Receipt No. 6662,		175 00	
Receipt No. 6863,		175 00	\$ 750 00

Expenditures—

Support Sisters Kathren Holsopple and Florence Pittenger		600 00	
Balance to new year,		150 00	750 00

Middle Iowa Sunday-schools.

Receipts—

Receipt No. 6269,	\$	34 00	
Receipt No. 6309,		25 00	
Receipt No. 6370,		14 16	
Receipt No. 6492,		15 42	
Receipt No. 6547,		12 50	
Receipt No. 6672,		12 24	
Receipt No. 6693,		12 50	
Receipt No. 6751,		52 02	
Receipt No. 6773,		2 05	
Receipt No. 6834,		25 00	\$ 204 89

Expenditures—

Support Brother S. Ira Arnold,		150 00	
Balance to new year,		54 89	204 89

Botetourt Memorial Missionary Circle, Virginia.**Receipts—**

Receipt No. 6916,	\$	675 00
-------------------------	----	--------

Expenditures—

Support Brother A. W. Ross and family,		675 00
----------------------------------------------	--	--------

Mt. Morris College Missionary Society, Illinois.**Receipts—**

Receipt No. 6360,	\$	250 00
-------------------------	----	--------

Expenditures—

Due from old year,	\$	375 00
Support Brother D. J. Lichty,	250 00	625 00

Balance due the Board,	\$	375 00
------------------------------	----	--------

Mt. Morris Sunday-school, Illinois.**Receipts—**

Receipt No. 6338,	\$	250 00
-------------------------	----	--------

Expenditures—

Balance from old year,	\$	250 00
Support Sister Sadie J. Miller,	250 00	500 00

Balance due the Board,	\$	250 00
------------------------------	----	--------

Second, Northern and Eastern Districts, Virginia.**Receipts—**

Receipt No. 6278,	\$	51 00
Receipt No. 6296,		18 00
Receipt No. 6352,		77 50
Receipt No. 6356,		50 00
Receipt No. 6368,		106 00
Receipt No. 6482,		15 54
Receipt No. 6665,		19 75
Conference offering. Reported in August Visitor,		50 00
Receipt No. 6691,		25 00
Receipt No. 6741,		17 00
Receipt No. 6814,		19 00
Receipt No. 6827,		50 00
Receipt No. 6873,	5 00	\$ 503 79

Expenditures—

Balance due from last year,	721 85	
Support Brother and Sister I. S. Long,	500 00	1,221 85

Balance due the Board,	\$	718 06
------------------------------	----	--------

Metzger China Fund.**Receipts—**

Receipt No. 6630,	\$	10 00
Receipt No. 6909,	21 50	\$ 31 50

Expenditures—

Towards support of Sister Minerva Metzger,		31 50
--------------------------------------------------	--	-------

Middle Indiana Sunday-schools.**Receipts—**

Receipt No. 6351,	\$	300 00
-------------------------	----	--------

Expenditures—

Support Sister Rosa Kaylor,		300 00
-----------------------------------	--	--------

Dallas Center Sunday-school, Iowa.**Receipts—**

Balance from last year,	\$	2 00
Receipt No. 6912,	108 00	\$ 110 00

Expenditures—

Towards the support of Sister Minerva Metzger,		110 00
------------------------------------------------------	--	--------

Cerro Gordo Sunday-school, Illinois.**Receipts—**

From China expense. Overpayment of support B. F. Heckman, deceased,	\$	137 50
---------------------------------------------------------------------------	----	--------

Expenditures—

Paid towards obligation of Dr. O. G. Brubaker,		137 50
------------------------------------------------------	--	--------

Bear Creek Congregation, Ohio.**Receipts—**

Receipt No. 6539,	\$	150 00
Receipt No. 6799,	150 00	\$ 300 00

Expenditures—

Support Sister Anna M. Eby,		300 00
-----------------------------------	--	--------

Peach Blossom Congregation, Maryland.**Receipts—**

Receipt No. 6592,	\$	127 69
Receipt No. 6904,	72 31	\$ 200 00

Expenditures—

Towards support of Sister Anna M. Hutchison,		200 00
----------------------------------------------------	--	--------

Shade Creek and Scalp Level Congregations, Pennsylvania.**Receipts—**

Receipt No. 6322,	\$	300 00
Receipt No. 6818,	300 00	\$ 600 00

Expenditures—

Balance due from last year,	300 00	
Support Sister Anna Z. Blough,	300 00	600 00

Southern Ohio Sunday-schools.**Receipts—**

Balance from last year,	\$	275 00
Receipt No. 6897,	600 00	\$ 875 00

Expenditures—

Support Brethren J. Homer Bright and J. M. Pittenger,	600 00	
Balance to new year,	275 00	875 00

Antietam Congregation, Pennsylvania.**Receipts—**

Balance from last year,	\$	62 00
Receipt No. 6395,	150 00	
Receipt No. 6907,	150 00	
Income on Oller endowment,	238 00	\$ 600 00

Expenditures—

Support Sisters Mary N. Quinter (deceased) and Nora A. Lichty,		600 00
----------------------------------------------------------------------	--	--------

Altoona Sunday-school, Pennsylvania.**Receipts—**

Balance from old year,	\$	150 00
Receipt No. 6682,	300 00	\$ 450 00

Expenditures—

Support Brother H. B. Heisey,	300 00	
Balance to new year,	150 00	450 00

Huntingdon Young People's Missionary and Temperance Association, Pennsylvania.**Receipts—**

Receipt No. 6610,	\$	125 00
Receipt No. 6819,	74 92	\$ 199 92

Expenditures—

Balance from last year,	199 92	
Support Brother J. M. Blough,	250 00	449 92

Balance due the Board,	\$	250 00
------------------------------	----	--------

Northern Indiana Sunday-schools.

Receipts—

Balance from last year,	\$ 284 30		
Receipt No. 6578,	664 22	\$	948 52

Expenditures—

Support Sisters Mary Stover and Winnie Cripe,	600 00		
Balance to new year,	348 52		948 52

Southwestern Kansas and Southeastern Colorado District.

Receipts—

Receipt No. 6551,	\$ 250 00		
Receipt No. 6609,	250 00	\$	500 00

Expenditures—

Support Brother and Sister F. H. Crumpacker,			500 00
----------------------------------------------------	--	--	--------

Southern Illinois Sunday-schools.

Receipts—

Receipt No. 6499,	\$ 150 00		
Receipt No. 6748,	150 00	\$	300 00

Expenditures—

Support Sister Eliza B. Miller,			300 00
---------------------------------------	--	--	--------

North Dakota China Fund.

Receipts—

Balance from last year,	\$ 28 30		
Receipt No. 6396,	10 00		
Receipt No. 6420,	20 00		
Receipt No. 6477,	12 50		
Receipt No. 6490,	65 74		
Receipt No. 6529,	62 00		
Receipt No. 6619,	22 20		
Receipt No. 6631,	34 85		
Receipt No. 6711,	10 00	\$	265 69

Expenditures—

Support Brother G. W. Hilton and family,			375 00
------------------------------------------------	--	--	--------

Balance due the Board,	\$	109 41
------------------------------	----	--------

English River Sunday-school, Iowa.

Receipts—

Receipt No. 6471,	\$ 150 00		
Receipt No. 6804,	150 00	\$	300 00

Expenditures—

Support Sister Alice K. Ebey,			300 00
-------------------------------------	--	--	--------

Salem Congregation, Ohio.

Expenditures—

Support Sister Minnie Bright,	\$	300 00
Balance due the Board,		300 00

Girard Sunday-school, Illinois.

Receipts—

Balance from last year,	\$	138 47
-------------------------------	----	--------

Expenditures—

Returned to Girard Sunday-school,		138 47
-----------------------------------------	--	--------

Lordsburg Sunday-school and Congregation, California.

Receipts—

Conference offering, 1913, as reported in Visitor,	\$ 150 00		
Receipt No. 6567,	50 75		
Receipt No. 6675,	49 25		
Receipt No. 6828,	50 00	\$	300 00

Expenditures—

Support Brother and Sister Ernest Vaniman,			300 00
--------------------------------------------------	--	--	--------

Northern Virginia Sunday-schools.

Receipts—

Receipt No. 6613,	\$ 25 00		
Receipt No. 6654,	325 00	\$	350 00

Expenditures—

Support Brother Fred J. Wampler,	150 00		
Balance to new year,	200 00		350 00

Brother Isaiah and Sister Olive Brennaman, California.

Receipts—

Receipt No. 6694,		\$	150 00
-------------------------	--	----	--------

Expenditures—

Support Brother J. I. Kaylor,			150 00
-------------------------------------	--	--	--------

Sunday-schools of Flora, Bachelor Run, Upper and Lower Deer Creek and Howard, Indiana.

Receipts—

Receipt No. 6678,	\$ 150 00		
Receipt No. 6679,	183 90	\$	333 90

Expenditures—

Towards support of Dr. O. G. Brubaker and family,			333 90
---------------------------------------------------------	--	--	--------

Coon River Congregation, Iowa.

Receipts—

Receipt No. 6788,		\$	300 00
-------------------------	--	----	--------

Expenditures—

Support Sister Elizabeth B. Arnold,	150 00		
Balance to new year,	150 00		300 00

10. Transmission Account.

For India—

Receipt No. 6261,	\$ 10 00	Receipt No. 6674,	15 00
Receipt No. 6297,	10 00	Receipt No. 6681,	30 00
Receipt No. 6301,	20 00	From W. W. Endowment, ..	200 00
Receipt No. 6304,	2 00	Receipt No. 6703,	5 00
Receipt No. 6317,	75 00	Receipt No. 6710,	3 50
Receipt No. 6361,	8 73	Receipt No. 6712,	30 00
From India expense,	6 00	Receipt No. 6715,	25 56
Receipt No. 6415,	10 00	Receipt No. 6717,	4 00
Receipt No. 6337,	93 00	From India expense,	120 00
Receipt No. 6455,	30 00	Receipt No. 6729,	29 46
Receipt No. 6484,	8 05	Receipt No. 6755,	8 70
Receipt No. 6503,	16 00	Receipt No. 6760,	28 75
Receipt No. 6510,	10 00	Receipt No. 6766,	5 00
Receipt No. 6517,	3 40	Receipt No. 6767,	4 35
Receipt No. 6571,	35 00	Receipt No. 6820,	5 00
Receipt No. 6570,	38 03	Receipt No. 6860,	5 63
Transfer amount,	70 00	Receipt No. 6867,	1 00
Receipt No. 6645,	50 00	Receipt No. 6876,	5 00
Receipt No. 6668,	20 00	Receipt No. 6886,	7 00
Receipt No. 6673,	20 00	Receipt No. 6896,	25 00
Receipt No. 6674,	50 00		

Total for India,\$ 1,143 16

For China—

Receipt No. 6310,	\$ 5 20	Receipt No. 6633,	2 00
Receipt No. 6495,	1 00	Receipt No. 6699,	8 00
Receipt No. 6525,	15 00	Receipt No. 6821,	2 15
Receipt No. 6597,	8 17	Receipt No. 6824,	5 00

Total for China,\$ 46 52

11. India Native Workers.

Receipt No. 6263,	\$ 52 00	Receipt No. 6574,	15 00
Receipt No. 6264,	25 00	Receipt No. 6515,	25 00

Receipt No. 6265,	14 00	Receipt No. 6579,	35 00
Receipt No. 6277,	50 00	Receipt No. 6588,	15 00
Receipt No. 6280,	25 00	Receipt No. 6596,	25 00
Receipt No. 6287,	15 00	Receipt No. 6606,	12 50
Receipt No. 6316,	75	Receipt No. 6614,	12 50
Receipt No. 6328,	25 00	Receipt No. 6618,	32 00
Receipt No. 6337,	10 00	Receipt No. 6623,	50 00
Receipt No. 6337,	5 00	Receipt No. 6643,	20 10
Receipt No. 6343,	8 00	Receipt No. 6646,	50
Receipt No. 6357,	60 00	Receipt No. 6680,	15 00
Receipt No. 6381,	12 50	Receipt No. 6668,	60 00
Receipt No. 6384,	12 50	Receipt No. 6694,	30 00
Receipt No. 6389,	10 00	Receipt No. 6705,	6 00
Receipt No. 6389,	75 00	Receipt No. 6731,	12 50
Receipt No. 6403,	12 50	Receipt No. 6754,	12 50
Receipt No. 6411,	50 00	Receipt No. 6779,	5 00
Receipt No. 6444,	16 35	Receipt No. 6784,	12 50
Receipt No. 6456,	13 25	Receipt No. 6785,	6 00
Receipt No. 6457,	20 00	Receipt No. 6796,	50 00
Receipt No. 6459,	15 00	Receipt No. 6797,	9 50
Receipt No. 6476,	50 00	Receipt No. 6801,	15 00
Receipt No. 6483,	25 50	Receipt No. 6807,	20 35
Receipt No. 6485,	15 00	Receipt No. 6822,	15 00
From mission receipts,	38 00	Receipt No. 6829,	5 50
Receipt No. 6486,	12 50	Receipt No. 6830,	40 00
Conference offering,	104 00	Receipt No. 6844,	15 00
Receipt No. 6506,	12 50	Receipt No. 6852,	60 00
Receipt No. 6509,	20 00	Receipt No. 6856,	12 50
Receipt No. 6522,	60 00	Receipt No. 6869,	50 00
Receipt No. 6526,	50 00	Receipt No. 6874,	5 00
Receipt No. 6527,	12 50	Receipt No. 6877,	1 00
Receipt No. 6531,	60 00	Receipt No. 6878,	27 66
Receipt No. 6543,	30 00	Receipt No. 6899,	12 50
Receipt No. 6569,	2 00		

Total for India,\$ 1,759 96

China Native Workers—

Receipt No. 6329,\$	23 00	Receipt No. 6786,	17 48
Receipt No. 6377,	12 50	Receipt No. 6794,	60 00
Receipt No. 6479,	25 35	Receipt No. 6822,	15 00
Receipt No. 6494,	12 50	Receipt No. 6846,	25 00
Receipt No. 6603,	33 25	Receipt No. 6851,	4 95
Receipt No. 6672,	23 92	Receipt No. 6902,	15 74

Total for China,\$ 268 99

12. India Loan Fund.

Receipts—

Receipt No. 6576,	\$ 255 37
-------------------------	-----------

13. India Bible Dormitories.

Receipts—

Receipt No. 6730,	\$ 120 00
-------------------------	-----------

14. Vyara Girls' School.

Receipts—

Receipt No. 6881,	\$ 1,000 00
Receipt No. 6891,	65 30
Receipt No. 6892,	25 00 \$ 1,090 30

15. India Building Fund.

Receipts—

Receipt No. 6637,	\$ 80 19
-------------------------	----------

16. Annual Meeting Committees.

Expenditures—

Expenses of Auditing Committee,	\$ 176 80
Expenses of Tract Examining Committee,	39 20 \$ 216 00

17. Publication Account.

Expenditures—

Tracts,	\$	581	70	
Rebate on old book and tract contracts,		318	70	
Missionary Gospel Messengers and periodicals,		801	88	
Annual report of Board,		400	00	
Missionary Visitor,		3,219	80	
Mission study,		132	09	
Missionary education,		284	45	\$ 5,738 62

18. Building and Grounds.

Expenditures—

Insurance, boiler, building and contents,	\$	718	70	
New boiler, accessories and installing same,		2,420	81	
Taxes,		1,748	04	
Repairs, minor improvements and upkeep of property,		342	94	\$ 5,230 49

19. District Mission Work.

Assistance to State Districts—

Middle Missouri,	\$	300	00	
Washington,		250	00	
Northwestern Ohio,		200	00	
Southern Missouri,		120	00	
Oregon,		800	00	
Southeastern Pennsylvania, New Jersey and New York, ..		1,100	00	
Idaho,		300	00	
Northwestern Kansas and Northeastern Colorado,		1,400	00	
Texas and Louisiana,		500	00	
Oklahoma,		600	00	
Northern Iowa, South Dakota and Minnesota,		400	00	
Southern Iowa,		200	00	
Middle Iowa,		275	00	
Michigan,		200	00	
Southwestern Kansas and Southeastern Colorado,		500	00	
Nebraska,		500	00	
Southern California and Arizona,		300	00	\$ 7,945 00

20. General Expense.

Expenditures—

Board's traveling expenses,	\$	366	13	
Salaries,		3,100	00	
Postage,		470	30	
Traveling Secretaries,		435	36	
Dictaphones for office,		125	00	
By-laws for Board,		59	00	
Treasurer's bond,		70	00	
Stationery, annuity plan leaflets, cabling and telegraph charges, examination missionary applicants, etc.,		361	31	\$ 4,987 10

21. Endowment Funds.

Note.—The number preceding the amount is the number of receipt sent the donor.

Donations to World-Wide.

Pennsylvania—

6315,	\$	2,000	00	6398,		100	00	
6358,		500	00	6442,		2,500	00	
6354,		40	00	6465,		1,000	00	
6412,		1,000	00	6535,		50	00	
6752,		200	00	6561,		20	00	
6802,		4,000	00	6629,		2,000	00	
6809,		5	00	6639,		500	00	
6835,		1,000	00	6787,		100	00	
6847,		600	00	6790,		500	00	
				6832,		2,000	00	\$ 9,070 00

Indiana—

6355,	\$	300	00
-------------	----	-----	----

Iowa—

6320,	\$	1,700	00
-------------	----	-------	----

6644,	50 00			Illinois—			
6413,	2,000 00			6273,	\$ 1,000 00		
6707,	1,000 00			6443,	2,000 00		
6708,	1,000 00			6487,	25 00		
6769,	500 00			6747,	200 00		
6795,	100 00			6816,	1,000 00	\$ 4,225 00	
6841,	1,500 00			Maryland—			
6781,	25 00	\$ 7,875 00		6287,	\$ 20 00		
Ohio—				6353,	700 00		
6262,	\$ 20 00			6716,	100 00		
6314,	500 00			6773,	200 00	\$ 1,020 00	
6369,	10 25			Nebraska—			
6400,	300 00			6641,	\$ 1,000 00	\$ 1,000 00	
6402,	25 00			Virginia—			
6430,	25 00			6394,	\$ 50 00		
6446,	25 00			6432,	50 00		
6541,	10 00			6452,	100 00		
6627,	1,000 00			6872,	500 00	\$ 700 00	
6647,	25 00			Washington—			
6706,	25 00			6462,	\$ 600 00	\$ 600 00	
6753,	20 00			California—			
6776,	100 00			6593,	\$ 500 00	\$ 500 00	
6789,	2,000 00						
6898,	500 00	\$ 4,585 25					\$ 38,920 25
Total donations to World-wide for year,					\$ 38,920 25		
Balance on hand at beginning of year,					638,651 96	\$677,572 21	
Returned to donors by previous contingent agreement,						450 00	
Total World-wide Endowment at close of year,						\$677,122 21	
Annuity Mission Endowment—							
Balance from last year,					\$ 24,887 21		
Receipt No. 6519, Iowa,					1,000 00		
Receipt No. 6624, California,					2,000 00		
Receipt No. 6800, Iowa,					500 00		
Receipt No. 6845, Illinois,					700 00	29,087 21	
India Endowment—							
Balance from last year,					\$ 2,150 00		
Receipt No. 6783, Pennsylvania,					100 00	2,250 00	
China Endowment—							
Receipt No. 6783, Pennsylvania,					\$ 100 00	100 00	
Gish Estate—							
Balance from last year,						56,334 12	
Total endowment,						\$764,893 54	

22. Endowment by States.

Illinois,	\$173,822 84
Indiana,	102,086 87
Pennsylvania,	100,311 36
Ohio,	90,677 98
Iowa,	90,660 00
California,	50,281 58
Virginia,	50,004 50
Nebraska,	31,903 16
Kansas,	31,860 00
Maryland,	20,891 84
Missouri,	7,993 00
Michigan,	6,020 00
Colorado,	1,500 00
Oregon,	1,000 00
Washington,	812 00
Arizona,	500 00
West Virginia,	488 00
Minnesota,	150 00
Idaho,	55 00

Oklahoma,	\$ 45 00
District of Columbia,	22 50
North Dakota,	20 00
Alabama,	7 50
Unclassified,	1,430 41
India Endowment,	2,250 00
China Endowment,	100 00

Total endowment, \$764,893 54

23. Gospel Messenger Endowment.

Receipts—

Balance from last year,	\$ 12,100 00
Receipt No. 6431,	50 00

Balance to new year, \$ 12,150 00

24. Interest Bearing Funds, Received During the Year.

Receipts—

Bills receivable, loans paid,	\$ 71,256 82
Denmark Poor Fund, interest,	175 32
Brethren Publishing House, bills receivable, paid,	2,037 29
Gospel Messenger Endowment,	50 00
Mission Endowment,	4,200 00
World-wide Endowment,	38,920 25
India Endowment,	100 00
China Endowment,	100 00
Payments on real estate,	7,269 35
Brethren Publishing House, reserve,	7,000 00
M. L. Bruce farm,	4,621 88
Overdrawn, interest bearing funds,	27,295 71
	\$163,026 62

Expenditures—

Bills receivable, new loans,	\$148,950 00
Denmark Poor Fund,	100 00
World-wide Endowment,	450 00
Witmore farm, Ohio,	1,000 00
Michigan farm,	51 14
Overdrawn last year, now paid back,	12,475 48
	\$163,026 62

25. Assets.

Cash on hand,	\$ 7,547 12
Bills receivable, secured by mortgages,	717,388 19
Brethren Publishing House,	130,000 00
Church extension, bills receivable,	13,033 25
Real estate,	2,298 00
Accounts receivable,	1,610 18

Total assets, March 1, 1914, \$871,876 74

Total assets, March 1, 1913, 819,220 59

Total increase, \$ 52,656 15

26. Statement of the Ledger.

Cash,	\$ 7,547 12
-------------	-------------

WORLD-WIDE FUND.

World-wide fund,	\$ 7,593 69
Accounts receivable,	1,610 18
Missionary deputation work,	2,050 90
(Cash \$3,932.61.)	

CHURCH EXTENSION.

Church extension fund,	\$ 13,033 25
Church extension, bills receivable,	\$ 13,033 25

INDIA FUND.

Native schools,	\$	93 25
Missionaries' children's schools,		5 00
Hospital,		2,663 23
Loan fund,		255 37
Bible dormitories,		120 00
Vyara Girls' School,		1,090 30
Building fund,		80 19
Churchhouses,		500 00
Native workers,		483 51
Orphanage,		3,239 75
(Cash \$8,530.60.)		

CHINA FUND.

Native workers,	\$	138 17
Orphanage,		734 16
Hospital,		56 00
Girls' School,		92 57
Boys' School,		5,286 91
Transmission,		4 32
(Cash \$6,312.13.)		

SPECIAL MISSION FUNDS.

Africa,	\$	85 01
Japan,		84 30
Philippines,		81 40
Porto Rico,		234 42
Work among the Arabs,		50 00
Jerusalem,		557 31
South America,		121 34
New England mission,		155 00
Southern native white,		23 23
Australia,		16 00
Cuba,		275 77
Medical missions,		12 00
Denver colored work,		404 07
(Cash \$2,099.85.)		

MISCELLANEOUS FUNDS.

Colored mission,	\$	121 00
Colored industrial work,		397 75
Gish Testament,		648 56
Ministerial and missionary relief fund,		11,786 59
Gish publishing fund,		1,119 85
(Cash \$14,073.75.)		

SPECIAL SUPPORTS.

Middle Pennsylvania Sunday-schools,	\$	50 00
Western Pennsylvania Sunday-schools,		275 00
Pipe Creek congregation,		160 00
Quemahoning congregation,		231 25
Nebraska foreign fund,	\$	148 30
Oller memorial fund,		150 00
Middle Iowa Sunday-schools,		54 89
Mt. Morris missionary society,	375 00	
Mt. Morris Sunday-school,	250 00	
Virginia Districts,	718 06	
Southern Ohio Sunday-schools,		275 00
Altoona Sunday-school,		150 00
Huntingdon Y. P. Miss. and Temp. Assoc.,	250 00	
Northern Indiana Sunday-schools,		348 52
North Dakota China fund,	109 41	
Salem congregation, Ohio,	300 00	
Northern Virginia Sunday-schools,		200 00
Coon River congregation,		150 00
(Overdrawn \$106.11.)		

INTEREST BEARING FUNDS.

Denmark poor fund,		\$ 3,146 94
Brethren Publishing House, investment,	\$130,000 00	
Brethren Publishing House, reserve,		39,200 00
Gospel Messenger endowment,		12,150 00
India endowment,		2,250 00
Mission endowment,		29,087 21
China endowment,		100 00
Endowment bills receivable,	717,388 19	
World-wide endowment,		677,122 21
Real estate,	2,298 00	
Witmore farm, Ohio,	1,000 00	
Gish estate,		56,334 12
Mark Baker farm,		4,000 00
(Overdrawn \$27,295.71.)		

STATEMENT OF CASH.

World-wide fund,	\$ 3,932 61	
India,	8,530 60	
China,	6,312 13	
Special missions,	2,099 85	
Miscellaneous funds,	14,073 75	
Special supports,		\$ 106 11
Interest bearing funds,		27,295 71
Cash on hand,		7,547 12
	<u>\$ 34,948 94</u>	<u>\$ 34,948 94</u>

FINANCIAL STATEMENT OF THE BRETHREN PUBLISHING HOUSE.

Resources—

Office Fixtures,	\$ 2,479 50
Machinery,	51,179 90
Outfit,	11,898 58
O. L. '10,	176 93
O. L. '12,	1,183 17
Accounts,	19,474 16
Merchandise,	11,579 43
G. M.,	523 27
O. Y. P.,	40 00
S. S. papers,	40 00
Quarterlies,	25 00
Job,	38,825 64
T. M.,	15 00
Cash on hand Feb. 28, 1914,	28,676 55

\$166,117 17

Liabilities—

O. L. '11,	\$ 5 71
Gospel Messenger, unexpired subscriptions,	21,468 64
Our Young People, unexpired subscriptions,	951 13
S. S. papers, unexpired subscriptions,	623 90
Quarterlies, unexpired subscriptions,	30 15
Teachers' Monthly, unexpired subscriptions,	511 00
Gospel Messenger Poor Fund,	34 67

\$ 23,625 20

New investment, exclusive of buildings, 142,491 93

\$166,117 13

AUDITORS' REPORT

We, the undersigned committee, appointed by Annual Conference to audit the books and accounts of the General Mission Board of the Church of the Brethren, including the Publishing House operated under the control of the said Board, make the following report:

This report embraces the operations of the Board for the fiscal year beginning March 1, 1913, and ending Feb. 28, 1914. A careful and painstaking examination was made of all business transactions during the fiscal year. All expenditures of money were evidenced by vouchers duly receipted; securities were examined and found as shown by their books and this report; interest on securities is paid promptly, with but few exceptions. As far as your committee is able to ascertain, after carefully examining securities and decisions of the Mission Board, it feels that every precaution is taken to avoid losses in loaning the funds of the Board. We further recommend that the Board maintain the policy of loaning its funds only upon first mortgage on improved farm lands in settled and established communities.

On critical and careful examination of pay roll and salaries we do not find that any individual or officer is receiving an exorbitant salary.

All donations, as reported in the Missionary Visitor, and aggregating \$50,041.19, are shown on the books of the secretary and credited to the accounts as published.

Inasmuch as the liability laws are very rigid, and the liability uncertain in the event of accident, we, your committee, after carefully investigating and looking for any liability that might arise, feel that it is important that the reconstruction on the building work, formerly under contemplation by the General Mission Board, be carried forward at the earliest opportune time.

The earnings of the Publishing House are very satisfactory, and commendation is due to the executive officers, managers, superintendents, and heads of departments for their earnest endeavors in bringing about the results as shown by the loss and gain account and statement of affairs.

The missionary department and work of the General Mission Board are carried on, we believe, at the least possible expense, considering the magnitude of the work and the responsibilities assumed.

We submit herewith a summarized statement of receipts and expenditures of the missionary department, as shown by the books of the secretary-treasurer.

We also submit a summary of the ledger balances, after all transfers and charging off for the last fiscal year have been completed. These balances also represent the condition of the ledger for the new fiscal year beginning March 1, 1914.

Summarized Report of Receipts and Expenditures of General Mission Board for Year Beginning March 1, 1913, and Ending Feb. 28, 1914.

RECEIPTS.

Cash on hand at beginning of fiscal year,	\$21,620 78
Total of all funds reported in Missionary Visitor,	50,041 19
Income endowment, bank earnings and rent,	34,474 39
Earnings Brethren Publishing House,	20,000 00
Church Extension, Bills Receivable repaid, proceeds Palestine, Ark., church sale,	3,347 41

India Funds—

Interest loan fund, dormitories and refund,	\$ 1,119 73
Special supports,	8,075 00
Transmissions,	1,143 16
Natives and Girls' School,	2,708 26
	\$ 13,046 15

China Funds—

Support of missionaries,	\$ 3,500 40	
Support of native workers,	269 69	
Refund and transmissions,	655 40	\$ 4,425 49

Gish Funds—

Sale of Testaments,	\$ 730 05	
Sale of Gish books and income, Gish Endowment,	3,537 28	\$ 4,267 33

Donations to Endowment Funds—

World-wide endowment,	\$ 38,470 25	
Annuity mission endowment,	4,200 00	
India and China endowment,	200 00	
Gospel Messenger endowment,	50 00	\$ 42,920 25

Repayment of Loans—

Endowment bills receivable,	\$ 67,256 82	
Brethren Publishing House,	2,037 29	\$ 69,294 11

Sundry Accounts—

Sale of old brick, etc.,	\$ 31 10	
Real estate sold,	11,269 35	
M. L. Bruce farm,	4,178 20	
Denmark poor fund,	175 32	
Sundry receipts,	117 66	\$ 15,771 63

Total receipts, \$279,208 73

EXPENDITURES.

Annual Meeting Committee and general expenses,	\$ 5,274 21
Annuities,	22,561 21
Publications,	5,738 62

Mission Work.

District Missions,	\$ 7,945 00	
Sweden,	2,604 61	
Denmark,	2,112 52	\$ 12,662 13

India—

General mission work,	\$ 23,263 43	
Bungalow and repairs, native quarters, buildings and equipments,	6,940 00	
Medical equipment,	750 00	
Schools and industrial work,	5,102 20	
Native workers,	2,066 79	
Transmission,	1,143 16	\$ 39,265 58

China—

General mission work,	\$ 13,963 55	
Medical equipment, journals, etc.,	1,072 50	
Schools, native workers and orphanage,	1,716 44	\$ 16,752 49

Ministers' and missionaries' relief,	1,160 00	
Gish Testament and publishing expense,	3,087 70	
Denver colored work,	281 50	
Chicago Extension expense,	1,390 97	
Flood sufferers,	2,223 76	
Building and ground expense, new boiler and installation, taxes, insurance, etc.,	5,230 49	
Denmark poor fund,	100 00	
Whitmore farm expense,	\$ 1,000 00	
Michigan farm,	51 14	\$ 1,051 14
Loans made during the year,	148,950 00	
Missionary deputation work,	2,050 90	
Interest on reserve fund and General Mission endowment to Publishing House,	2,616 65	

Accrued interest on loan purchased and interest on loan and income expense,	\$ 1,264 26
Total expenditures,	\$271,661 61
Cash on hand at close of fiscal year,	7,547 12
	<hr/>
	\$279,208 73

LEDGER BALANCE SUMMARIZED.

Cash on hand,	\$ 7,547 12	
Missionary deputation work,	2,050 90	
Church extension bills receivable,	13,033 25	
Brethren Publishing House,	130,000 00	
Endowment bills receivable,	717,388 19	
Real estate,	3,298 00	
Accounts receivable,	1,610 18	
Special support accounts,	2,150 77	
Gish Testament,		\$ 648 56
Ministerial and missionary relief,		11,786 59
Funds of various mission work and enterprises,		28,201 96
Church extension donations,		13,033 25
Publishing House reserve,		39,200 00
Endowment funds,		720,709 42
Estates, etc.,		60,334 12
Publishing funds,		1,119 85
Special support accounts,		2,044 66
		<hr/>
	\$877,078 41	\$877,078 41

RESOURCES.

The resources of the Publishing House are made up of the following accounts:

Office fixtures,	\$ 2,479 50
Outfit,	11,898 58
Machinery,	51,179 90
Accounts receivable,	20,828 55
Merchandise,	11,579 43
Material of publications,	643 27
Job work in process of completion,	38,825 64
Cash on hand,	28,676 55
	<hr/>
Total,	\$166,111 42

LIABILITIES.

Advance subscriptions paid on publications,	\$ 32,619 49
---------------------------------------------------	--------------

Net resources,	\$133,491 93
----------------------	--------------

The inventory for the fiscal year we have checked, and noted that proper depreciations have been made on machinery and outfit, and that the invoices of merchandise on hand are taken with care to avoid any overvaluation on either stock, merchandise or machinery. The inventories are taken by the manager and heads of departments and certified to by them.

The buildings and stock of merchandise are covered by fire insurance.

The aggregate amount of assets of the Missionary Committee holdings, exclusive of the properties in foreign lands are as follows:

Brethren Publishing House inventory,	\$133,491 93
Notes receivable of all kinds,	730,421 44
Real estate,	3,298 00
Building and grounds, Elgin,	130,000 00
Cash on hand,	7,547 12
Accounts receivable,	1,610 18
	<hr/>
Total,	\$1,006,368 67

The above report is hereby respectfully submitted, completed this 24th day of April, A. D. 1914.

P. F. Eckerle,
R. E. Burger,
F. L. Reber.

GISH PUBLISHING FUND

Through many years of economy, thrift and foresight Brother James R. and Sister Barbara Gish accumulated the fortune which serves as the basis of the Gish Publishing Fund. After the death of her husband, Sister Gish decided to invest her money in a place where it would be a lasting benefactor to our church. After considering the question carefully she decided that to supply books for our ministers would be an extremely valuable work. Accordingly, her money was invested and the Gish Publishing Fund was established. The following record only begins to tell of the good which has already been accomplished by means of the fund.

The fund is governed by the following rules:

Section 1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

Section 2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, \$50,000; with any other funds that may hereafter be added to it.

Section 3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. **Supervision.**—The General Mission Board shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the publication department for publication and distribution of publications selected.

Section 5. **Surplus.**—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries; but should it not be needed in said fund, then it shall be given to the World-Wide Mission Fund.

Section 6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. **Report.**—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

Record of Book Distribution.

	Previously Sent Out.	Sent Out During 1913.	Total to Date.
*Annual Meeting Minutes,	937	...	937
*Alone with God,	1,973	...	1,973
Bible Dictionary,	1,856	156	2,012
Bible Manners and Customs,	1,886	51	1,937
Bible Readings and Studies,	1,036	77	1,113
Bible Atlas,	1,232	63	1,295
Blaikie's Bible History,	491	109	600
Book of Books,	2,211	46	2,257
*Bound Tracts,	2,499	...	2,499
Character of Jesus,	250	119	369
Doctrine of the Brethren Defended,	1,325	62	1,387
*Bulwarks of the Faith,	703	...	703
*Divinity of Christ,	3,000	...	3,000
Cruden's Concordance,	1,726	90	1,816
How to Master the English Bible,	1,380	82	1,462
History of the Brethren,	1,192	150	1,342
†History of Preaching, Vol. I,	250	135	385
†History of Preaching, Vol. II, .....	...	108	108
Eternal Verities,	2,513	27	2,540

*Life of John Kline,	1,145	...	1,145
Edersheim's Life of Christ, 2 Vol.,	1,504	58	1,562
Lord's Supper,	3,213	54	3,267
Modern Secret Societies,	2,367	58	2,425
Problems of Pulpit and Platform,	1,256	71	1,327
*Resurrection of Christ,	1,000	...	1,000
Seven Churches of Asia,	1,164	39	1,203
Sick, Dying and Dead,	1,584	74	1,658
*Square Talk About Inspiration of Bible,	2,485	...	2,485
*Sunday School Commentary,	8,937	...	8,937
*Schaff's History of the Christian Church, Vol. I,	877	...	877
*Schaff's History of the Christian Church, Vol. II,	700	...	700
†Schaff's History of the Christian Church, Vol. VI,	452	...	452
Teacher Training with the Master Teacher,	1,320	57	1,377
The Twelve Apostles,	1,668	46	1,714
*Nave's Topical Bible,	688	...	688
Topical Text Book,	1,768	82	1,850
Trine Immersion,	2,504	52	2,556
Universalism,	1,274	37	1,311
War vs. Peace,	490	94	584
Young Preacher,	1,692	59	1,751
Totals,	64,548	2,056	66,604

*No longer distributed by the Fund.

†To be taken from the list Feb. 28, 1915.

Administration of the Fund.

The following table gives, in a brief way, some statistics concerning the income from the Gish estate, and the personnel of the committee since organization:

Year Ending March 31.	Amount Expended in Books.	Amount Passed to Min. and Miss. Relief Fund.	Committee's Expenses.	Members of Committee.
1899	\$ 400 00	.....	.....	{ L. T. Holsinger A. H. Puterbaugh J. H. Moore
1900	1,544 83	\$ 500 00	\$ 9 40	{ Same as above
1901	3,407 34	.....	50 00	{ " " "
1902	1,987 11	1,241 27	16 95	{ " " "
1903	4,145 19	981 49	14 00	{ L. T. Holsinger J. E. Miller J. H. Moore
1904	2,572 32	827 55	8 95	{ Same as above
1905	2,354 63	512 80	3 45	{ L. T. Holsinger J. E. Miller J. W. Wayland
1906	1,702 39	772 91	45 43	{ Grant Mahan J. E. Miller J. W. Wayland
1907	2,667 72	530 33	49 55	{ Same as above
1908	3,459 75	681 91	.....	{ " " "
1909	829 79	472 42	.....	{ J. W. Wayland J. E. Miller J. H. B. Williams
1910	2,489 24	456 85	8 60	{ J. E. Miller J. H. B. Williams I. B. Trout
1911	3,049 41	430 94	3 42	{ J. H. B. Williams I. B. Trout J. E. Miller
1912	2,231 61	447 84	.....	{ Same as above
1913	1,261 30	464 72	2 25	{ " " "
1914	1,554 69	464 72	5 61	{ " " "
	\$35,657 32	\$ 8,785 75	\$ 217 58	

It will be noted from the above figures that the cost of administration of this fund is less than one-half cent on each dollar that comes in for expenditure.

Twenty per cent of the net income of each year is applied to the Ministerial and Missionary Relief Fund. From this fund a number of aged ministers or their widows are receiving assistance. The fund thus accomplishes a charitable mission among those whose lives have been spent unselfishly for the Master.

At the beginning of the new year five new books have been placed on the list available for ministers; viz., Schaff's History of the Christian Church, Vol. VI, price to our ministers 88c; Orr's Problem of the Old Testament, 25c; Fradryssa's Roman Catholicism Capitulating Before Protestantism, 20c; Hillis' Contagion of Character, 15c; and Goodell's Pastoral and Personal Evangelism, 15c. These books are now available for our ministers and can be secured through the Brethren Publishing House. A booklet, giving the list of books, with price and description, will be sent to any one of our ministers upon application.

List of Books on the Fund at Present and Available for Distribution.

	Regu- lar Price.	To Ministers.
Bible Atlas. By J. L. Hurlbut,	\$ 2 75	\$ 0 60
Bible Dictionary. By Smith and Peloubet,	2 00	25
Bible History. By Prof. W. G. Blaikie,	1 50	30
Bible Manners and Customs. By C. M. Mackie,	1 00	12
Bible Readings and Bible Studies. By I. J. Rosenberger,	35	10
Book of Books. By James M. Gray,	85	12
Brethren Defended. By R. H. Miller,	75	14
Contagion of Character. By Newell Dwight Hillis,	1 20	15
Cruden's Concordance,	1 00	30
Character of Jesus. By Horace Bushnell,	60	15
Edersheim's Life and Times of Jesus the Messiah, 2 Volumes,	2 00	69
Eternal Verities. By D. L. Miller,	1 25	19
How to Master the English Bible. By J. M. Gray,	50	08
History of the Brethren. By M. G. Brumbaugh,	2 00	48
History of Preaching. By Edw. Charles Dargan, Vol. I,	2 00	30
History of Preaching. By Edw. Chas. Dargan, Vol. II,	2 00	40
Lord's Supper. By D. B. Gibson,	35	10
Modern Secret Societies. By Chas. A. Blanchard,	75	10
Pastoral and Personal Evangelism. By Chas. Goodell,	1 00	15
Problems of the Pulpit. By D. D. Culler,	75	12
Problem of the Old Testament. By James Orr,	1 50	25
Roman Catholicism Capitulating Before Protestantism. By G. V. Fradryssa,	1 00	20
Seven Churches of Asia. By D. L. Miller,	75	14
Schaff's History of the Christian Church, Vol. III,	4 00	88
Schaff's History of the Christian Church, Vol. VI,	4 00	88
Teacher Training with the Master Teacher. By C. S. Beardslee,	55	09
The Twelve Apostles. By J. W. Wayland,	75	12
Topical Text Book. By R. A. Torrey,	30	12
Trine Immersion. By James Quinter,	90	15
Universalism Against Itself,	75	15
War vs. Peace. By Jacob Funk,	75	15
Young Preacher, The. By Theo. L. Cuyler,	50	10
	<hr/> \$40 35	<hr/> \$ 8 07

Financial Report for April

In the March Visitor the \$77.75 under World-wide should be credited to Freeburg Sunday-school instead of to Joseph Shidler.

Also, the \$20.00 under India Orphanage in the same Visitor should be credited to Freeburg Sunday-school instead of to Joseph Shidler.

During the month of April the General Mission Board sent out 85,594 pages of tracts.

FINANCIAL REPORT.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of April:

WORLD-WIDE.

Pennsylvania—\$528.67.

Western District, Congregation. \$ 25 00
 Manor,
 Individuals.

H. L. Griffith, \$8; Linda Griffith, \$5, 13 00
 Middle District.

Leamersville Aid Society and Congregation, 15 00
 Individuals.

Sister J. C. Miller, Tyrone Congregation, \$2; A Brother, \$100, 102 00
 Eastern District, Congregations.

Fairview, \$15.85; Chiques, \$27; Conestoga, \$9.23; Spring Creek, \$32.52; Annville, \$15; Mingo, \$30; White Oak, \$33.04; Springville, \$16.34; West Conestoga, \$18; Elizabethtown, \$70.50; Mountville, \$11.97; Little Swatara, \$20, 299 45
 Sunday-school.

Voganville, 10 97
 Individuals.

Jesse Ziegler (marriage notice), 50 cents; I. W. Taylor (marriage notice), 50 cents; A Brother \$10, 11 00
 Southern District.

Mrs. J. B. Frey and daughter, \$11; Solomon Strauser, \$6.30; D. H. Baker (marriage notice), 50 cents, 17 80
 Southeastern District, Congregation.

Covenry, 34 45
 Illinois—\$142.16.

Northern District, Congregations.

Pine Creek, \$9.50; Polo, \$4.02, 13 52
 Brethren Mission Fund.

Mt. Morris, 36 44
 Individuals.

Fred Fierheller, Milledgeville, \$25; Geo. Fierheller, Milledgeville, \$10; S. M. Herrington, Milledgeville, \$5; A. W. Prowant, Milledgeville, \$5; Geo. E. Finifrock, Cherry Grove, \$5; W. W. Lehman, Dixon, \$1; Mrs. G. E. Whisler, Sterling, \$1; Levi M. Kilhefner, Sterling, \$1; Frank Livingood, Milledgeville, \$1; Voyle Prowant, Milledgeville, \$1; Geo. E. Putterbaugh, Lanark, \$1; Aaron Hawbecker, Cherry Grove, \$25; Mrs. D. Butterbaugh, Polo, \$5; Fred Dutcher, Sterling, 50 cents; J. L. Dyer, \$1; E. B. Hoff (marriage notice), 50 cents; A. H. Stauffer, 50 cents, 88 50
 Southern District, Sunday-school.

Lamotte, 3 70
 Washington—\$110.00.

Individuals.

A brother and family, \$100; mother and boys, \$10, 110 00
 Indiana—\$64.25.

Northern District, Congregation.

North Liberty, 1 00
 Individuals.

Mr. and Mrs. T. G. Weaver, \$10; Daniel Wysong (marriage notices), \$1; Albert Hoffman and wife, \$5; Mrs. Emma Bodey, \$1, 17 00
 Middle District, Sunday-school.

Cart Creek, Somerset Congregation,

\$5, 5 00
 Individuals.

"K. K.," \$10; Mrs. Dora M. Smith, \$5; Lawrence Shultz (marriage notice), 50 cents, 15 50
 Southern District, Individuals.

D. E. Bowman (marriage notice), 50 cents; Samuel D. Stoner, \$25.25, .. 25.75
 Maryland—\$41.83.

Middle District, Congregation.

Pleasant View-Brownsville, 35 83
 Eastern District, Individuals.

F. N. Weimer, \$5; Amos Wampler, \$1, 6 00
 Tennessee—\$30.00.

Individuals.

W. H. Swadley, \$20; B. Y. Harris, \$10, 30 00
 Oklahoma—\$29.59.

Oklahoma City Tithers, 22 00
 Gilbert Brubaker, \$6.09; Sarah Merkey, \$1; W. B. Gish (marriage notice), 50 cents, 7 59
 Virginia—\$13.90.

First District, Congregations.

Daleville, \$12.90; Rolling Creek, \$2.50, 15 40
 Northern District, Individual.

Chas. Shirey, 1 50
 Eastern District, Individual.

Mary Forester, 1 00
 Southern District, Individual.

F. D. Kennett, 1 00
 Wisconsin—\$15.00.

Individual.

J. M. Fruit, 15 00
 Ohio—\$27.68.

Northwestern District, Individuals.

D. G. Berkebile (marriage notice), 50 cents; M. Smeltzer (marriage notice), 50 cents, 1 00
 Northeastern District, Individuals.

Chas. and Augusta Elson, Akron, \$10; Geo. H. Domer, \$2.88, 12 88
 Southern District.

The Lord's Share of Uncle John's Pension Check, 2 20
 Individuals.

Cary G. Diehl, \$1.35; A Brother and Sister, \$10; S. H. Stokes, 25 cents, .. 11 60
 Iowa—\$13.00.

Northern District, Individuals.

Bro. Rudder, \$5; W. A. Blough, \$3, Southern District, Sunday-school. 5 00
 North English, 5 00
 North Carolina—\$10.00.

Individual.

Nellie M. Frisbee, 10 00
 West Virginia—\$6.00.

Second District, Individuals.

E. Lodge Ross, \$5; J. F. Ross, \$1, 6 00
 California—\$4.80.

Northern District, Individual.

Ollen N. Whitlow, 1 00
 Southern District, Congregation.

Covina, 3 80
 Kansas—\$4.08.

Northeastern District.

Missionary Society, Ottawa Congregation, 3 58
 Individual.

R. A. Yoder (marriage notice), 50
 Michigan—\$2.50.

Individual.

Amanda Wertenberger, 2 50
 North Dakota—\$2.00.

Individuals.

A Brother and Sister, Carrington Congregation, 2 00
 Sweden—\$1.35.

Individual.

Mrs. Eliza Ekberg, 1 35
 Alabama—\$1.00.

Individual.

E. J. Neher, 1 00

Canada—\$1.00.		
Individual.		
Mrs. Richard Hanna,	1	00
Colorado—\$64.00.		
Western and Utah, Congregation.		
Mt. Garfield,	63	00
Individual.		
H. M. Mohler,	1	00
District of Columbia—\$0.50.		
Individual.		
A. Chambers (marriage notice), ..	50	
Nebraska—\$10.50.		
Individuals.		
J. Souders, \$10; P. A. Nickey (marriage notice), 50 cents,	10	50
Total for the month,	\$	1,128 81
Previously received,		728 40
For the year so far,	\$	1,857 21

INDIA MISSION.

Ohio—\$26.80.		
Southern District.		
The Lord's Share of Uncle John's Earnings,	\$	1 80
Individual.		
A Brother,	25	00
Kansas—\$10.00.		
Southwestern District, Individual.		
Mrs. C. H. Strohm,	10	00
Pennsylvania—\$5.00.		
Southern District, Individuals.		
J. O. Drawbaugh and wife, York Congregation,	5	00
Illinois—\$7.26.		
Southern District, Sunday-school.		
Mt. Pleasant, Woodland Congregation,	7	26
Missouri—\$1.34.		
Southern District, Congregation.		
Dry Fork,	1	34
Total for the month,	\$	50 40
Previously received,		38 33
For the year so far,	\$	88 73

INDIA ORPHANAGE.

Pennsylvania—\$100.00.		
Western District, Individual.		
D. G. Miller,	20	00
Middle District, Individual.		
David S. Koonts,	20	00
Southern District, Individuals.		
Geo. K. Pfaltzgroff and wife,	20	00
Southeastern District, Christian Workers.		
Parkerford,	20	00
Primary Department, Parkerford		
Sunday-school,	20	00
Maryland—\$2.00.		
Western District, Congregation.		
Hagerstown,	32	00
Ohio—\$20.00.		
Northeastern District, Christian Workers.		
Owl Creek,	20	00
Virginia—\$40.00.		
Northern District, Aid Society.		
Cooks Creek,	20	00
Second District, Aid Society.		
Pleasant Valley,	20	00
Oregon—\$10.00.		
Sunday-school.		
Newberg,	10	00
California—\$20.00.		
Southern District, Sunday-school.		
El Centro,	20	00
Michigan—\$18.00.		
Sunday-school.		
Sunfield,	8	00
Aid Society.		
Woodland,	10	00
Canada—\$6.67.		
Sunday-school.		
Fairview,	6	67
Iowa—\$5.00.		
Southern District, Sunday-school.		
South Keokuk,	5	00
Kansas—\$5.00.		
Northwestern District, Sunday-school.		
Maple Grove,	5	00
Total for the month,	\$	256 67

Previously received, 84 42

For the year so far,\$ 341 09

INDIA BOARDING SCHOOL.

Illinois—\$35.00.		
Northern District, Individuals.		
Wm. Wingerd and wife, \$25; Sister John Heckman, \$5; Mother and daughter, \$5,		35 00
Kansas—\$25.00.		
Northeastern District, Aid Society.		
Morrill,	25	00
California—\$12.50.		
Southern District, Christian Workers.		
Egan,	12	50
Texas—\$8.39.		
Sunday-school.		
Manvel,	8	39
Indiana—\$5.00.		
Northern District.		
Manus Laborum Class, Elkhart, ..	5	00
Nebraska—\$4.00.		
Individual.		
Susie McLellan,	4	00
Total for the month,	\$	89 89
Previously received,		370 75
For the year so far,	\$	460 64

INDIA HOSPITAL.

Pennsylvania—\$5.00.		
Western District, Individual.		
Mary A. Kinsey,	\$	5 00
Total for the month,	\$	5 00
Previously received,		
For the year so far,	\$	5 00

INDIA NATIVE SCHOOL.

Iowa—\$5.25.		
Middle District.		
Old Sisters' Class, Panther Creek		
Sunday-school,	\$	5 25
Total for the month,	\$	5 25
Previously received,		4 25
For the year so far,	\$	9 50

INDIA WIDOWS' HOME.

California—\$5.00.		
Southern District, Aid Society.		
Pasadena,	\$	5 00
Illinois—\$0.90.		
Northern District.		
Brethren Mission Fund, Mt. Morris, ..		90
Total for the month,	\$	5 90
Previously received,		10 00
For the year so far,	\$	15 90

CHINA MISSION.

Missouri—\$50.00.		
Middle District, Individual.		
Jacob Ihrig,	\$	50 00
Pennsylvania—\$8.50.		
Western District, Individual.		
Amanda Roddy,	1	00
Southern District, Individuals.		
J. O. Drawbaugh and wife, York, \$5; M. Gertrude Hess, \$2.50,		7 50
Illinois—\$1.60.		
Northern District.		
Brethren Mission Fund, Mt. Morris, ..	1	60
California—\$1.00.		
Northern District, Individual.		
Mrs. Chamberlin,	\$	1 00
Total for the month,	\$	61 10
Previously received,		67 89
For the year so far,	\$	128 99

CHINA ORPHANAGE.

Pennsylvania—\$21.00.		
Western District, Individual.		
Amanda Roddy,	\$	1 00
Southern District, Aid Society.		
Waynesboro,	20	00
Ohio—\$21.00.		

Northwestern District, Congregation.	
Lima,	11 00
Southern District, Individuals.	
A Brother and Sister,	10 00
Total for the month,	\$ 42 00
Previously received,	111 65
For the year so far,	\$ 153 65

CHINA BOYS' SCHOOL.

Kansas—\$10.00.	
Southwestern District, Individual.	
Mrs. C. H. Strohm,	\$ 10 00
Virginia—\$8.35.	
Northern District.	
Class No. 5, Greenmount Sunday-school,	8 35
North Dakota—\$8.00.	
Sunday-school.	
Surrey,	8 00
Ohio—\$1.00.	
Southern District.	
The Lord's Share of Uncle John's Waste Basket,	1 00
Total for the month,	\$ 27 35
Previously received,	95 12
For the year so far,	\$ 122 47

CHINA GIRLS' SCHOOL.

Ohio—\$20.00.	
Northwestern District, Individual.	
A Widow, Fostoria,	\$ 20 00
North Dakota—\$8.00.	
Sunday-school.	
Surrey,	8 00
Total for the month,	\$ 28 00

Previously received,	50 87
For the year so far,	\$ 78 87

CHINA HOSPITAL.**Pennsylvania—\$5.00.**

Western District, Individual.	
Mary A. Kinsey,	\$ 5 00

Indiana—\$4.50.

Southern District, Individuals.	
Jas. A. Byer and wife,	4 50

Total for the month,	\$ 9 50
Previously received,	

For the year so far,	\$ 9 50
----------------------------	---------

ITALIAN MISSION,—BROOKLYN.**Pennsylvania—\$3.00.**

Middle District, Individual.	
Sister J. C. Miller, Tyrone Congregation,	\$ 3 00

Total for the month,	\$ 3 00
Previously received,	3 00

For the year so far,	\$ 6 00
----------------------------	---------

DENVER COLORED.**Illinois—\$0.45.**

Northern District.	
Brethren Mission Fund, Mt. Morris,	\$ 45

Total for the month,	\$ 45
Previously received,	19 00

For the year so far,	\$ 19 45
----------------------------	----------



A CRY FROM AFRICA

"Why didn't you tell us sooner?"

The words came soft and low;

"O you who know the gospel truths,

Why didn't you let us know?

The Savior died for all the world,

He died to save from woe;

But we never heard the story—

Why didn't you let us know?

"You have heard the gospel Message,

You have known a Savior's love;

Your dear ones have passed from Christian homes,

To the blessed land above.

Why did you let our fathers die

And into the silence go,

With no thought of Christ to comfort?

Why didn't you let us know?

"We appeal to you, O Christians,

In lands beyond the sea,

Why didn't you tell us sooner,

Christ died for you and me?

Nineteen hundred years have passed

Since disciples were told to go

Unto the uttermost parts and teach—

Why didn't you let us know?

"You may say you are Christ's disciples,

That you try His will to do;

And yet His very last command

Is disobeyed by you.

'Tis indeed a wonderful story,

He loved the whole world so,

That He came and died to save us,

But you didn't let us know.

"O souls redeemed by Jesus,

To think what your Lord hath done,

How He left His home in glory—

Came and died for everyone.

He expected you to tell it

As on your way you go,

But you've kept the message from us,

Why didn't you let us know?

"Hear this pathetic cry of ours,

O dwellers in Christian lands,

For Africa stands before you,

With pleading, outstretched hands;

You may not be able to come yourself,

But some in your stead can go,

Will you not send us teachers—

Will you not let us know?"

—Selected by Alice Richer Funderburg.

Our Force of Foreign Workers

(Mail addressed to them at the addresses given will reach them safely.)

India.

Arnold, S. Ira,	Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth,	Anklesvar, B. B. C. I. R. R., India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R., India
Blough, J. M.,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R., India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Emmert, Jesse B.,	Jalalpor, Surat Dist., India
Emmert, Gertrude R.,	Jalalpor, Surat Dist., India
Eby, E. H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Anna M.,	Vada, Thana Dist., India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R., India
Heisey, Herman B.,	507 E. Main St., Palmyra, Pa.
Heisey, Grace,	507 E. Main St., Palmyra, Pa.
Holsopple, Q. A.,	Bulsar, B. B. C. I. R. R., India
Holsopple, Kathryn R.,	Bulsar, B. B. C. I. R. R., India
Kaylor, John I.,	Ahwa, Dangs Forest, via Bilimora, India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Bilimora, India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S.,	Vyara, Surat Dist., India
Long, Effie V.,	Vyara, Surat Dist., India
Miller, Eliza B.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Miller, Sadie J.,	Jalalpor, Surat Dist., India
Pittenger, J. M. (on furlough),	Pleasant Hill, Ohio
Pittenger, Florence B. (on furlough),	Pleasant Hill, Ohio
Powell, Josephina (on furlough),	Mt. Vernon, Missouri
Royer, B. Mary.,	Vada, Thana Dist., India
Ross, A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Ross, Mrs. A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Stover, W. B.,	Anklesvar, B. B. C. I. R. R., India
Stover, W. B., Mrs.,	Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C.,	Bulsar, India
Widdowson, Olive,	Vyara, Surat Dist., India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R., India

China.

Blough, Anna M.,	Ping Ting Hsien, Shansi, China
Bright, J. Homer,	Liao Hsien, Shansi, China
Bright, Minnie,	Liao Hsien, Shansi, China
Brubaker, Dr. O. G.,	Liao Hsien, Shansi, China
Brubaker, Cora M.,	Liao Hsien, Shansi, China
Crumpacker, F. H.,	Ping Ting Hsien, Shansi, China
Crumpacker, Anna N.,	Ping Ting Hsien, Shansi, China
Cripe, Winnie,	Liao Hsien, Shansi, China
Horning, Emma,	Ping Ting Hsien, Shansi, China
Hutchison, Anna,	Liao, Hsien, Shansi, China
Metzger, Minerva,	Ping Ting Hsien, Shansi, China
Vaniman, Ernest D.,	Ping Ting Hsien, Shansi, China
Van man, Susie C.,	Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J.,	Ping Ting Hsien, Shansi, China
Wampler, Rebecca S.,	Ping Ting Hsien, Shansi, China

Sweden.

Buckingham, Ida,	Frlisgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Frlisgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Frlisgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

For India, we solicit donations for the following funds: **General, Training Department, Boarding-school, Orphanage, Native Workers, Native Schools, Widows' Home, Industrial, Loan Fund, and Hospital Fund.**

For China, we solicit donations for the following funds: **General Work, Native Workers, Orphanage and Hospital.**

Supports of orphans, in India, \$20 per year; in China, \$22 per year.

Native workers, in either field, \$60 per year.

Boarding-school scholars, in India, \$25 per year.

We shall be glad to correspond with any one with respect to the support of our workers in each of the fields

GENERAL MISSION BOARD, Elgin, Illinois

HOW MUCH? SIX PER CENT!

ON WHAT?

On FUNDS DEPOSITED with the GENERAL MISSION BOARD

"I WILL INVESTIGATE." So says our clear-headed financier who is seeking for a place to invest his money, so that it may bring forth the greatest returns for the investment made, at the same time combining promptness of dividends, safety of principal and assurance of permanent investment.

The WISE BUSINESS MAN cares for all these things, for he knows that the time will come when it will not be so easy for him to make money, and he desires OLD AGE TO BE FULL OF JOYS for himself.

The WISE CHRISTIAN MAN looks for even more than this in his investments. He seeks for a place that will be safe for his funds and at the same time a place wherein his money will be doing good for his Lord.

ALL THESE THINGS ARE COMBINED IN OUR ANNUITY PLAN. WHY NOT INVESTIGATE?

The following letter, in part, written some time ago to one of our sisters who had some funds to invest, will explain some of the advantages of our annuity plan (and the sister invested the funds):

"Now, Sister, the advantages which are foremost in the annuity plan are these:

"1. Money placed with us bears no taxes. Since you are 45 years of age we will pay you five per cent on any amount that you turn in to us. This five per cent will be clear to you. (If the sister had been past 50 years of age we would have allowed her six per cent. The General Mission Board so decided at their meeting of April 9, 1913.)

"2. The money is placed exactly where you wish it to go, and long after you are gone it will still go on bearing interest and doing good for the Master. You will thus become your own executor.

"3. There is no worry about the investment. The interest comes to you regularly on the first days of January and July of each year. We have never been late in sending out our annuities from the office and to our knowledge do not have a dissatisfied annuitant. The Board's permanent resources of over \$800,000 are behind the investment of your money.

"4. You can figure definitely on the amount of interest money you will receive and can depend on the date when it will arrive.

"After reading the above and carefully considering the matter, if you at any time wish to place money with us please write and tell us the amount you wish to give (also the exact age should be given), and when you can send the amount and we will issue you our annuity bonds. We will send them to you and if, after careful investigation, you do not like them, return to us and no harm is done. If you like them, sign them both, return to us the one so marked, along with your check and all will be correctly closed."

The way to invest your money safely is easy. Just write to us. We will do the same for YOU as we have for this sister, if you desire

ARE YOU INTERESTED? WHY NOT WRITE TO US?

Address, GENERAL MISSION BOARD, Elgin, Illinois

THE MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN



From Scenes from Everyland.

A Lana Bridge in the Land of the Crossbow, Yunnan, China, Showing Approaches and Fastenings.

Vol. XVI
No. 7

JULY, 1914

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for July, 1914

EDITORIAL,	215
ESSAYS,—	
Worth Mentioning, By R. D. M.,	193
Mary N. Quinter, Glorified (Poem), By John Ellis,	194
Wholesale Criticism Against Foreign Missions, By Galen B. Royer, ..	195
Why Not? By R. C. Flory,	199
Giving, By Clarence E. Lehmer,	202
Missions in Europe, By Estella Kimmel,	203
A Visit at an Old Folks' Home, By J. F. Graybill,	205
Out in the Villages, By S. Ira Arnold,	205
India Notes for March, By Alice K. Ebey,	208
A Live Testimony to the Bible Memory League, By Ebey Wallick,	210
A Woman's Meeting, By Rebecca Skeggs Wampler,	210
Notes from China for March, By Mrs. F. H. Crumpacker,	211
One Way of Doing It, By Dr. F. J. Wampler,	214
BOOK REVIEWS,	217
THE LITTLE MISSIONARY,—	
Greater Than the Conqueror, By Anita B. Ferris,	218
FINANCIAL REPORT,	222

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSAK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the
BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XVI

July, 1914

Number 7

WORTH MENTIONING

R. D. M.

The greatest need today in our mission efforts is not money, although there are hospitals and schools to be built without funds in sight; neither is it missionaries, although urgent calls come from not only India and China but also from South America and Cuba. What we need above all other needs is consecration. When this need is supplied our purse strings will unloose and parents will dedicate their children to the service of the Master on the foreign fields.

Every church should appoint a local Missionary Committee of at least three members. It is not sufficient to have a committee just for the name of having one, and complying with the decision of the Conference of 1911. This is secondary. To have a committee appointed does not indicate that a church is alive to missions or even desires to be alive along that line. All that it may mean is simply the fact that the church has passed upon an item of business in order to get it out of the way, or be able to report a Missionary Committee when asked for a report. Much more than this must be included in this important matter. The purpose of appointing a committee is to set a few persons apart for the special duty of thinking missions, and so organize the efforts of the church that blessings come to both the foreign field and the home church.

The first duty of the committee is to create missionary sentiment and enthusiasm among the members of the church by rendering public programs. These programs should be rendered at least

quarterly and consist of recitations, reports and discussions. Children should be asked to recite poems containing missionary sentiment. Young people should give reports on India and China, using the articles and notes from these fields as found in the VISITOR for material. Short articles bearing on the subject of missions may be read before the meeting to a good advantage. An offering should be received at each of these meetings.

A second duty is the systematic distribution of tracts which may be secured from the General Mission Board. A careless distribution of tracts counts for very little. Papers of all kinds are scattered broadcast today, so that no attention is paid to tracts handled in this way. But when the committee secures good tracts, speaks favorably about them in Sunday-school, Christian Workers' Meeting or any other public meeting, and then places them into the hands of the people, much good will result. This method of distribution will create a desire to read tracts. Another duty of the committee is the every-member solicitation for systematic weekly giving. Giving is an act of worship, and if so no one should feel like engaging in this worship only once or twice a year, but weekly. According to 1 Cor. 16: 2 this plan of weekly offerings is scriptural. Blank agreement cards or pledges are furnished by the Board for this part of the committee's work. Information is freely and gladly given relative to this plan.

Bro. E. H. Eby reports a Mission Study Class of thirty members in Bethany Bible School. He is teaching this class with two purposes in mind. The one is to give the members of the class a fund of missionary knowledge, which he believes from his experience on the field and at home every church worker should possess. The other purpose in view is to give the class an inspiration along the missionary line, so that during the summer vacation each one will organize and teach a class in his home church. Along with the missionary knowledge, he is giving the class methods of starting and teaching classes. If some one would do likewise in each of our schools, much missionary enthusiasm would be created throughout our churches.

A very active Mission Study Class is being conducted in the Franklin Grove church, Illinois. The teacher of this class, Sister Emory Wolf, is one of those rare women that find time, in the midst of their household duties, to not only acquaint themselves with the subject of missions but to prompt others to the study of the subject. The class made a very good selection in the first book used, "Effective Workers in Needy Fields." This is a splendid book to start a class. It contains the biographies of five prominent missionaries. The book is well written, both interesting and instructive. At present the class is taking up the biography of J. Hudson Taylor. The attendance at the weekly meetings averages about fifteen. What has been done in this church can be done in others when a leader is found.

At a joint meeting of the Christian Workers of the West Branch, Polo, Pine Creek and Mt. Morris churches, it was decided to support a student volunteer in Mt. Morris College while under training for the foreign field. This action is to be commended. It is a good plan to assist worthy young people in

carrying out their noble aspirations. If we as a church want our young people for the foreign field we ought to support them while under training, if they are not able to support themselves.

Many talented young men and women, trained for service, are graduated from our colleges every year. But having a school debt and no one to assume it, they go out into active, everyday life in order to cancel their school debts. And by the time the debt is canceled, they have grown into a business of some kind or other that is difficult to leave. Thus our educated young people are going into business on the home field instead of going into active service for the Master on the foreign field. If other churches would follow the plan of educating the young for missions, more would be looking forward to church work. It is encouraging to young people to see tangible evidence of the church's interest in them and their ambitions.



MARY N. QUINTER, GLORIFIED.

John Ellis, Aged 92.

Dedicated to Sisters Belle and Grace, Sisters of Mary N. Quinter.

With Christ's gospel mantle round her,
At mission's post you always found her;
In faith and hope her work she'd ply,
To crystallize and sanctify

The mission field; and gather in
The straying ones from ways of sin.
Then Peter, up! up! "Slay and eat,"
Prepare to "feed my lambs and sheep."

They're in the wilds of vales and wolds,
They are the "ones of other folds";
As precious still as e'er, I ween,
As when redeemed by Nazarene!

Mamie toiled; she sacrificed!
Was strong in faith, in touch with Christ,
She loved to sow in mission field,
That some day will rich harvests yield!

Earth holds her dust, but heaven her soul.
From depths of Love's o'erflowing bowl!
As she is risen, may we be found,
Laurel-wreathed and glory-crowned!

WHOLESALE CRITICISM AGAINST FOREIGN MISSIONS

Galen B. Royer

WHEN one starts out into the world to find fault he can find occasion for expressing it (to his own mind), even concerning the perfect work of God. The "freaks of nature," the floods and fire that destroy, the pestilence that brings death—all these alike can meet man's disapproval and spoken displeasure when they touch his own life or the lives of those in whom he is interested. There are those who delight to find fault with the Word of God, standing off and trying to pick it to pieces, and in doing so offer to the world nothing better. Would it not be blessed if no one were allowed to criticise anything unless he positively could present something better to take its place?

Missions do not escape the attack of the critics. It would be a marvel if they did, for there is no effort of man that comes nearer to the will of God than bearing the good news to those who have not received it. I have been reading a book that devotes every word to a most unbrotherly and unfair attack on "foreign missions." It is written by an able pen—by a man, though, who never saw any of the foreign fields and work which he has assailed. This I have from his own pen. He says he formed his judgments from what he has read in reports and books favorable to missions, yet never has a man misconstrued language from the purposes for which it was written more than he. He starts out with the bold declaration that he is "heartily in favor of foreign missions," but that he "contends that the present system of doing foreign mission work is unscriptural, unwise, unpatriotic and unnatural." Then he shows his "favor" to foreign missions

by reciting the horrors of the white slave traffic in our large cities, a shame to our civilization; our sweatshops and their ravages on young life, all too true; and this class of ills which are here in the United States under the protest of every decent citizen, and says, "Should we not concentrate our aims and our energies and redeem our own land first?"

First, then, let me ask how much that statement is "heartily in favor of foreign missions." Is it not the very argument with which Satan tempted the hungry Master when he asked Him to take care of Himself first and make "these stones" bread?

But grant the point in question. Are these United States being neglected by their good people? This critic dotes on the \$21,000,000 sent annually to save the heathen, and what that would do at home. He forgets the \$500,000,000 that is spent for education and charity in this land, but says that this money should be kept at home. Is it brotherly, much less is it Christian, to begrudge the 400,000,000 of China, the 300,000,000 of India and the remaining 500,000,000 of other nations to which this small sum of \$21,000,000 is annually sent to help them up, and spend it upon the 100,000,000 of the United States, on whom is now spent an average of \$5 per capita for religion and education alone? It is difficult to see how a person holding such views can be in favor of foreign missions. I would encourage every effort to make our own land better; but America is the child that is getting whole slices of the bread of heaven, and oftentimes lets the foods waste on the plate. Is it right to be-

grudge the "dogs" the crumbs that fall from our richly-spread feasts?

Another point is made: "The missionaries live in luxury and ease and do not sacrifice as did the first missionaries." It does not harm my contention on this point to admit that, here and there, may be found a missionary prodigy; i. e., a man or woman who is not a missionary at heart, whose life, manners, and habits of living and dress are a shame to Christianity on the mission field and would be likewise at home. It is not fair, however, to judge the army of faithful, consecrated workers by these isolated ones, any more than it is right to condemn a city of 25,000 as an unhealthy locality because there are two cases of typhoid in its hospital.

As for luxury and ease, if to be isolated from your own race for a year at a time, to contend with unfavorable climatic conditions, to be compelled to drink water that has been boiled first, the whole year round, to be annoyed and perplexed with a world of problems unknown, or if known, unappreciated, in the homeland, which confront the missionary when he goes into the Orient—if this be luxury and ease, then indeed the charge is a just one. It is easily possible that at first the visitor or new missionary may think "luxury and ease" when he sees the large bungalow and the "two or three servants." But just let the visit be prolonged through the heated term and have the experience of almost gasping for a cool breath for fourteen hours out of twenty-four in the all-day-closed bungalow to keep the heat out, too faint and weak to bring water, and the "luxury and ease" proposition, along with the servant question, takes on a new view of missionary luxury—in fact, luxury disappears as a morning vapor, and necessity commands even more than most missionaries can afford. I doubt if there is one missionary

today on any mission field who would remain at his station a fortnight if soul-saving purposes were taken out of his life work.

This same writer does not appear fair in his comparisons when he puts the best hospital or educational outfit of the mission field side by side with a dingy tenement district of need in one of our great cities. But that is his method of appeal. How much fairer it would be had he placed, beside the picture of energetic mission work in the mission field, the splendid school-buildings and hospitals of our cities, to show how much we try to do to help the wretched in our own land compared with what we do for the wretched in other lands! Had he done so it would have told a different story. For instance, a city like Tiên Tsin, China, would have been far behind any city of similar size in the United States, in both educational and charitable institutions.

He speaks of the heathen fields being able to educate their children, and hence, that it is wrong for missions to take up the question of education. His observation is incorrect there. Take the Dangs district of India, alone. There are no internal resources to educate its hundreds of thousands of needy, ignorant people. What shall be done for them? So far nothing has been done save the little that a Missionary Board has tried to do. If left to themselves they perish in ignorance. They are absolutely unable to educate themselves. And they are a type of a large portion of the heathen field. There is no other avenue than missionary education open to them; and naturally enough, too, when the missionary trains he does it for Christ.

Of course you will find those visionary, impractical people who cannot see that teaching a native to count a hundred is laying the foundation for teaching him to comprehend John 3: 16.

such say it is a waste of effort to teach simple mathematics. But they are few; the results of their labors, seen in many "independent efforts," find no approbation of either brother missionaries or natives who understand human nature.

But in some localities it is charged that the native schools are as good as the mission schools, hence, why take time to educate the native when he can be taught in his own school? Let me ask this same author why he does not put his children into Catholic schools and have them trained there instead of in public or Protestant schools. The same reason holds good in both places. Every one knows that the school period is the formative one, and he who educates the child controls the religious life of the man. To educate in a government school means training in other than Christian religion. This is the one great purpose in missionary education. It is the one great step towards a world evangelization. Train the native, capture his heart for God, send him out with the supervision of the missionary, and the work will be far more effectual than before.

In this connection it is cited that at a certain mission school, one of every eight is paid to go out and preach the Gospel. Good! But how much better if one of every four or two would be willing to do this and the funds were available to go!—for then would many dark corners, now crying for light, receive the light. The charge is true that every fit native who will go and preach is sent and supported. There is no other sane course to pursue, whether he be supported by his own natives or the church at home.

But it is argued that teaching, education, hospitals and the like is not apostolic. Perhaps it is not, but I am wondering; if education and teaching is so much out of the way, why Paul urged the recognition of teachers sep-

arate from pastors and evangelists in his letter to the Corinthians.

There is no record of hospitals in the New Testament or the early Christian church. Yet there is a hint of a blessed one when Jesus was on earth; for He went about the streets and highways and touched the sick folk and they were made well—splendid hospital work with wonderful results, for they heard His words gladly afterwards. There are hints of effectual hospital work done by Paul in healing at different times. Of course there were not buildings, with conveniences set apart for hospital work, in the early days of Christianity, and there was a reason for it. One of the sad things of heathen lands is its lack of sympathy for human ills and misfortune. It was so in the apostles' time; the old were left to die uncared for; the sick were avoided instead of attended. Heathendom has no charity for the unfortunate. Hospitals, Christian education, all manner of helpfulness to the miserable and ignorant, are the outgrowth of Christianity. Even the author, who cries so loudly against this charity, himself was reared in a land where Christianity made free public schools, educated in a home where Christ was heard in reverence, and in sickness was cared for by the physician, whether he himself were a Christian, was trained under the enlightening influences of American Christian institutions. Why should he begrudge and why should his followers deny to others the same blessings they have prized highly in their own lives, and which they have developed to the acumen that enables them to find fault with missions?

The heathen countries are not rich in material wealth. There may be here and there rich men; but these, like too often is the case of the rich men of our own country, have learned only the lesson of selfishness and sordid greed, and have no sympathy with the poor

people of their land. Can the rank and file of humanity, in a land where nine-tenths or more of the people earn a wage of 6 to 15 cents per day, be said to be rich? The charge is as unjust and untrue to fact as it is possible to make a statement. I am sometimes asked how a heathen subsists on eight cents per day. I do not know. I cannot explain it. Neither can any man in America explain it, for he has not tried it. But the Chinaman can; the Indian can. They know how they must do.

But the heathen converts are all "rice Christians." Let us look again at this time-honored objection that has been proved false, time and again.

A critic makes a hurried visit through mission fields; meets the teachers and Bible women and helpers who are supported and inquires into the support question. Missionary contributions is a thorn in his flesh, and he is looking for an excuse to remove the thorn by not giving to foreign missions any more. So he sees these paid workers, who multiply the hands of the missionary manyfold, and overlooks the hundreds who are humble, quiet witnesses for Christ, live at their former occupations, sleep on the ground as before, dress just as they did previously, and yet they confess Christ before their neighbors. Suppose that ten per cent of a community are employed, and suppose it were just to call them "rice Christians," is it fair to say that the remaining nine-tenths are "rice Christians" when they have no such support? Yet that is the charge made, and nothing is more unjust. During the Boxer rebellion in China about 185 American and English missionaries and their children were massacred; but we forget the hundreds upon hundreds of native Christians, many of whom had no dependence for financial support from the missions, who sealed their faith with their own lifeblood.

On the other hand, there are condi-

tions on the mission field that cannot be appreciated until seen, which compel temporary support sometimes to a new convert. He is the first convert from a family; he breaks caste and thereby loses home, inheritance, family ties. He become an outcast in his own land—a homeless one. It is just then that Christianity acts the Good Samaritan and cares for him until he is able to care for himself.

No, no; if the Mohammedans would come to this land and spend \$21,000,000 annually, tempting people with money and free schools, books, free hospitals, and what not, to embrace their faith, they would not make the progress that Christianity is making in other lands. Mohammedanism is of such a character that it must make its followers at the point of the sword. Its religion has nothing that answers the real longing of an honest soul. Neither would Hinduism, spending a like sum, make progress as Christianity has been doing in heathen lands; for its annihilation does not meet the desires of the soul that longs to live hereafter in a better land. Christianity is the only religion that will meet the requirement of a world-wide longing to get back to the Infinite, the All and Eternal Father. It satisfies when nothing else will.

Nothing is easier than to find fault. No one's work is perfect. Fortunately or unfortunately, a few in this world have been born with the destructive bump more than normal, and their environment has militated to develop it unnaturally. Nothing in the world goes right for such persons. The real Christ of tenderness and love to the fellow who is doing his best, has not possessed their souls from that angle. Yes, they believe in Christ, but they reserve the right to slay all His children that do not come up to their own ideals. But their own lives are far from reproach. In fact, it is the rule,

to which there is little exception, that the man who criticises most effectually can do so because he himself has failed most signally in these very lines. The man who lives closest to God has least to say about the foibles of his brother; the man who lives farthest from God is the most ready to discuss the weaknesses of others. The Christian, so-called, who does not want to support missions is the most ready to find fault with foreign missions. Such men rarely are enthusiasts in any good work; but, heaping to themselves a self-righteous and self-satisfied life in what they do, seeking to live in luxury and ease as many of them do, they stand in boldness and condemn honest effort in a wholesale fashion, as did both Jews and Romans condemn and nail to the cross the wonderful love of God revealed through His Son. They appreciate not the self-sacrificing prayer uttered by a thousand devoted throats who cry daily unto God, "Forgive them, for they know not what they do." And surely, the author of a book which assails missions as the one lying on my desk before me does, who says over his own signature that he never was on a mission field, does not know what he is talking about.

Dear brother and sister, can you afford to take up with such teaching? Can you think any writer would please the Lord who would use the language he does—"sass back," to give his own words, in his reply to an earnest Christian man doing the best he can for the Lord? If he appeals to Christ and the apostles for precedence for education and hospitals and the like, and says he finds it not, in all kindness I must say, Neither do I find in Christ, His sermons, His teachings, nor in the epistles any such language and such a spirit as is frequently found in his book.

It is related that two old people were contemplating matrimony. There was a little question about the eyesight of the lady. It was finally agreed that the man should climb to the barn roof and she was to stand in the door and say if she could see him. When properly posed on the ridge of the roof he called out, "I am ready; can you see me?" The voice in the kitchen door said, "I can't see the barn; but I see you." And so it is with the critics of missions. The great good that is being done is lost sight of entirely because of the faults they **want to see**, they **seek to see**. Such are to be pitied, but not to be heeded.

WHY NOT?

R. C. Flory

WHEN we read in the Mission Board's report these words, "Not nearly as many as the Board had been hoping would apply, were available for consideration. The news of the small number of workers, to go forth this fall, will not be as encouraging tidings to our overworked foreign forces as we should like to have given them," our heart cried out within us, "O God! Why not?"

Why are there not scores, yea hun-

dreds who, in the face of the world's immediate needs, are crying out, "Here Lord am I, send me"? Why not? Is it because we have not been praying, that the Spirit is not moving us to action? Why a lack of faithful stewards to bear the eternal Word through doors once shut, but now wide open and begging us to enter? Their imploring cry of despair is wafted to us o'er the ocean waves. The trumpet of Jehovah sounds forth, "Go ye." And why is it that we

are not going? Is it because we lack *faith* in our God? God forbid!

When the good name of our government is endangered what happens? Like an electric current a wave of patriotism flashes from ocean to ocean, and men by the hundreds, yea by the thousands, by their *faith* in their good government arise in arms to defend her honor, while many who cannot go send their substitute. If men will arise to such patriotism for the powers of this world, to what spirit and action should we be aroused when the honor of our Lord and Savior is at stake? Must His last and greatest command go unheeded by us? Is it unheeded because we do not consider the heathen as our neighbors? Knowledge, communication, and transportation make the world but one community. The heathen in the remotest corners of the earth are in fact our very neighbors. Each poor, starving soul is a Lazarus lying at our door waiting to receive the Bread of Life which we have so abundantly.

Rich? We who claim to have the whole Gospel.

Rich? Financially per capita we are among the richest.

Rich? A score of schools and colleges turning out thousands of trained young men and young women.

Rich! Ah, is that the trouble? Self-satisfied, indulgent, faring sumptuously, while Lazarus lies suffering and starving at our door. The warning words of Deuteronomy need to be reëchoed in our day: "Beware . . . lest when thou hast built goodly houses . . . and thy silver and thy gold is multiplied . . . thine heart be lifted up and thou forget the Lord thy God . . . and say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth."

Is the church fulfilling her mission in

using the means with which God has intrusted her, in advancing the kingdom of God? But hold on, the success of the church depends upon the faithfulness of her individual units. The vital question is, Am *I* faithful in my stewardship to my Master? Do you know we have nothing which we can call our own? What! Don't I have money? "The silver is mine and the gold is mine, saith the Lord." But did I not earn it with my own hands? "It is He that giveth thee power to get wealth." But property? "The earth is the Lord's and the fulness thereof." And myself? "Ye are not your own; for ye were bought with a price."

We are not in the world to live for self. We are here for a definite purpose. Christ spoke in His prayer to the Father thus: "As Thou didst send Me into the world, even so send I them into the world." And why was Christ sent into the world? He Himself answers, "I came to seek and to save the lost." And Christ, our Savior, sends us for the same purpose, to seek and to save those who are lost. If we are not accepting our mission it were better that a millstone be hanged around our neck and that we be cast into the depth of the sea, rather than that we should cumber the ground and be a stumbling-block to those who would be true. The chief interest of the faithful steward is, above everything else, to promote the interests of his master.

If, while you were on a long journey, you intrusted your business into the hands of a manager, with repeated instructions that profits therefrom were to be used for the good of your children and in promoting your interests, and on returning home you found he had disregarded your orders and had lavished that which was yours upon himself and family, and what was over he had checked in the bank to his own account, what would you call it? Robbery!

What does God call it? "Ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

He who robs God, robs himself most. Only by giving God what is His can we receive that which is ours. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?" Only the faithful steward will be welcomed into the eternal joys which are the *true riches*.

By giving a tenth do we buy the right to do with the rest as our selfish conscience dictates? That is below the low watermark of the Jewish standard, and the Jews had no world to evangelize. Christ defines the whole stewardship for us in these words: "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Paul gives us the rule by which to test our stewardship; "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Josiah Strong well applies this principle to our day in the matter of expenditure: "All the money which will yield a larger return of usefulness in the world, of greater good to the kingdom, by being spent on ourselves or family than by being applied otherwise, is used for the glory of God, and is better spent than it would have been if given to missions. And whatever money is spent on self, that would have yielded larger returns of usefulness if applied otherwise, is misapplied; and if it has been done intelligently it is a case of embezzlement!" What we need today is a true conception of our relation to those things we call our own.

The power of wealth is something awful. "It is the stored-up energy of human toil, and can be converted again into the work of many men. It can stretch its arms of power around the world and bring light to the most remote and destitute."

We who are on the farm, or in the office, or in the shop, can send our energy to the furthest corner of China, India or Africa, and there have it converted again into action and applied through a trained missionary in saving lost souls. Six hundred to seven hundred dollars will support a missionary and wife. Thirty or forty dollars will represent you through a trained native worker for a whole year. Fifteen to twenty dollars per year will feed, clothe and educate a native to be your representative. What excuse have you for not going? and if you cannot go, what excuse can you give for not having a substitute?

In an eastern city a young man and his wife support their missionary out of a salary of eleven hundred dollars. And they were willing to move to a poorer part of the city rather than forego the privilege of having their own substitute on the field.

A certain school-teacher, from her salary of one thousand dollars, sustains her substitute in China with five hundred dollars.

A young stenographer in an eastern city certainly is one of the King's stewards. Out of her small earnings she saved and secretly sent funds to India. Today, through God's blessing upon her gifts, more than a thousand souls can look up into the face of a Heavenly Father and rejoice in eternal life.

A widow in the late Dr. Gordon's church in Boston, living in one room of a tenement house, gave \$800 in the missionary collection. When the doctor called and asked her how she could give so much, she said, "Here I am, com-

fortable, and have enough, living upon two hundred dollars a year. But I would be ashamed to meet my Lord if I lived upon the eight hundred and gave Him only the two hundred." Jesus says to many of us, as He said to the young ruler, "One thing thou lackest." The very fact that, in the face of the world's tremendous need, and under the Master's plain directions, we are withholding ourselves and that which is entrusted to us, is proof that our hearts and affections are centered in them. "For where thy treasure is, there will thy heart be also."

If we were just now called to balance our account and hand it in to our Mas-

ter would He answer, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"? The agonizing cry of dying souls appeals to us, "Save us, or we perish!"

The Mission Board says, "Who will go for us?"

The emphatic words of our Lord ring out: "Go ye into all the world and preach the gospel to every creature."

What will be our answer if we go not in person, or in our substitute?

Let every child of God cry out, "Here Lord, am I, send me!" WHY NOT?

Hutchinson, Kans.

GIVING

Clarence E. Lehmer

AS superintendent of one of the Sunday-schools of the Brotherhood, in looking over the missionary efforts of our own church, and reading the strong appeals in the January *MISSIONARY VISITOR*, I was led to believe that our General Mission Board should ask the Sunday-schools to set aside one Sunday's collection each month for world-wide missions. I have heard of some giving all, the expenses being borne by the regular church treasury. Missionary lessons should be occasionally substituted for the regular ones.

I have several reasons for the statement as above.

1. Our children must be encouraged in learning to give. This has been neglected in the past, in our parts, at least. Who will be held accountable if such instruction is not imparted? To test the children's wish to contribute and assist, our school last May gave to each one who so desired twenty-five cents to in-

vest as he or she thought best. Many ways were suggested and tried with the assistance of thoughtful parents. Some children made candy, others popped corn, or raised chickens and sold them. Be assured all were busy with their plans and as happy as birds in the springtime. One little boy turned in \$7.50, while others did almost as well. About \$8 was given out and some preferred to make their own start. One of the older classes took up a second collection each Sunday. The final result was \$158.63 and a greater missionary enthusiasm than ever before, the children feeling that it was their work and a new opportunity for them.

2. It is at least a step toward systematic giving, which must be encouraged if we are to grow and keep pace with the work our substitutes are doing on the foreign fields. We may unconsciously be led to give our tenth, which truly belongs to the Lord. We too often wait for our annual missionary offer-

ings before we think of assisting the cause, when it should be continually before us as duty. The more one gives the more he desires to give, and God will bless him in proportion.

3. Is it not one of our regular expenses, and do we neglect the balance of them as we do this? Some may say, "We need all of our collections for home expenses." I dare say there are

few of our regularly-organized schools, which do not have some special work to support, but what have a comfortable balance in the treasury, which could be used to a better advantage in the missionary cause.

Let us all put our hearts and prayers to the work and assist as God can use us.

Los Angeles, Cal.

MISSIONS IN EUROPE

Estella Kimmel

AS one approaches the subject of foreign missions it is interesting to note that Europe was the first missionary field. It is equally interesting to know who should accept the challenge to such a great undertaking as this opening involved. The church was young and the laborers few in number. But, as always when a large work is to be done, God finds a man to do it. We need but turn to Acts 16: 9 to read the record of the great call that came from the man of Macedonia, and we also find the name of the man who had ears to hear the call. This was no other than Paul, who at one time was as much against Christianity as he now was for it. Paul thus may be rightly called the first great foreign missionary, with Europe as his field.

The questions sometimes arise, Why did the call come from Europe rather than from India or China—why from the West rather than from the East? Was there something peculiar about Europe—something wholly absent from India and China? Why were the Gentiles in Europe more fortunate than those in India? The answers to these questions are worthy of consideration. Europe was educated; India was not. Education is always a

foundation upon which missions may be built. This is true of missions at the present time. The first thing our missionaries do today is to educate. India had no education, therefore no foundation. Paul did not have time to educate the people, so he went to Europe, where he could do the most work in the least time.

Another thing precedes missions—civilization. Europe was civilized; India was not. This is another reason why Europe was chosen to be the first mission field. Europe had also the best governed empire in the world. The first missionary that went to Europe preached in Corinth, in Rome and Athens, and in fact in all the principal cities of southern Europe, where the Roman Empire had control and the Greek language prevailed.

But these first missionaries made mistakes. Soon after they began preaching they came to the conclusion that the best thing for the church would be the stamp of approval by the Roman Emperor. They were over-anxious to convert the emperors. They did not realize that this was the uniting of the church and the state, and that centuries of strife and war would be the final result of such union. In 323 Constantine, the emperor, was bap-

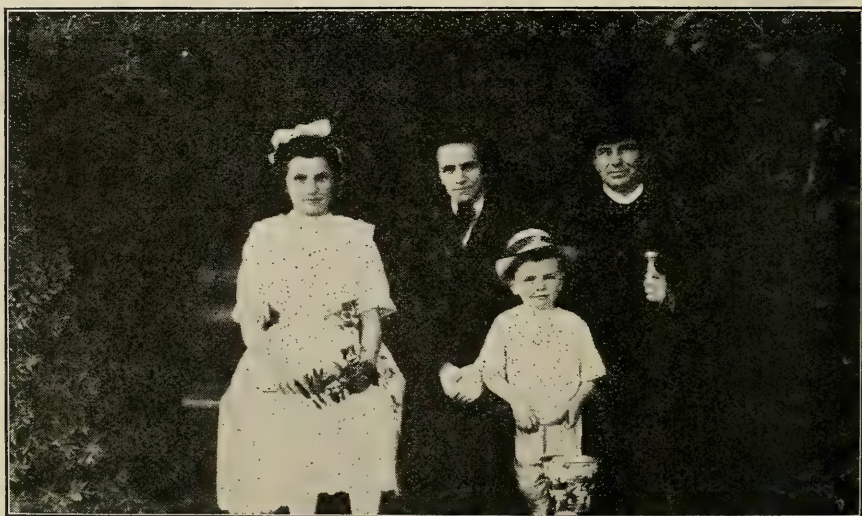
tized. This marks the beginning of the struggle between religion and politics in Europe. And this is the struggle today in America between the Protestant churches and the Catholics. The Reformation of 1517, headed by Luther, was nothing more than a bold attempt to undo what the early Christians had done. Even under this unfortunate condition Christianity spread all over Europe.

Through the providence of God it is said the Gospel was carried to Ireland by St. Patrick, a slave; later, from Ireland to Scotland. A little later than this Augustine, while walking through the streets of Rome, saw a fair-complexioned man, who had the appearance of an angel. Augustine at once went to the pope and asked permission to carry the Gospel to these fair people. Thus, in 596, Christianity was introduced into England.

Next the Gospel was carried into Germany, to the Goths and to the other heathen tribes of central Europe. About the year 1000, Europe was evangelized. This does not mean that Europe was converted, neither does it mean that they understood the Bible

and its commands, for it took the European people eight hundred years after the evangelization to adjust themselves to this new religion and break away from their old heathen ways. During these eight hundred years great changes were wrought in the lives of the people and they finally came to realize that the Gospel was not for Europe alone, but for the whole world. So out of Europe came the Puritans to America.

The Quaker Church was born in Europe. The Methodist, and even our own Church, started in the land which was at one time heathen. But more than this, the first missionaries to India went there from England. Missions in Africa were started by the descendants of the man whom Augustine saw in the streets of Rome, two hundred years before. China was opened by a man from Europe. And so Europe was the center from which radiated the first foreign mission work of modern times. Thus we see the wisdom of God in sending Paul to Europe, where dwelt a race mentally strong and physically well built. Europe became what India could never become.



A. F. Wine and Family in Denmark Park.

A VISIT AT AN OLD FOLKS' HOME

J. F. Graybill

AT Hjörning, Denmark, is a very nice and well-kept Old Folks' Home. Here our aged sister, Anne Mikkelsen, has her home. Her children are in the States, and she is alone in Denmark. She is not able to get away from the Home and associate with the members; therefore she is very glad when members visit her. In our company were two sisters and four brethren. One sister took her guitar along, so as to have song and music. We opened the door to the hall and soon the room and hall outside of the door were filled with the old people, who have their rooms on the same floor. How glad they were for song and a little music!

Too often we forget the "pentups" in sick-rooms, hospitals and Old Folks' Homes. We fail to realize that they are deprived of so much that we enjoy and that they are just as glad for song and

Christian fellowship as we are. We fail to share the joys and blessings that come to us continually, or to create a little happiness for them. There is a great opportunity for those who are talented in song to cheer, encourage and make life more pleasant for the unfortunate ones who are confined to their rooms.

The time spent in our aged sister's room proved more than a usual blessing to all of us. Let others talk of having a good time. Such a visit gives me more real joy and happiness than can be found in any worldly pleasure.

After a season of prayer these aged people thanked us heartily for our little meeting and returned to their rooms. We left the Home, conscious of the fact that we were in the path of duty and thankful that the Lord had directed our steps to this place, where we could be a blessing to others.

Malmö, Sweden, March 9.

OUT IN THE VILLAGES

S. Ira Arnold

THERE are several kinds of mission work that might be done in India. There are many varieties of people, of different castes, and the successful worker must know something of his people and deal with them accordingly. If you were here we might go down into the bazar and see the people on the street. We might stop and talk with shopkeepers and speak words for Jesus. Bro. Stover would have to do most of the talking, for these people speak a funny language. Or perhaps we might meet some high-caste Indians on the street

and you could talk to them, for they have learned English. They receive us very kindly and we are glad to meet them. Or we might become a faithful witness, giving true testimony at a lawsuit, or perhaps might have the pleasure of settling a difficulty between two natives and thus avoid the suit. This would all be interesting, but little of the work here is more interesting than that among the lower classes out in the villages.

If you were here we would certainly take a trip to the villages and see what is doing there. We may have to travel



View of Aden, Arabia.

Said to be one of the hottest cities on earth.

two, three or perhaps five miles, which, as far as convenience goes, is equal to two or three times that distance at home. We would ride in a cart drawn by two oxen. This cart is a shallow bed, about three or four feet square, mounted on two wheels. On this bed four persons may sit, two in front and two behind, with their backs to each other. The driver sits out on the pole between the oxen, so that he may reach them with his hands or a stick, and thus he manages to keep them going. He gauges his distance on the pole so that the weight of the cart will properly balance over the two wheels, and thus we proceed along the dusty road. There are no springs under the cart, but that does not matter. If you prefer, and will challenge me for a walk, I will accept and we shall walk instead of ride.

All the people live in villages, so we may travel for several miles along the main road and not see a house. But these little side roads run up to small villages which often are less than a mile apart. A few acres are sufficient room for the houses of several hundred people, and the dwellings are crowded together, giving one plenty of near neighbors.

The road on which we journey is crooked and rough and dusty. Excessive travel may have worn it down until it really is a deep ditch through the level field. We pass fields of cotton, juar and other grains, the boundaries of fields being marked by mounds or ridges of earth. From a cluster of trees at one side of the road we see the small white dome of the Hindu temple. On the opposite side are several long, narrow masses of masonry. Some of them are snowy white and in good repair, while others are crumbling to ruin, but each marks the grave of a Mohammedan. Do you notice those flat stones standing near that banyan tree? On their surface are carved crude images of men riding on horseback. They are not gravestones; they are objects of worship by ignorant people.

But it is sunset and we are nearing our village. This village is composed of two classes of people, Mohammedans and Bhils. The Mohammedans are the landowners and live by themselves in one part, while the Bhils, the laborers and servants, live in another part. We are interested in the Bhils, and so we proceed to the Bhilvard. The streets of the Bhilvard are narrow

and irregular, the houses of mud and grass, with palmleaf roofs. We may enter these houses if we can stoop low enough, for the doors are only three or four feet high. Occasionally there is a veranda high enough so that we may actually stand erect.

There is a Christian teacher in this village. He trains the people to read and sing, and the fundamental Christian principles. He gathers the people together in the street. They bring

and Bro. Stover explains to them what you have said. And so sentence after sentence is translated to them, they thus receiving their evening lesson. After you are through Bro. Stover questions them on the Ten Commandments and other parts of the Bible which they are studying. They answer very aptly, especially the boys, and are eager to see which can tell the most. As the baptism question is put to them quite a number stand, ex-



A Wedding Crowd at Anklesvar.

Bro. Stover performed the ceremony. Flowers were placed about necks of bride and groom during congratulations.

a cot for us to sit on. Yourself, Bro. Stover and myself sit on the cot, while the people seat themselves on the ground before us. The women and girls are timid and huddle together in a less conspicuous place at one side.

The teacher starts a song. He sings one line and then all repeat it after him. The little boys have good voices and sing with all their might. All take part and the village rings with the song of praise. Bro. Stover introduces you, telling them you have come from America and have something good to say to them. They are glad to see you and their faces speak, even if their words cannot be understood. You tell them simple stories and Bible truths,

pressing this to be their desire. But they must wait until they know more fully what it means before they can enter into the full Christian relation.

Then, after prayer, we are ready to start home, but what is this? One of their number has died recently, and they still observe their funeral feasts. Liquor and drunkenness had long been the principal features of such feasts, but now they eat rice instead. It is customary for the men to eat first, but this time the men were too much interested in the meeting, so the women were already sitting in a circle on the ground, and a man in the center was placing on each metal plate a large double handful of rice, and the feast

was begun. They expressed their thanks to Bro. Stover for telling them the harm of liquor, the use of which they had for some time discontinued.

But it is late and we must go. Several of the men accompany us out of the village with the lantern and offer to carry it for us all the way, but this

is unnecessary. So we bid them good night. We go on our way and they go back to their village. Yes, they are only Bhils. Their ancestors have been Bhils for many generations, but their descendants will be Christians.

Anklesvar, India.

INDIA NOTES FOR MARCH

Alice K. Ebeby

"Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8: 11).

BRO. JESSE B. EMMERT and family left their home at Jalalpor March 23, to spend a few months at Coonoor, a hill station in South India. Coonoor is located in the Nilgiri Mountains. Many missionaries seek rest and recuperation there during the hot months of April and May. It is with the hope that Sister Emmert may regain health and strength that they take this vacation in a cooler climate. Friends in India and America will not cease to pray for these dear workers of the Lord.

The Field Committee enjoyed the hospitality of Brother and Sister Lichty on the 10th. The business left unfinished after District Meeting was considered. The number of missionaries present was less than usual, but a good meeting is reported.

Some generous Christian in England donated 25,000 copies of the Gospel of John to the English-speaking postmaster of India. Our postmaster at Karadoho received one of these gifts, but his knowledge of English is limited, and he had difficulty in following the thought. He sought the missionary, wondering whether this good Book might not be obtained in

Marathi. He was pleased with a copy of the Gospel that he could read with ease. "The Word is the seed," and we trust that some of these 25,000 Gospels may find hearts ready to receive the truth.

On the tenth Lady Hardinge laid the corner stone of the Women's Medical College and Hospital at Delhi. The ruling chiefs of India have given 1,400,000 rupees for the erection of this institution, and the government of India has set apart 100,000 rupees annually for its working expenses. The women of India are slowly but surely coming to their own.

Sister Sadie J. Miller is alone in charge of the work at Jalalpor, since Bro. Emmert's left for the hills. She writes that the Christian women keep her company, and that she has no fear. Plenty to do helps the days to pass quickly, yet we regret that sometimes it is necessary for one of our sisters to remain alone for several weeks, with all the care of the work. If our number were not so depleted this would not need to be. We trust that reinforcements may soon be sent. When you pray for the sister left alone, remember that the Lord wants more laborers in His harvest fields.

Sisters Anna M. Eby and B. Mary Royer are continuing their study of

Marathi in the language school. March 13 the school was transferred from Poona to Mahabalesvar, a hill station high in the Western Ghauts. The three months of the hot season will be spent in the cool air of the mountains, where the heat of the plains may not retard the work nor impair the health and vigor of the students.

Rev. Geo. P. Taylor, D. D., principal of Stevenson College, of Ahmedabad, who came to India thirty-six years ago, recently sailed on furlough for the second time in his career. He has worked in Stevenson College for twenty-two years without a break. Though it is very hot at Ahmedabad he seldom went for a change. Not many missionaries have been able to render such a continuous and devoted service. The college closes during Dr. Taylor's absence, but he hopes to return in time to restart his classes early in 1915.

Lord Hardinge, viceroy and governor-general, accompanied by Lady Hardinge, visited Bombay on the occasion of opening the new Alexandra Docks on the 21st. The scheme covers forty-nine and one half acres, nearly doubling the docking facilities in the port of Bombay. These docks have been nine years in building, but Bombay is now one of the finest ports in the East. A network of railways, extending to the different wharves, expedites the shipping of goods, and travelers can now step from the mail boats to trains leading to all parts of India.

Pyaribai, one of our Christian women at Bulsar, died of plague a few weeks ago. She was one of the first orphan

girls brought from Central Province some sixteen years ago. Only a few of these first orphan girls are left. One by one death has claimed them. But they have died in the faith, so the efforts in their behalf have not been in vain. Our Christian community has been greatly stirred by the death of this much-loved sister. For many years plague has raged in the towns where our missionaries and the Indian Christians live, often taking hundreds in a day. But the Lord has kept His own in a most remarkable way. Save for the single experience of 1904, in the Anklesvar Orphanage, there have been only three or four isolated cases. Some Christians had even boasted that God would not let the plague touch them. Such a faith is commendable, but some had grown slack in prayer and careless in their Christian walk. When this stroke fell, a happy young mother being cut off in a few days, the Christians were awakened to the need of more consecration and prayer. At Bulsar, where the blow fell heaviest, the Christians pleaded for a week of special, united prayer. Accordingly, at six o'clock each evening, they gathered in the church and cried unto the Lord for mercy, beseeching Him to stay the plague. Those in the rat-infested houses were promptly moved into temporary shacks in the open field. The missionaries and most of the Christians at Bulsar were inoculated against the disease. Plague has been stayed by the hand of the Lord, and His children praise and thank Him for his goodness.

April 3.

"When the church sets itself to pray with the same earnestness and strength of purpose that it has devoted to other forms of Christian effort it will see the kingdom of God come with power."

A LIVE TESTIMONY TO THE BIBLE

MEMORY LEAGUE

Dear Brethren:

Almost a year ago I attended my first Annual Conference, at Winona Lake, Ind. Before going I had never heard of the Bible Memory and Devotional League.

The morning of the big Sunday, the first day of June, I met Bro. S. N. McCann in the office room of the "Inn." He asked if I would not like to sign the pledge of the League. I read it over and without much hesitation I signed it. Somehow the idea just appealed to me, even though when I signed it I little realized what a blessing it would be and how much help I should receive from it. I had read and studied some in the Bible, but there was very little of it that I could repeat. At first it seemed somewhat difficult to commit one verse *every* day, but in a month or two the habit became so strong that since then I can not think of retiring for the night without rehearsing my verses and having my devotion. At first I started committing a verse here and there in the Bible, but

I finally came to see how much more beneficial it was to begin on one book and learn by chapter. I am now learning the last chapter of Ephesians.

Our pastor, Bro. Lear, is giving us in our Sunday morning service some excellent sermons from the Ephesian letter.

Some of the Psalms I have committed are the forty-second, ninety-first, the nineteenth, the fifteenth, the sixty-seventh and the ninety-fifth. I also committed the eighth, tenth and twelfth chapters of Romans and the book of Ephesians.

When I started in I would rehearse and commit my verses in the evening, but found it much more beneficial to do this in the morning, when my mind is fresh and clear and my body rested.

This is a splendid way to gain the much-desired and also much-needed Bible knowledge.

Yours in Christ,

EBEY WALLICK.

Decatur, Ill.

A WOMAN'S MEETING

Rebecca Skeggs Wampler

I HAVE just returned from a meeting held by Miss Gregg, of the China Inland Mission. Her mission has given her permission to work among the women in other missions, wherever she may be asked to hold evangelistic services. She has been in Paoting Fu a week, assisting the Presbyterians in some special work among the women.

It would have done you good to see her audience and the interest they man-

ifested. Not many Christians were among them; the majority had not heard the doctrine. Some of them were old, with sin-scarred faces; others were young, with life before them. Some were nearly blind and a few were hard of hearing. Children were there, too, and a number of babies. One baby was restless and sleepy. The mother arose and walked back and forth in the aisle with it until it went to sleep. The mov-

ing about of the children and the restlessness of the babies did not disturb either the speaker or her audience.

Several hymns were sung at the beginning, Miss Gregg first reading and explaining them. In the last verse of one of them was expressed the idea of a future life in heaven with God. It was touching to see how eagerly the women listened to the explanation of this—something so different from anything their heathen religion offers. Then there was a short, earnest prayer. Another hymn was sung and the talk was given.

I am just a beginner at Chinese, but from what I could gather the speaker explained how full of sin we are, how we cannot break away from sin of ourselves, and how Jesus is able and willing to help us to forsake sin and to follow Him in the ways of truth and righteousness. How earnestly they listened, literally drinking in her words! A short prayer followed, announce-

ment for service on the morrow was made and the audience still sat quiet. It was four o'clock and the majority of them had been there since two o'clock, but they wanted more. And they got more, too. Such hungering and thirsting for the message of life and love could not be denied.

This is just an instance of how eager some of China's millions are to hear the Gospel. What a transformation the acceptance of Jesus works in their lives! May the regenerating power of the Word have free course in China, and may many lives be blessed by it, is our prayer. Yet millions will never receive and believe the Gospel unless they hear it, and how can they hear unless some be sent to tell it? Will you help to answer our prayer? "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation!"

Ping Ting Hsien, Shansi, China.

NOTES FROM CHINA FOR MARCH

Mrs. F. H. Crumpacker

TIME flies rapidly indeed with us—so rapidly we cannot do near all that we would like to do. This is an opportune season of the year for all kinds of missionary work. Even the doctor is heavily loaded at this time.

Quite a siege of sickness has been in the Boys' School at Ping Ting Hsien. Another one of our boys has been taken from us. A bright, promising boy he was, too, and his death was very sudden. As far as we are able to discover it was due to a disturbed condition in his digestion, followed by being gassed by a native kang. He was thought to be getting on nicely, but was found dead in his room. Sad, indeed, it all was. At

present the boys are all well again and we are indeed glad.

The Boys' School at Liao Hsien is still growing in numbers, there being at this time thirty-five pupils in regular attendance. This crowds almost to the utmost their present small quarters.

March 23-27 Bro. Bright, with a native helper, made an itinerating trip to the city of Yu She Hsien, thirty miles west of Liao Hsien. They report an interesting and encouraging trip. A fair being in progress in the city at this time, a splendid opportunity was afforded for preaching the Word and selling Gospels. They were kindly received by residents of the city, some of whom requested

that a mission be opened in their town.

April 5, at Ping Ting Hsien, at the close of preaching services an opportunity was given for those who wished to learn more of the teaching of our Savior, to make their wants known. The idea is to enroll such in a class and give them regular teaching for about six months; then, as more light comes, those who express a willingness to try to live a Christ-life, and who shows signs of earnestness, will be received into church fellowship. Fourteen asked for such teaching. Among them was one woman, four schoolboys and two business men. Three of the men have boys in school. There also is a schoolgirl who is quite anxious to unite with the church. She felt she must consult her mother first, and she has not yet reported. Pray definitely for these people. Their temptations and struggles are many; some of them those of us reared in Christian homes cannot comprehend.

Thus far the government has been unable to capture White Wolf, the leader of the brigands who have been burning, looting and murdering in Honan, Anhwei, Hupeh and Shensi. The foreigners suffer along with the others. Every week brings news of the disastrous work of these men. White Wolf seems to have become quite bold in his attempts, as he has wired Peking that he expects to move onto Sian Fu. This will be remembered as the capital of Shensi, where several missionaries were murdered at the opening of the Revolution.

The Standard Oil Company has made a contract with the Chinese Government, and now is beginning to develop some of the vast oil fields of this country. Expert geologists are at work on behalf of the company, and drilling machinery, weighing nearly two thousand tons, has already been shipped from the United States. The Chinese Government comprehends the importance of this work

and is anxious to lend a helping hand wherever possible. China's natural resources are not realized by her own people, nor by the world at large, and she lacks capital and ability to develop them.

The president has again declared that the reinstating of the Confucian ceremonies has nothing to do with religion; that Catholics, Protestants, Mohammedans and persons of all other faiths may hold office, and if they do not want to perform these ceremonies others may conduct them.

The government still is campaigning for the suppression of opium. In Yunnan the tribesmen revolted because of opium suppression and destroyed the workings of a large copper mine. The anti-opium campaign costs heavily in money, men and other things as well, but China is certainly to be commended for her untiring zeal.

Dr. Brubaker, who is located at Liao Hsien, gives an hour daily to caring for the sick. His forenoons are devoted to much-needed language study. At times the hour is not enough to attend to all who come for treatment. A native has been assisting him, and Sister Bright also has rendered valuable service as an interpreter. Previous to the hour of doctoring the patients gather in a room provided for the purpose, while a native Christian teacher gives them Bible instruction. Thus, while their bodies are being healed, an effort is made to reach their greater need, the enlightenment and salvation of their souls.

Perhaps no kind of work is harder or slower than that among the women. Their seclusion is such that it is almost a hand-to-hand struggle, right within the homes. A young woman feels that she dare not go out. One of them, who is an excellent seamstress, has been helping with sewing for the boys. She and her child are dependent upon her earnings for food and clothing, yet it was almost more than she could endure

to walk a few blocks to get the sewing and take it to her home. She said that people on the street laughed at her. She comes through back alleys almost the entire distance. A warm welcome awaits the foreigner in most homes, and quite a number of women are learning to read. They certainly show an intelligence that is interesting and inspiring.

It had been planned to hold our annual meeting at Ping Ting Hsien about the middle of April, but this evening word comes that Mary Bright is ill. Pneumonia is feared, and now the time for the meeting is rather indefinite. Five of our number have had slight attacks of illness during the past month, but we are glad that they are well and we trust our Father's promise, "As thy day so shall thy strength be."



NOTES FOR APRIL

APRIL 15 to 20 our yearly meeting was held. Many had been the doubts concerning the meeting and whether all of us should be permitted to be together. We certainly were happy when, on Saturday, April 12, all the Liao Hsien brethren, sisters and children came. The day before Bro. Wampler's had arrived from Pao Ting Fu, and so, for the first time, all of us were together. Those coming from Liao were tired from their journey, but they had a trip free from any serious accident, save that one of the native brethren was thrown from his animal and bruised his head rather badly.

Sunday we had our regular chapel services. One of the natives from Liao led. In the evening we met for an English service. Bro. Crumpacker gave the opening address for the conference. His subject was, "Our Opportunity and Our Responsibility." Monday the field committee were in session, and on Tuesday the conference proper be-

gan. Each morning was given over to business sessions and the afternoons to discussions of various subjects, in which our native brethren took part. They enjoyed these meetings very much and we are sure were helped by them.

Wednesday evening our love feast was held. Forty-four members communed. It was in the dining-hall of the boys' school-building. The latter part of the week some of our native brethren went to their various stations. On Sunday morning Bro. Bright led the Chinese in service. The house and a part of the yard were full of listeners. On Sunday evening a praise service was led by Sister Brubaker. Then, on Tuesday, those living at Liao started on their homeward journey. We were loath to see them go. How much we enjoy these little seasons together! We felt we had much indeed for which to praise our Heavenly Father. All of us were there, and we wondered if we should ever have such a happy privilege again.

During our meeting we discussed plans for work and development. The great need of better equipment and more laborers is keenly felt. Hospitals, churches, schools and homes for workers are immediate requirements. The need of hospitals is obvious. At neither station will the chapel accommodate the crowds, and to rent anything larger seems to be impossible. The school quarters at Liao Hsien are full. Some of the workers are compelled to live in very unsanitary places, and it is telling on the health. We trust God for the things we need, and pray that His children may answer His calls from every part of the world.

The latest member of our mission is little Miss Edna Pearl Vaniman, who came to the home of Bro. and Sister Vaniman April 27. All are doing well.

Some petitions have been sent to the government to stop the educational work and use the funds for the army. As

yet no such move has been made, but in several places missions have gained ground by the government giving them control of educational work. In our own province, the American Board have been placed in control of the educational work in their district. The government still furnishes funds, but the missionaries have full oversight, with permission to teach anything they wish. In one of the provinces the plans are materializing for the Methodists to assume entire charge of all the educational work in the province.

A new constitution is being drafted, which is practically giving the president dictatorial power. One cannot but recall the words of Arthur Smith when,

in speaking of Yuan Shih Kai, he said, "As he betrayed the Emperor Kuang Hsü in 1898, so he betrayed the Manchus in 1910, and in due time he will not improbably betray the republic, introducing by stealth, under republican forms, a virtual monarchy."

At Ping there seems to be an opening that, we are all hoping, will result in much good. Recently Bro. Crumpacker was asked to teach in the high school in the city. He accepted, for three hours per week. This makes a splendid link for us to get acquainted with and influence the teachers and students. We are hoping for this step to be followed by good results. May the Lord open the way to every class of the Chinese!

ONE WAY OF DOING IT

Dr. F. J. Wampler

MONDAY, Jan. 26, is the Chinese Kuo Nien, or New Year. The Chinese have a custom of paying their debts at this time, and hence creditors look up their debtors far and wide. A product of this system came to my notice Saturday, Jan. 24, and I will tell the VISITOR family about it.

There was living in the south suburb of the city of Pao Ting Fu an old man who owed some money and did not have the means with which to pay. His creditors pressed him hard, and to escape the shame of evading payment he decided to attempt suicide. He took a small knife, the handle of which was no larger than the blade, and cut a small hole in the skin of his neck, and also cut deep enough to cut the trachea. He

claimed that he had pushed the knife on in beneath the skin, and that it had passed down into his chest. A day after he had done this he came to the dispensary here to have the knife taken out.

The knife wasn't in the man's chest at all. His claim that it was there, as well as his attempt at suicide, scared his creditors away, so that they will not bother him any more this year. Had he succeeded in his effort, his creditors would have been responsible for his death. In China the sweetest kind of revenge one can take upon an enemy is to commit suicide upon his doorstep. This makes the enemy a murderer, and thenceforth he is disgraced in the sight of all.

This truth comes to us more and more the longer we live, that on what field or in what uniform or with what aims we do our duty, matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, somehow, to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

EDITORIAL

We feel sure that no apology is needed for our June issue of the *MISSIONARY VISITOR*, which was given almost exclusively to our Annual Report. Our workers on the field tried themselves in order to give a complete record of their work. We trust that our readers may peruse thoroughly that issue and keep it on hand for reference in the future. It is your work and your efforts that have made such a full report possible. You have sent forth the workers, and are contributing the means to keep them abroad. This being the case, you not only have deserved this full report, but our workers on the foreign field, in turn, with their free sacrifice of many comforts for an unsaved world, deserve your careful attention in the many statements which they have given regarding their labors. If your copy has not arrived, please ask us for another, as a number in excess of our *VISITOR* family have been printed.

While the little darling will have had many varied experiences in life before this announcement reaches our readers, still we desire to chronicle the arrival of a daughter to Brother and Sister Ernest Vaniman, in China, who came to their home April 27. This is the third babe born to our missionaries in China, little Frantz Crumpacker being the first and Mary Bright the second. We extend our congratulations. Bro. Crumpacker writes very graphically of the excitement and joy occasioned to the Ping Ting mission family over the arrival of this wee bundle of love.

We call special attention to the article appearing in this issue from Bro. R. C. Flory, who expects to sail for China this coming fall. Only too true is the

fact that our foreign stations are not being adequately supplied with young men and women fresh from the school-room who have not yet determined upon the kind of Christian work that they desire to do. We fondly hope that we shall have many volunteers in future years who shall offer themselves for service; but, judging from the past, our hopes may be in vain. One missionary remembers that during his college days almost forty students in his school alone belonged to the Volunteer Band. But very few of these have ever entered definite Christian service in singleness of heart. Oh, for the broken pledges of these! However, the history of the past is not always a criterion for the future. We trust that the new ideal of life, that is so thoroughly saturating our church, may bear fruitage in numbers of young people of our present Volunteer Bands, who shall make good their promises and pledges and declarations and strive to enter the fields toward which God has been beckoning them in their college days.

Nor is the call for men abroad to drown the call for men on the home base. No one expects that it will. No one intends that it shall. But the day is already here in our church when a definite life of service, of "being separate," of sacrifice of worldly intentions, of denial of commercial prosperity, must seize hold of those who are now pledged to the work of the Lord. The dearth of young men for our ministry is not felt as in some denominations, for our churches lay hold of whom they will; but the dearth of the prepared young men in our ministry is possibly as acute in our denomination today as in any other of the Christian Church.

The very principles for which our church stands, that have made her what she is, that are destined to perpetuate her name, call loudly for the ablest, most intelligent young men for her pulpits in order to defend her position before the oncoming rush of materialism of our present day. Brethren, we are enthusiastic over our principles, but we are leaving ourselves most unfortunately open to attack or to eventual disintegration by not laying devoted emphasis upon the problem of educating our young men, whom we must expect to defend us before the learning of those of the world. The world is becoming educated. The minister must always be expected to stand in the forefront. He who can so stand in these days must not only stand there, but if he remains at the head he must be not only on the defensive but the aggressive. We do not build very rapidly for the morrow in missionary things, when we fail to lay intelligent ministerial foundation today.

Plans are being perfected to give our young people an effective mission study course for the coming winter. Those who complete this course are expected to receive a diploma as a reward for their labors. We hope to make more complete announcement of this in the near future.

The Missionary Education Movement, New York City, announces that its summer conferences this year will be held as follows: Blue Ridge, N. C., June 26 to July 5; Pacific Grove, Cal., July 3 to 12; Silver Bay, N. Y., July 10 to 19; Estes Park, Colo., July 17 to 26; Lake Geneva, Wis., August 4 to 13. These interdenominational summer conferences, presided over by religious leaders, have been in the past productive of much good. They combine Christian instruction, recreation and mutual helpfulness

that is especially uplifting to those who may have the good fortune to attend.

We are especially glad to record the rapid recovery of Bro. J. M. Pittenger, now on furlough, from the effects of his illness. He has great hopes of being ready to return to India this coming autumn.

Bro. A. W. Ross has been spending the month of June among the churches of Idaho, and his visit has been exceedingly encouraging to the churches. Not often do our churches in the Western Districts receive visits from missionaries on furlough, and when they do come they are very warmly received.

The missionary exhibit this year at Conference is much to the credit of our workers who are at present home on furlough. Especially is much of the credit due to the untiring efforts of our dear brother, E. H. Eby, who has labored so persistently that through this means our people might be given some education along the lines of missionary work.

Oftentimes we hear complaint regarding the administration expenses of the various Mission Boards. In general, missionary management compares more than favorably with the management of commercial institutions. One of the most conservative insurance companies of Philadelphia considers its administrative expense of 13 per cent a triumph of good management. The average for railroads is from 12 to 15 per cent, of insurance companies about 25 per cent, while that of banks is even higher. The like expenses of the General Mission Board during the past year has been a trifle less than 5 per cent, allowing 95 per cent of donations, interest and general income to be used for regular authorized mission expenditures.

The Door of Hope Mission, Shanghai, China, was started twelve years ago for the purpose of rescuing the thousands of Chinese women and girls who are brought to that city for immoral purposes. They are sold in many cases by parents, brothers, and even husbands. The mission has grown, until now about 300 girls reside within it. The argument is raised today by many that it were better to do our work at home before going abroad. A noble work could be done by the many who remain at home, but they will only do it after having received the inspiration of world-wide work. The missionaries abroad not only inspire those who remain at home, but through such homes as this one, they likewise inspire the foreigners to help themselves and thus magnify the name of Jesus.

Mr. George Schwab, writing from West Africa to the *Record of Christian Work*, says: "Only a bit over half a generation ago the Bulu, armed with trade guns, marched to the coast to rid the land of whites. Witness the power of Christ's Gospel! On a recent communion Sunday at one of our interior stations the forests gave up their dwellers to the number of 8,100 by actual count! . . . And on the same Sunday at an outstation which had been opened to relieve the pressure on the workers at the main station, were gathered 5,000 more, this work having been built up in the brief space of one year! Floods, not showers, of blessings, these!"

✻ ✻

BOOK REVIEWS

Nineteen Centuries of the Christian Church.

To our General Sunday School Board must be given the credit for bringing out a new church history, under the caption, "Nineteen Centuries of the Christian Church," written by Bro. D. W. Kurtz, D. D., president-elect of McPherson College.

This work is a definite contribution to our church literature and the Sunday School Board deserves the thanks of our church for having conceived of its production.

Dr. Kurtz was asked to write a church history in few words. He has very acceptably accomplished a well-nigh impossible task. None but a thinker would have dared to undertake to trace, in comparatively few words, small pages and brief outline, such a tremendous task as the Sunday School Board requested of the author, but the result proves that such a task can be well done. He does not attempt to offer a complete study of history. He merely intends to introduce the subject. With the single purpose in mind of making the work suggestive and of tracing the development of those great national and world movements which have moulded in large measure, or made possible our present-day ideas, problems and conditions, he has conscientiously held to the task. And church history during the troubled years since the time of Christ is really the life history of the world in these nineteen centuries.

The volume contains ten chapters, with the following lines determining their boundaries: I. The Apostolic Age, 4 B. C. to 100 A. D. II. From the Apostolic Age to Constantine, 100 to 313. III. From Constantine to Gregory I., 315 to 590. IV. From Gregory to Charlemagne, 590 to 814. V. From Charlemagne to Gregory VII., 814 to 1073. VI. From Gregory VII. to Boniface VIII., 1073 to 1294. VII. From Boniface VIII. to Luther's Theses, 1294 to 1517. VIII. The Reformation, 1517 to 1648. IX. The Church of the Brethren. X. From Kant (1780) to the Present.

The book was written to fill a part of the program of the Sunday School Board along lines of teacher training. It is well worth the study of our ministers and students. We trust that it may meet with that substantial response which is expressed only in terms of a wide circulation and extensive reading. This book, containing 197 pages, printed in clear type, attractively bound in cloth, may be obtained from the Brethren Publishing House for 50 cents, postpaid.


The Editor of the *Missionary Visitor* voices his settled conviction when he says that our people are paying entirely too little attention to the production of an essentially Brethren literature. Others are constantly alert for their denominations; we should be. This volume only accentuates the fact that we have among us those who could supply us with that very literature.

✻

The Secret of Success.

In these days of many books on the problems of sex culture and sex hygiene, when the question of sex instruction in our public schools is debated pro and con by eminent

(Continued on Page 224.)



The Little Missionary

GREATER THAN THE CONQUEROR

Anita B. Ferris

Reprinted from *Everyland*, an excellent missionary publication for boys and girls, issued quarterly by Missionary Education Movement, 156 Fifth Ave., New York City.

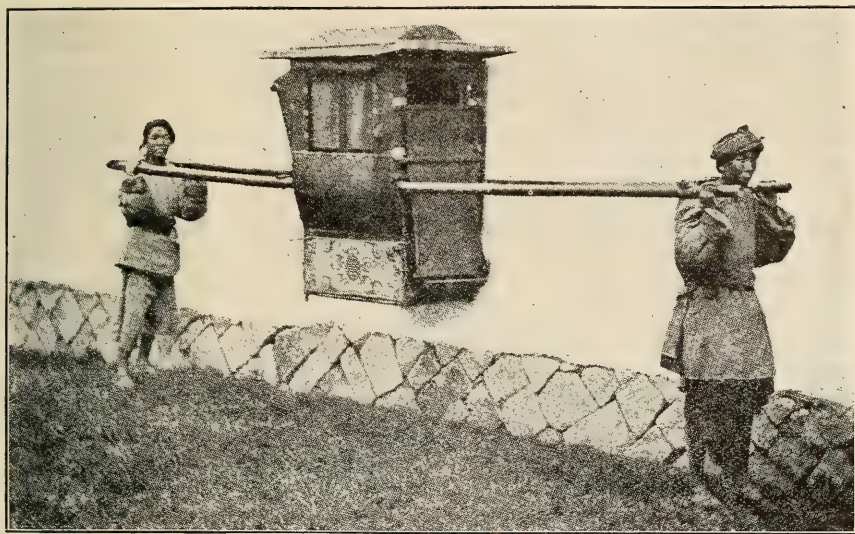
JOLT-JOLT, jolt-jolt, my chair had been going for hours. The steady soft spat, spat of the coolies' feet in the deep, hot dust, the lurch of the chair forward and its recovery, made a sound and motion which were lulling me to sleep. If only the railroads had not been destroyed, I should have been home yesterday, but then I have seen much more this way. It was so exciting as we passed through the villages to catch glimpses of the angry crowds and to see the smoke curling up from the ruins of some Christian's house. I wondered if the other boys from the mission school were having as much fun on their homeward journeys for our unexpected vacation.

Now we were jogging along a lonely road through the open country. I leaned back comfortably and let the curtain drop. It was cooler with the glare of the sun shut out. It was too bad to have the mission high school closed, I mused, but then a holiday was good too. Mother would have sweetmeats for me at home, and I might find my chum, Chang, there. Then I began thinking of father's last letter. Dear father! How splendid it was that the Empress had appointed him Minister of the Foreign Office. "Toan Chang Lo, son of the Minister of the Foreign Office at Peking," I could hear them introducing me in their foreign way, at the college

preparatory school in America next year.

When I am in America, I decided, I shall visit often their school called West Point. The Emperor thinks we should really have soldiers trained like theirs if we wish to beat the foreigners. I clutched my fan. I'd like to drive every foreigner out of our treaty ports! The usurpers! I'd like to be a great commander like Shi Hoang Ti. Perhaps it would be better for me to go to college in the French country. They had a very great commander once, who conquered all his foes, and made of his kingdom a very great kingdom. I think he must have been the greatest soldier who ever lived, next to our Shi Hoang Ti. I will ask father to send me to the French country to study, I think. And then when I come home I'll drive out all the foreigners from our ports. I'll leave the missionaries, though, for their schools and hospitals are good—that is, until we can build better schools and hospitals. I'll be the master of all the country. I'll be great, great, and the Empress will honor me, and all the eunuchs of the palace will bow down when I come, and I'll be honored, honored. The chair jolted out the word "hon-ored—hon-ored."

Suddenly the chair stopped speaking. I opened my eyes. The curtain was lifted, the sun beat across my knee, and I



"I leaned back comfortably and let the curtain drop."

saw that we were inside the city. An ugly looking fellow with a great scar across his cheek thrust in his head. "What's here," he asked rudely, "a foreign devil or a worshiper of the foreign devil's God?"

"Neither," I answered quickly. "May I inquire your excellent business?"

A comrade pressed forward. "It's a son of the honorable Toan, Minister of the Foreign Office, the carriers say," he drawled.

A third man gave the curtain a wrench. "Come, let's take him to the temple, and make him one of us." I noticed then that each man wore around his waist over his ragged, dirty coat of blue, if he wore any coat at all, a belt of red, and some of the crowd had strips of the same color twisted around their arms or heads. I knew then that I had fallen in with a band of the Harmonious Fists, or Boxers, who were causing all this disturbance. The fellow who had spoken last wore on his belt a strip of yellow paper inscribed in red characters, which were supposed to make him invulnerable to bullets.

"His father loves the foreign devils," sneered some one.

"Will your excellency come?" asked he of the charm again. "Wouldn't you like to be like me? I've had a gun fired straight at me and the bullet never touched me. Our ancestors fight with us, and will preserve us until every foreign devil in the country and worshiper of the foreign devil's God is dead!"

They seized my arms, and were about to drag me out, when yells sounded in the streets behind us. "Come," some one called, "here's one of the foreign devils now."

They dropped my arms, and quickly enough I ordered the coolies to move on, for I began to wish that we were at home. Not that I was afraid exactly—a Chinaman does not fear to die, but I wanted to tell father what the Boxers had said about him.

The coolies, however, could not take a step. The people had pressed in close about us on all sides. I stepped out of the chair and climbed on the carrying poles, eager to see what the excitement was about. We were in front of the compound of some English missionaries.

Near the gateway of the compound stood a foreign woman all alone. The men about her seemed very angry and held in their hands bricks and stones—anything they could pick up. Some of them even had knives, and all were scowling. She stood there calmly facing them while "Foreign devil" sounded from all sides.

"Why didn't you stay in your own country, if it is such a good country?" demanded a man with a jagged rock in his hand.

"Because I came here to help you," she answered clearly.

"Who asked you to come?" demanded another.

"The Son of the true God, Who loves and pities all men."

"Did He tell the English to take Wei-hai-wei, the Germans to seize Kiaochow, the Russians Port Arthur, and France Kwangchow-wan, so that now we have no harbor for our ships?"

"No," she answered sadly, "but the missionaries whom you are attacking and whose schools and churches you are burning, have left all that they cared for in their own country and have come here only to tell you of the true God, Who loves you, to teach you and to heal you. You all know that."

"We don't want your foreign God!" "We don't want the devil God!" "Kill the foreign devil!" they shouted, and the man in front suddenly raised his stone.

"Li," she said pointing her finger at him, "when your only son was dying with typhus, who nursed him when his mother fled? Who saved his life?"

She did not wait for an answer. "Yan," she called, turning to another man, "who made your wife to see again?"

"Chang," and she wheeled upon a third, "when you were starving, who fed you and your family till you could find work?"

The men hung their heads, and edged away a little. Just then the compound gate swung back, and still smiling—a little sadly—at them, the missionary passed slowly through it.

All had listened while she spoke, but now when her eyes no longer looked upon them, their anger flared back.

"Down with the foreigners, uphold the dynasty! Death to the foreign God and to all who believe in Him!" And they sent their stones crashing against the gate and wall.

"This isn't fair," I said under my breath. "The missionaries are different from the other foreigners. I must hurry and tell father about these coolie rioters and about the Boxers. It is very important that he should know—he, the Minister of the Foreign Office."

There was room for us now, and the coolies started on a quick trot for home.

As I was entering the house I met my eldest brother.

"Ah, little one," he exclaimed, "I am glad. We did not think you could reach



Boxer Placard Used to Incite Feeling Against Foreigners.

us until tomorrow, and mother has been very anxious."

"Where's father," I asked.

"In his library," he replied, "and I think he is busy."

I did not wait, but almost ran through the reception room, through the rooms of the men of our household, and turned to the right to my father's library. The screen was drawn in front of the doorway. "He will be glad to see me," I said to myself, "just as he always is, and when he hears what I have to say he will pardon my rudeness in interrupting." My felt shoes made no sound as I hurried over the brick floors. I slipped around the screen and had opened my lips to speak my father's name, when suddenly I stopped short, rooted to the spot.

Leaning over the table stood my father, one hand resting on some closely written pages, the other holding out a message on the official red paper of the imperial court. Opposite him stood a man whom I recognized as his colleague, Wang Chung-cheng. There was silence for a moment, the men staring at one another, then my father spoke. "Wang," he said, "we must oppose this folly, you and I, even at the risk of our lives." He lifted the red paper: "'Slay all foreigners,'" he read, "'wheresoever you find them. Even though they be prepared to leave your province, yet must they be slain.' What does it mean, Wang, if we send that message to Shensi, Honan, and Mongolia?"

"The death of every foreign man, woman, and child within those provinces," he answered slowly, his eyes still fixed upon my father's.

My father leaned quickly forward, his voice tense: "It means the death of China! The Powers will send armies

to avenge these murders, and then what will become of our country?"

"I, too, smart under the injustice done us—the slicing of China alive," as Viceroy Li puts it—but we do not know how to fight now, and this," shaking the paper, "is a grave breach of international law. This is no way to protest against our wrongs."

"What will you do?" asked Wang, in the same quiet way, and not taking his eyes from my father.

"Change the word 'slay' to 'protect,'" answered my father, almost in a whisper.

"You know what that means?" asked Wang in his turn.

"Death—by the hand of the public executioner," answered father. "Will you do it—for China?"

A queer smile twisted the lips of my father's colleague—"As my friend does, so do I," he replied.

My father's eyes looked off into space. "If we can save China—I shall die happy." There was silence for a moment, then my father laid the message on the table, and dipping his brush in the pot of ink began quickly to alter the dispatch.

I slipped back of the screen and ran forward to my own room. "Death," I whispered, "not by his own hand, as a nobleman dies, but the shameful death by the hand of the public executioner—like a thieving coolie! This death—for China!"

I threw myself down by the kang, and buried my face in the quilts. "My father is great, is great! Oh, greater than the conqueror Shi Hoang Ti," I cried in a kind of rage, the sobs wrenching my throat. And again, "My father is *great*—and—*honored*!—he will be, he will be!"

Here is the secret of so much of our present sterility in great fields of life. We think we can conquer by organizing the uninspired; we must conquer by inspiring the unorganized. It is organization born of inspiration and led by consecration which turns the day.—Dr. G. G. Atkins.

Financial Report

During the month of May the General Mission Board sent out 113,652 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of May:

WORLD-WIDE.

Pennsylvania—\$130.85.

Western District, Individuals.	
Mary A. Kinsey, \$1; John A. Cleaver, \$1; C. R. Callihan, \$1; Rachel Christner, \$1,	\$ 4 00
Middle District, Congregation.	
Spring Run,	5 26
Christian Workers.	
Leamersville,	1 00
Individuals.	
Mrs. E. F. Callihan, \$1; John S. Guyer, \$1; J. A. Brubaker, \$1,	3 00
Eastern District, Congregation.	
Hatfield,	50 00
Sunday-school.	
Ridgely,	7 82
Individuals.	
H. B. Horst, \$2; D. M. Royer, Springfield, \$10; H. K. Shenk, Springfield, \$5; A. Sister, Maiden Creek, \$5; Paul H. Bowman (marriage notice), 50 cents; Katie N. Miller, \$1; Florence L. Mohler, \$1; Mary Young, \$1; Elizabeth R. Miller, \$1; T. F. Imier (marriage notice), 50 cents; Ella G. Famous, \$2,	29 00
Southern District, Sunday-school.	
Mechanicsburg, Lower Cumberland Congregation,	20 77
Individuals.	
Chas. M. Stotler, \$1; Mrs. Wm. Leister, \$1; Martha Hollinger, \$2, ..	4 00
Southeastern District, Congregation.	
Upper Dublin,	6 00

Ohio—\$105.01.

Northwestern District, Individuals.	
D. G. Berkebile (marriage notice), 50 cents; Samuel Driver (marriage notice), 50 cents,	1 00
Northeastern District, Congregations.	
Wooster, \$18; Mohican, \$18; Black River, \$7.17; Chippewa, \$4.37,	47 54
Sunday-school.	
Bethel,	1 21
Individuals.	
J. F. Kahler (marriage notice), 50 cents; Julia M. Schrantz, \$5; Wm. Kohler, \$1; Harriet Kurtz, \$1; A. A. Moherman, \$15; Mary R. Workman, \$1,	23 50
Southern District.	
District Meeting,	28 26
Individuals.	
Prudence Stallsmith, \$1; Mrs. Martha A. Kelley, \$1	2 00
The Lord's Share of Uncle John's Earnings,	1 50

Missouri—\$94.14.

Northern District, Individuals.	
J. H. Crist, \$25; Mrs. Alva E. Wine, \$1; Isaac Early, \$1,	27 00
Middle District, Congregations.	
South Warrensburg, \$18.31; Shoal Creek, \$3.65,	21 96
Individuals.	
Jacob Ihrig, \$1; James H. Cantrell, \$1,	2 00
Southern District, Congregations.	
Cabool, \$10.91; Fairview, \$7.36; Mt. Hermon, \$6.64; Carthage, \$6; Joplin, \$2.27,	33 18
Individuals.	
E. O. Slater and wife,	10 00

Indiana—\$94.70.

Northern District, Individuals.	
John J. Wittmer, \$1; A. Sister, \$1; Salome Hoke, \$1; Elsie Humbarger, \$1,	4 00
Middle District.	
Manchester Volunteer Band,	3 50
Individuals.	
Mexico Congregation, \$2; C. H. Yoder (marriage notice), 50 cents, ..	2 50
Southern District, Congregations.	
Pyrmont, \$43.40; Plevna, \$1; Indianapolis, \$1,	45 40
Individuals.	
Peter Lorenze, Plevna, \$5; Chas. Woods, Summit, \$1; Mrs. Robert Little, Summit, \$5; Jacob Lorenze, Plevna, \$2; Chas. Lorenze, Plevna, \$2.50; Geo. Lorenze, Plevna, \$1.50; Henry Lorenze, Plevna, \$2; Mrs. J. C. Olwin, Plevna, \$1.50; J. C. Olwin, Plevna, \$1.00; Daniel Bock, Howard, \$2; W. H. Beaver, Beech Grove, 50 cents; David Stoner, Lick Creek, 55 cents; G. W. Neff, Ladoga, \$2; David Loveless, White, \$1; B. F. Shill, 75 cents; Lucy Harper, \$1; Fanny B. Wise, \$1,	39 30

Kansas—\$74.50.

Northwestern District, Individual.	
J. A. Stutzman,	1 00
Northeastern District, Congregation.	
Ramona,	64 50
Individuals.	
W. B. Devilbiss (marriage notice), 50 cents; J. F. Hantz (marriage notice), 50 cents; J. W. Fishburn, \$1; Eld. J. H. Cakerice (marriage notice), 50 cents; J. W. Bowman, \$1, ..	3 50
Southwestern District, Individual.	
Ellis M. Studebaker (marriage notice),	50
Southeastern District, Individual.	
Sister Kirkendall,	5 00

Idaho—\$68.00.

The Lord's Tenth, Boise Valley, ..	68 00
------------------------------------	-------

Virginia—\$40.78.

First District, Sunday-school.	
Oak Grove, Peters Creek Congregation,	6 77
Individual.	
Ada K. Carter,	1 00
Second District, Congregations.	
Mt. Vernon, \$11.76; Barren Ridge, \$5.75,	17 51
Individuals.	
Bettie and Lucy Lamb, Barren Ridge, \$2; Mary Farrer, Mt. Vernon, \$1; Sallie Grove, Mt. Vernon, \$1; J. H. Gochenour, Barren Ridge, \$1; Susanah R. Goode, Barren Ridge, \$1; Lizzie Goode, Barren Ridge, \$1; J. H. Lamb, Barren Ridge, \$5; Salome Gochenour, Barren Ridge, \$1,	13 00
Northern District, Individual.	
Sallie M. Kline,	1 00
Southern District, Congregation.	
Bethlehem,	1 50

Alabama—\$20.00.

Individual.	
W. A. Maust,	20 00

Illinois—\$19.50.

Northern District, Individuals.	
F. P. and Alice Trantle, \$15; Miss E. Gnagy, \$1; Mrs. Ella B. Thomas, \$1; Sarah Lauver, \$1; Mrs. Ellen Zilbert, \$1,	19 00
Southern District, Congregation.	
Lamotte Prairie,	50

Oklahoma—\$17.00.

Oklahoma City Tithers,	9 00
Individuals.	

Mrs. Minnie Nelson, \$1; J. B. Ninger, \$1,	2 00
Iowa—\$10.00.	
Northern District, Individual.	
Geo. Lininger,	3 00
Middle District, Individual.	
Mrs. Oscar Doty,	3 50
Southern District, Individuals.	
Simon Arnold, \$2.50; Mrs. Anna Kob, \$1,	3 50
Canada—\$9.05.	
Sunday-school.	
Sharon,	7 05
Individuals.	
Mrs. Frank Arney, \$1; Cora Rinehart, \$1,	2 00
Maryland—\$6.00.	
Eastern District, Individuals.	
P. M. Radcliffe and wife,	6 00
Nebraska—\$5.85.	
Individuals.	
A. J. Lybarger, \$2.85; Wm. McGaffey, \$1; Nancy Miller, \$1; Geo. E. Hardnock, \$1,	5 85
Washington—\$5.00.	
Individual.	
A. B. Long,	5 00
Tennessee—\$4.00.	
Individuals.	
Mrs. Thos. A. Mooney, \$1; Mrs. L. E. Andes, Pleasant View, \$2; D. H. Lewis and wife, Walnut Grove, Virginia, \$1,	4 00
California—\$3.40.	
Northern District, Individual.	
D. L. Forney (marriage notices), Southern District, Individual.	1 00
J. Z. Gilbert,	2 40
Colorado—\$2.00.	
Individuals.	
T. A. Robinson, \$1; J. D. Coffman (marriage notice), 50 cents; E. F. Sherry (marriage notice), 50 cents,	2 00
North Dakota—\$1.50.	
Individuals.	
Mrs. Anna M. Miller, \$1; D. T. Diordorff (marriage notice), 50 cents,	1 50
Oregon—\$1.00.	
Individual.	
E. I. Michael,	1 00
Florida—\$1.00.	
Individual.	
Jennie M. Robb,	1 00
West Virginia—\$1.00.	
First District, Individual.	
Sara Idleman,	1 00
Wisconsin—\$1.00.	
Individual.	
Philora Hoffheim,	1 00
Michigan—\$0.50.	
Individual.	
Olive Miller (marriage notice), ..	50
Total for the month,	\$ 709 78
Previously received,	1 857 21
For the year so far,	\$ 2 566 99

INDIA MISSION.

Indiana—\$16.60.	
Southern District, Congregation.	
Pymont,	6 60
Individual.	
A brother, Indianapolis,	10 00
Pennsylvania—\$10.00.	
Western District.	
Shade Creek and Scalp Level Sunday-school Convention,	10 00
Ohio—\$7.75.	
Northeastern District, Individual.	
Julia Mace,	4 25
Southern District.	
The Lord's Share of Uncle John's Pension Check,	1 50
J. E. Effer,	2 00
Idaho—\$5.00.	
Individual.	
A Sister,	5 00
Virginia—\$5.00.	
Northern District, Individual.	
Martha A. Burner,	5 00

Illinois—\$0.85.

Southern District, Congregation.	
Lamotte Prairie,	85
Total for the month,	\$ 45 20
Previously received,	88 73
For the year so far,	\$ 133 93

INDIA ORPHANAGE.**Pennsylvania—\$73.00.**

Eastern District, Sunday-school.	
Lebanon, \$16; Midway, \$16,	32 00
Individuals.	
A Brother and Sister, Altoona, ..	20 00
Southern District, Individuals.	
Bessie Rohrer, \$16; Trostle P. Dick, Antietam, \$5,	21 00

Virginia—\$26.30.

Northern District, Individuals.	
Earnest Early, \$1.80; Hubert Early, \$1; Samuel Early, \$1; Anna Lee Krontz, \$1; Ada Lineweaver, \$1; Alene Hartman, 50 cents,	6 30
Eastern District.	
Sunday-school, Oakton,	20 00

Idaho—\$32.00.

The Lord's Tenth, Boise Valley, ..	32 00
------------------------------------	-------

Illinois—\$25.00.

Northern District, Individuals.	
Mr. and Mrs. Roy Frey,	25 00

Indiana—\$24.47.

Middle District.	
Primary Class, Loon Creek Sunday-school and Congregation,	24 47

Ohio—\$21.00.

Northwestern District, Individual.	
G. S. Throne, Silver Creek,	16 00
Southern District.	
Primary Department of West Dayton Sunday-school,	5 00

Oklahoma—\$20.00.

Individual.	
Jennie M. Garber,	20 00

Florida—\$20.00.

C. X. Zion Congregation,	20 00
--------------------------------	-------

Michigan—\$20.00.

Primary Class, Woodland Sunday-school,	20 00
----------------------------------------------	-------

Iowa—\$20.00.

Middle District, Individual.	
Dr. S. B. Miller,	20 00

Kansas—\$20.00.

Southwestern District.	
Primary and Junior Classes, Mt. Pleasant Sunday-school, Mrs. J. A. Freeburg and Mrs. U. S. Royer, Teachers,	20 00

Total for the month,	\$ 301 77
Previously received,	341 09

For the year so far,	\$ 642 86
----------------------------	-----------

INDIA BOARDING SCHOOL.**Illinois—\$25.00.**

Southern District, Individual.	
Cyrus Bucher,	25 00

Indiana—\$15.00.

Middle District.	
Sunday-schools of Pleasant View, Sugar Creek, South Whitely, Spring Creek, Plunge Creek Chapel, Eel River and West Eel River,	15 00

Oklahoma—\$5.00.

Individual.	
Mary McDaniel,	5 00

Total for the month,	\$ 45 00
Previously received,	460 64

For the year so far,	\$ 505 64
----------------------------	-----------

INDIA NATIVE SCHOOL.**California—\$10.50.**

Southern District.	
Covina Sisters' Bible Class,	10 50

Iowa—\$5.00.

Middle District.	
Old Sisters' Class, Panther Creek Sunday-school,	5 00

Total for the month,	\$ 15 50
Previously received,	9 50
For the year so far,	\$ 25 00

INDIA HOSPITAL.**Indiana—\$0.62.**

Middle District, Individual. Rosetta Cottrell,	\$ 62
Total for the month,	\$ 62
Previously received,	5 00
For the year so far,	\$ 5 62

INDIA WIDOWS' HOME.**Indiana—\$5.00.**

Middle District. Pleasant View Aid Society,	\$ 5 00
Total for the month,	\$ 5 00
Previously received,	15 90
For the year so far,	\$ 20 90

CHINA MISSION.**Idaho—\$13.91.**

Sunday-school. Weiser,	\$ 8 91
Individual. A Sister,	5 00

North Dakota—\$9.00.

Sunday-school. Columbia,	9 00
-----------------------------------	------

Maryland—\$4.68.

Middle District, Christian Workers. Longmeadow,	4 68
----------------------------------------------------------	------

Washington—\$4.00.

Sunday-school. Primary Class, Lakeside,	4 00
--------------------------------------------------	------

Pennsylvania—\$2.00.

Eastern District, Individuals. Brother and Sister Hershberger, Springfield Congregation,	2 00
------------------------------------------------------------------------------------------------------	------

Ohio—\$1.46.

Northeastern District. Class No. 5, Akron Sunday-school,	1 46
-------------------------------------------------------------------	------

Kansas—\$1.25.

Northeastern District. Junior Class, Appanoose Sunday- school,	1 25
----------------------------------------------------------------------------	------

Colorado—\$1.00.

Individual. Mrs. Therese Lohmiller,	1 00
Illinois—\$1.80. Southern District, Congregation. Lamotte Prairie,	80
Individual. Mary Hester,	1 00

Total for the month,	\$ 39 10
Previously received,	128 99
For the year so far,	\$ 168 09

CHINA ORPHANAGE.**California—\$20.00.**

Northern District, Sunday-school. Sacramento Valley,	\$ 20 00
---------------------------------------------------------------	----------

Illinois—\$3.00.

Northern District. Sunbeam Class, Naperville Sunday- school,	3 00
--------------------------------------------------------------------------	------

Total for the month,	\$ 23 00
Previously received,	153 65
For the year so far,	176 65

CHINA BOYS' SCHOOL.**Ohio—\$3.00.**

Southern District, Congregation. West Dayton,	\$ 1 00
The Lord's Share of Uncle John's Waste Basket,	2 00
Total for the month,	\$ 3 00
Previously received,	122 47
For the year so far,	\$ 125 47

CHINA GIRLS' SCHOOL.**Pennsylvania—\$20.43.**

Eastern District, Congregation. Ridgely,	\$ 20 43
---------------------------------------------------	----------

Ohio—\$10.00.

Northeastern District, Individual. Lizzie Toms,	10 00
----------------------------------------------------------	-------

Indiana—\$5.00.

Middle District. Pleasant View Aid Society,	5 00
------------------------------------------------------	------

Total for the month,	\$ 35 43
Previously received,	78 87
For the year so far,	\$ 114 30

ITALIAN MISSION-BROOKLYN.**Pennsylvania—\$7.00.**

Middle District, Individuals. J. B. and Eleanor Brumbaugh, ...	\$ 5 00
Western District, Individual. Mary A. Kinsey,	2 00

Total for the month,	\$ 7 00
Previously received,	6 00
For the year so far,	\$ 13 00

DENVER COLORED.**Indiana—\$10.00.**

Rock Run Christian Workers, ...	\$ 10 00
---------------------------------	----------

Total for the month,	\$ 10 00
Previously received,	19 45
For the year so far,	\$ 29 45

CHURCH EXTENSION.**Maryland—\$1.00.**

Eastern District, Individual. W. H. Swam,	1 00
----------------------------------------------------	------

Total for the month,	\$ 1 00
Previously received,	9 25
For the year so far,	\$ 10 25

**BOOK REVIEW.**

(Continued from Page 217.)

authorities, it is refreshing to receive a little book, entitled "The Secret of Success," by Dr. B. J. Kendall, Geneva, Ill. The author is a Christian physician and gentleman who is devoted to the cause of the young manhood of our country. It is written especially to assist our boys and young men to understand some of the profoundest secrets of manhood's power. Not only does the volume supply the needed sex-instruction that the soul of the boy in the early teens needs, but it also seeks to lead up to something that will inspire the lad to a noble life. After a needed chapter on sex-hygiene and another on the dangers of loathsome diseases, it proceeds to give the young man much-needed medical instruction, and as he reads further it leads him on to understand the vital relationship that exists between a healthy, sound, vigorous physique, a pure, noble mind, and success in any vocation that is worth while. It is endorsed by many godly persons who are interested in the welfare of the men of tomorrow. It contains 128 pages, bound in cloth; 50 cents. May be secured from its author, Dr. B. J. Kendall, Geneva, Ill.

Our Force of Foreign Workers

(Mail addressed to them at the addresses given will reach them safely.)

India.

Arnold, S. Ira,	Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth,	Anklesvar, B. B. C. I. R. R., India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R., India
Blough, J. M.,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R., India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Emmert, Jesse B.,	Jalalpor, Surat Dist., India
Emmert, Gertrude R.,	Jalalpor, Surat Dist., India
Eby, E. H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Anna M.,	Vada, Thana Dist., India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R., India
Heisey, Herman B.,	507 E. Main St., Palmyra, Pa.
Heisey, Grace,	507 E. Main St., Palmyra, Pa.
Holsoople, Q. A.,	Bulsar, B. B. C. I. R. R., India
Holsoople, Kathryn R.,	Bulsar, B. B. C. I. R. R., India
Kaylor, John I.,	Ahwa, Dangs Forest, via Bilimora, India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Bilimora, India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S.,	Vyara, Surat Dist., India
Long, Effie V.,	Vyara, Surat Dist., India
Miller, Eliza B.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Miller, Sadie J.,	Jalalpor, Surat Dist., India
Pittenger, J. M. (on furlough),	Pleasant Hill, Ohio
Pittenger, Florence B. (on furlough),	Pleasant Hill, Ohio
Powell, Josephine (on furlough),	Mt. Vernon, Missouri
Royer, B. Mary,	Vada, Thana Dist., India
Ross, A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Ross, Mrs. A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Stover, W. B.,	Anklesvar, B. B. C. I. R. R., India
Stover, W. B., Mrs.,	Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C.,	Bulsar, India
Widdowson, Olive,	Vyara, Surat Dist., India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R., India

China.

Blough, Anna M.,	Ping Ting Hsien, Shansi, China
Bright, J. Homer,	Liao Hsien, Shansi, China
Bright, Minnie,	Liao Hsien, Shansi, China
Brubaker, Dr. O. G.,	Liao Hsien, Shansi, China
Brubaker, Cora M.,	Liao Hsien, Shansi, China
Crumpacker, F. H.,	Ping Ting Hsien, Shansi, China
Crumpacker, Anna N.,	Ping Ting Hsien, Shansi, China
Cripe, Winnie,	Liao Hsien, Shansi, China
Horning, Emma,	Ping Ting Hsien, Shansi, China
Hutchison, Anna,	Liao Hsien, Shansi, China
Metzger, Minerva,	Ping Ting Hsien, Shansi, China
Vaniman, Ernest D.,	Ping Ting Hsien, Shansi, China
Van man, Susie C.,	Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J.,	Ping Ting Hsien, Shansi, China
Wampler, Rebecca S.,	Ping Ting Hsien, Shansi, China

Sweden.

Buckingham, Ida,	Frlisgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Frlisgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Frlisgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

For India, we solicit donations for the following funds: General, Training Department, Boarding-school, Orphanage, Native Workers, Native Schools, Widows' Home, Industrial, Loan Fund, and Hospital Fund.

For China, we solicit donations for the following funds: General Work, Native Workers, Orphanage and Hospital.

Supports of orphans, in India, \$20 per year; in China, \$22 per year.

Native workers, in either field, \$60 per year.

Boarding-school scholars, in India, \$25 per year.

We shall be glad to correspond with any one with respect to the support of our workers in each of the fields

GENERAL MISSION BOARD, Elgin, Illinois

HOW MUCH? SIX PER CENT!

ON WHAT?

On FUNDS DEPOSITED with the GENERAL MISSION BOARD

"I WILL INVESTIGATE." So says our clear-headed financier who is seeking for a place to invest his money, so that it may bring forth the greatest returns for the investment made, at the same time combining promptness of dividends, safety of principal and assurance of permanent investment.

The WISE BUSINESS MAN cares for all these things, for he knows that the time will come when it will not be so easy for him to make money, and he desires OLD AGE TO BE FULL OF JOYS for himself.

The WISE CHRISTIAN MAN looks for even more than this in his investments. He seeks for a place that will be safe for his funds and at the same time a place wherein his money will be doing good for his Lord.

ALL THESE THINGS ARE COMBINED IN OUR ANNUITY PLAN. WHY NOT INVESTIGATE?

The following letter, in part, written some time ago to one of our sisters who had some funds to invest, will explain some of the advantages of our annuity plan (and the sister invested the funds):

"Now, Sister, the advantages which are foremost in the annuity plan are these:

"1. Money placed with us bears no taxes. Since you are 45 years of age we will pay you five per cent on any amount that you turn in to us. This five per cent will be clear to you. (If the sister had been past 50 years of age we would have allowed her six per cent. The General Mission Board so decided at their meeting of April 9, 1913.)

"2. The money is placed exactly where you wish it to go, and long after you are gone it will still go on bearing interest and doing good for the Master. You will thus become your own executor.

"3. There is no worry about the investment. The interest comes to you regularly on the first days of January and July of each year. We have never been late in sending out our annuities from the office and to our knowledge do not have a dissatisfied annuitant. The Board's permanent resources of over \$800,000 are behind the investment of your money.

"4. You can figure definitely on the amount of interest money you will receive and can depend on the date when it will arrive.

"After reading the above and carefully considering the matter, if you at any time wish to place money with us please write and tell us the amount you wish to give (also the exact age should be given), and when you can send the amount and we will issue you our annuity bonds. We will send them to you and if, after careful investigation, you do not like them, return to us and no harm is done. If you like them, sign them both, return to us the one so marked, along with your check and all will be correctly closed."

The way to invest your money safely is easy. Just write to us. We will do the same for YOU as we have for this sister, if you desire

ARE YOU INTERESTED? WHY NOT WRITE TO US?

Address, GENERAL MISSION BOARD, Elgin, Illinois

THE MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN



Our Missy Sahibs in India.

Back row, left to right: Ida Himmelsbaugh, Sadie J. Miller, Kathryn Ziegler.

Center row, Eliza B. Miller, Ida C. Shumaker, B. Mary Royer.

Front row, Anna M. Eby, S. Olive Widdowson.

Sisters Josephine Powell and Barbara M. Nickey will soon be among the number.

Vol. XVI
No. 8

AUGUST, 1914

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for August, 1914

EDITORIAL,244

ESSAYS,—

Worth Mentioning, By R. D. M.,	225
The Heroism of Women, By J. M. Blough,	227
India Notes, By Alice K. Ebey,	229
Mohammedans and Mission Work, By W. B. Stover,	231
Mrs. Chang, of Ping Ting Hsien, By Emma Horning,	235
Notes from China for May, By Anna M. Crumpacker,	236
The Newton Mission, By Leander Smith,	238
Report of Meeting of United Volunteer Band of Church of the Brethren, June 21, 1914, at Seattle, Wash., By Lillian C. Manahan,	240
His Brother's Keeper,	242
The Rumseller's Discovery (Poem), By A. G. Crosswhite,	247
The Mission Call (Poem), By James Lewis Howe,	249

THE LITTLE MISSIONARY,—

Her Gift,	248
-----------------	-----

CONFERENCE OFFERING,250

FINANCIAL REPORT,255

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XVI

August, 1914

Number 8

WORTH MENTIONING

R. D. M.

A thoughtful, energetic District Missionary Secretary in every State District is our first aim in bringing about a campaign of missionary education throughout the Brotherhood; a secretary who is wide-awake to the needs of his District and willing to go out among the churches to lead and teach—this is what we want.

Our second aim is like unto the first—an active missionary committee in every local congregation before the end of 1914. It should be a committee that plans and works, one that arranges for quarterly missionary programs, conducts mission study classes, distributes tracts in a systematic method and starts and maintains a plan of systematic giving—this is what the home base needs.

In visiting among the churches of Southern Indiana for two months not a few things were found worthy of mention. Through the efforts of the District Missionary Secretary, Bro. B. F. Goshorn, local committees were appointed in a large majority of the churches. Throughout the District there was a sincere desire manifested to know more about the needs of the church relative to her mission enterprise and to help the great cause. Public meetings for the discussion of the subject of missions were held both on Sunday and on weekday evenings. The meetings during the week were well attended, although the tour was made during the busy time of the year.

The first church visited was Pymont, the home of Rosa Kaylor, one of our India missionaries. Her home church has caught the spirit of her devotion and consecration and is a real missionary force at home. This church has a treasure on the foreign field, and where a church's treasure is there is her interest also. Through the efforts of the local committee the church has been solicited for systematic weekly giving to missions. The result is what could be accomplished in other churches using this method of giving. The church is overpaying her apportionment to the Home Mission Board, and at the same time sending liberal donations for foreign work.

Another church visited, that has a treasure on the foreign field, is the Rossville church, the home of Minerva Metzger. The Sunday-school takes up a missionary offering on the first Sunday of each month. "Upon the first day of the week let each one of you lay by." The officers of the Sunday-school believe in giving the children an opportunity to grow in rendering service to those who know not the saving power of Christ and His Gospel. Recently the committee of this church decided to inaugurate a plan of systematic giving, using the pledges and envelopes furnished by the Mission Board.

During the month of July a number of churches in this District started the plan of rendering quarterly mission programs. These programs consisted

of special music, readings and recitations by children, reports on China and India, the discussion of such topics as, "Why I Believe in Foreign Missions," "The Sunday-school and Missions," "The Needs at Home," and the like. On the first Sunday of June the Arcadia church rendered a unique program on missions. It consisted of special music by the children, responsive readings, and class recitations. In the midst of the enthusiasm created by the good meeting the Annual Meeting offering was received. The congregation was made to feel the great need, and the amount contributed was larger than at any previous time.

A great many other commendable things could be mentioned, but the limited amount of space allows but a few more. The Nettle Creek church reached the high-water mark of her Annual Meeting offering at \$133. And more than this, the members of the church felt good over it. It is when a church does a generous deed and feels good over it that it counts in the long run. The soliciting committee in the Howard church made a house-to-house canvass for the church's part of the support of Dr. Brubaker and family in China. The efforts of the committee brought in the needed amount. This church is one of five that support the Brubaker family. The Christian Workers' Meeting and the Sunday-school of the Buck Creek church support a native worker in India, each organization contributing half. Frequent offerings are taken to raise this amount, but the elder of the church says the oftener the basket comes around the oftener his people have the opportunity to minister to those in need. The Fairview church secures a special speaker every year to deliver the missionary sermon on the day of the Annual Meeting offering. Much interest is aroused in this way and the church is richly rewarded.

A word about the District in a general way is not out of place. This District contributed to foreign missions, during the year 1912, \$1,038.01, and last year \$2,332.69. The latter amount includes an individual gift of \$1,000 by a young brother who has since gone to his reward. Many expressed the desire to put forth an effort to contribute at least \$1,500 during 1914. May the efforts be crowned with success.

Twenty years ago the Annual Meeting offering amounted to \$260.88. At that time this was considered liberal, and in a number of respects it was. The preaching and teaching of missions was then a new thing, and many were fearful of the outcome of the innovation. But we have turned around and are taking long strides in the opposite direction. Although the meeting was held this year in the Far Northwest, away from the center of the Brotherhood, the offering surpassed any previous one, the amount being \$21,831.53.

In the year 1914, none but the most optimistic would have ventured to say that such an increase would be possible in the short space of twenty years. The Lord blesses us many times beyond our expectations. Does this mean that, twenty years ago, the Lord prospered us two hundredfold, and now He has prospered us to the extent of twenty thousandfold? Does it mean that we were not then, but are now, a prosperous people? This is not the meaning, for prosperity and generosity seldom make congenial traveling mates. Where prosperity increases, generosity has a tendency to decrease. When men become prosperous they are tempted so to live in ease and comfort that the needs and conditions of others no longer touch and move them.

THE HEROISM OF WOMEN

J. M. Blough

WOMEN, who are often called the "weaker vessel," are certainly not so in matters requiring courage and devotion to duty. Even in what may be called physical courage they are not a whit behind their male friends, for they go into the thickest jungle on hunting trips, climb mountains amid great dangers, and ascend in balloons and airships. Like Joan of Arc they ride at the head of an army, and like Clara Barton they go to the battle's front to aid the suffering. They enter police service, travel in dangerous climes and countries, enter slums and prisons, leper asylums and famine or cholera-stricken districts, work in missions established among the most savage and defiant of earth's races—everywhere they go and courageously do what they consider their duty or a benefit to themselves or the race. In such things women are as brave and heroic as men, and, considering their physical strength, more so.

But this is not the heroism of which I desire to write; this has been written of many times. But there is a heroism that appeals ever so much more to my mind, and to which there clings so much of sacredness and consecration and lofty, spiritual devotion that I hesitate to touch upon it lest I be misunderstood, or lest, by my ordinary speech, I rob it of its true greatness, or bring reproach or a heavier burden upon any one. I write from conviction, with a desire to encourage and perchance to spur on my brothers.

Those of us who know can testify that it is no little sacrifice to give up home, friends, position, church fellowship, pleasant surroundings, good climate, and country, to work as a supported missionary in a heathen land

amid opposition, misunderstanding, depression of climate, filth, and low morals, wearing out gradually and sacrificing chances of mental improvement and spiritual fellowship in the homeland. And yet I can gladly stand up with the thousands of my class and testify that there is no service in the world which yields richer fruit in joy, peace, satisfaction, and fellowship with the Master, and withal souls for the kingdom, and we would not change our position in life unless the Lord calls us hence.

True it is that on the mission field there are numerous hindrances and many things lacking which go to make up the pleasant home-life in Christian countries; yet we have our homes and families and children and many things to make life pleasant in a social way. Though the homes are not our own, we enjoy them; though our neighbors are not American, we have pleasure in their company; though others misunderstand us, there is always husband or wife to whom we can go in confidence and gain help and sympathy as needed, and know that at least one understands. The family life is a great boon on the mission field. In it we enjoy love and appreciation, and it is a retreat from the busy days and unpleasant experiences in our work. The husband, at least, finds it a loving retreat from the outside life among scenes and influences which are not uplifting. Surely, the greatest burden falls upon the wife and mother, who strives so hard to make a pleasant home. She shows a praiseworthy heroism in her sacrificing efforts to make a home conducive to the welfare of her family. Only a woman can do this successfully.

But there is another life to which I draw your attention: it is that of the unmarried lady missionary. Look at the list of missionaries working in all countries, and you will see that the single ladies make up about a third of the whole number. Think of that consecrated band of women, the choicest of the churches, noble women, who are willing to endure all hardships common to missionary life and go to the ends of the earth with the blessed Gospel and Christ as their only Companion. I shall not speak of the hardships common to all; these they endure bravely. But I mean to trespass just a little and look upon the private life and special sacrifice which they make continually.

In the paragraph above I referred purposely to the home-life which we married people enjoy, the loving retreat we have, always one who is sympathetic and who understands, always one in whom we can confide. But these! Ah, indeed, they have Him Who sticketh closer than a brother, and methinks they know better than we how to cling to the Everlasting Arms, and how to sit at His feet and be taught of Him. True, they have not the cares and worries of home, as the married sister has, and so are freer for the work of the Lord, and surely in this there is great reward. Their work is noble, and in all mission lands much desired and well spoken of. Really, it seems indispensable to the work of the world's evangelization.

But let me draw the curtain aside still farther and allow you to see for a moment the continual sacrifice that is made in being alone. Alone? No, not alone, but, humanly speaking, ALONE! In all normal persons there are heart hungers and perfectly honorable desires which can be satisfied in

but one way, and that way is closed—and they make the sacrifice willingly and bravely, without a murmur. The onlooker knows they are happy, and what one does gladly is not a sacrifice. But, friend, examine your own heart. They are human. Why should they not long for love and need companionship which others cannot give? Normal desires are crushed and heart longings are crucified for the sake of the Master. Rather than be the queen in a fine American home the single sister chooses to obey the Master's call and follows Him on. This is heroism of the truest type, and it should call forth a prayer of praise from the heart of every one of us.

See the volunteers. The women are always ready and many times in advance of the men in offering themselves. They are heroic, true; may I say more heroic than the men? Let no one cast a sneer or reflection by saying unkind things about them or impugning their motives. Their deeper love and devotion and keener sense of duty send them forth in greater numbers. Brave heroines of the cross they are!

I am surprised that men allow themselves to be thus outdone by the "weaker vessel." Is it lack of courage? Of course men would not confess it. But where are the men who are willing to make such great sacrifices for the Gospel's sake? Women delight in making great sacrifices. It was Mary who bought the precious ointment and anointed the Savior; it was a poor widow who cast her ALL into the Lord's treasury. Women gladly do the hard things, because of love for their Savior; and, brother, some day we may see them wearing the brighter and more highly-jeweled crowns. Bless the Lord for their heroism!

It is true for the denomination as for the individual: "He that would save his life shall lose it, and he that shall lose his life for My sake, the same shall find it."—J. H. Franklin.

INDIA NOTES

Alice K. Ebey

"For a great door and effectual is opened unto me, and many adversaries" (1 Cor. 16:9).

NOT so many years ago missionaries were seeking entrance into many closed lands. In the very teeth of bitter opposition and prejudice, faithful, persistent, praying servants of the Lord have pressed through doors that seemed securely closed against them. And today many lands welcome missionaries with their message, and few indeed are the regions where they are not tolerated. On every side great and effectual doors are opening. Surely, this present time is the church's supreme opportunity to teach all nations salvation through Jesus. In these days of such unbounded opportunity, nothing is sadder than to hear of a lack of funds and a scarcity of missionary recruits. Brethren, these things ought not so to be!

Thursday evening, before Easter, the church at Anklesvar enjoyed a love feast. Bro. Stover feels that it is good to bring to remembrance our Lord's death in connection with our joy because of His resurrection.

Our Drs. Cottrell are kept busy. They are trying to make language study first, but with sickness among missionaries, and other needy sick ones, they find their studies often interrupted.

Sister Eliza B. Miller is spending a few weeks at Jalalpor with her Sister Sadie, who has been alone with the work of the station for nearly two months. Recently several motherless babies have been brought into the Widows' Home, and the women are caring for them under Sister Sadie's supervision.

Sisters Eby and Royer have left Mahablesvar and are now on their way

to Ahwa, in the Dangs. The five months' term of the Marathi Language School has closed, but the sisters will continue their language study during these monsoon months. They will live in the mission home with Brother and Sister Kaylor, who rejoice because the number of missionaries in that far-away, needy field has been increased.

The new churchhouse at Vali is not completed, though Bro. Lichty had hoped it might be ready for use before the rains begin. But building plans are often delayed, and missionaries who have been a few years in India learn not to be greatly disturbed over these delays. The Indian brethren have erected a temporary shelter from the rain, where they will worship until the church-building is completed.

Our hot season is drawing to a close. Already clouds begin to gather, and the Indian prophet predicts an early break in the monsoon. Calcutta, Madras, and other places have had preliminary showers and storms.

The monsoon is said to have broken at Colombo. This hot season has been, perhaps, shorter than usual, but our missionaries at Vali, Anklesvar, Ahwa, and Vyara have felt the heat. When temperature ranges from 110 degrees and above, in the shade, for two months, it tells on the vigor and strength of those who live in these stations. The sea breezes somewhat moderate the heat in the other stations.

Our missionaries at present are about in their usual health and we thank God for all His love and care for His servants.

On May 17 two young missionaries of the Free Church of Scotland Mis-

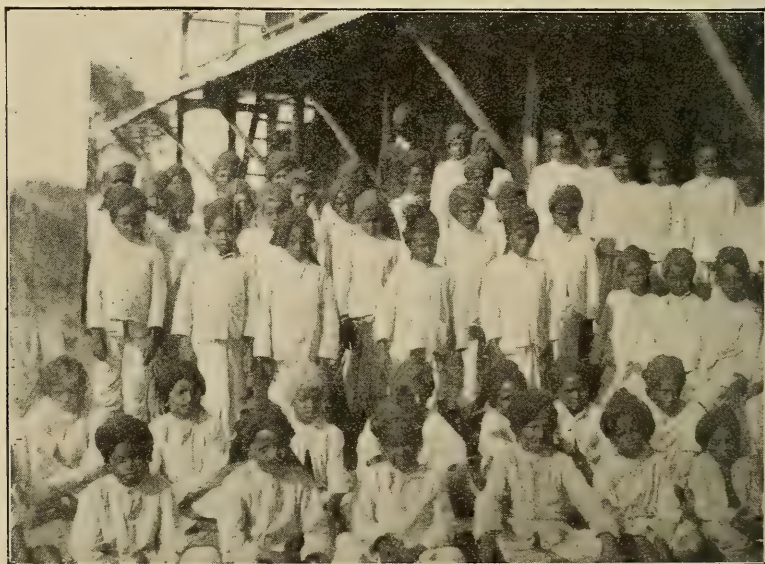
sion were drowned at Mahablesvar while swimming in a pool. They were Dr. Baillie, of Jalua, and Prof. Diack, of Wilson College, Bombay. They arrived only last January and were studying Marathi in the Language School. They were classmates of Sister Mary Royer. Both were young men of promise, and their mission has sustained a great loss.

Brother and Sister Blough and Sister Kathryn Zeigler have been in Panchgani for about two months, seeking rest and recuperation in the mountain air. However, they have not been simply folding their hands to rest. Bro. Blough's pandit has been with him, and they have been getting material ready for the *Gujarati Quarterly*, and also preparing some outlines, etc., for use in the Bible School which opens June 15. The sisters, too, have found many useful little tasks for their busy hands. May the Lord bless these dear workers and give added strength for the strenuous duties that await them in their stations.

Miss Ruth Robinson, principal of the Methodist Girls' Boarding-school

at Lucknow, writes that both opportunities and opposition have been growing among the Mohammedans of that place. Several Mohammedan girls have been placed in her school as boarders, and other Moslem parents were considering sending their daughters. In the meantime, a Canadian girl, who became a Mohammedan ten years ago in England, opened a school in Lucknow, expressly for Moslem girls. She avows that her chief purpose in coming to India is to teach women that the Mohammedan religion gives a higher place to woman than any other religion in the world. In every particular she conducts her school on strict Mohammedan principles, teaching the Koran every day and keeping the girls in strict purdah (seclusion). Sometimes the Lord's work is most hindered by those from whom we might expect the most help.

The late maharajah of Travancore, South India, though not a Christian, gave the following remarkable testimony in regard to the Bible: "Where do the English people get their knowledge, intelligence, cleverness, and



The Vyara Boys' Boarding School.

power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language and say, 'Take it, read it, examine it, see if it is not good.' They do not force it upon us as the Mohammedans do their Koran, but they bring it to us, saying, 'This is what raised us; take it and raise yourselves.' Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."

Luxman is the brightest boy in our little school at Karadoho. He belongs to the Dubla caste, and his elders see that the children observe their caste rules. One day he unwittingly drank water from a vessel which the Christian teacher had filled. His cousin reported this misdeed at home and Lux-

man was kept out of school for some fifteen days. When the teacher went to inquire after him she found him banished to a little shed a few yards from his home. Here he ate and slept, lest he might touch the food and water and thus defile all the family. The teacher tried to show the parents that the boy meant no harm and did not know that Christian hands had defiled the water. But, however innocent in heart, the boy had done the deed, and caste rules must be observed. He was forced to swallow the purifying pill of milk, butter, curds, urine and droppings of the cow. Caste fellows were given liquor to drink and the boy was again permitted to eat and sleep in his home. This is a glimpse of what caste in India means.

Karadoho, via Dahanu, June 5.

MOHAMMEDANS AND MISSION WORK

W. B. Stover

In Two Parts. Part One

AT the beginning of the sixth century the outlook for the conversion of the world at the hands of the Christian Church was very remarkable. Nestorian missionaries, filled with zeal for the Master, were proclaiming the Gospel throughout the countries of the East; all central, southern and eastern Asia was the mission field, and they were occupying. Christian communities were to be found everywhere. The church was rejoicing amidst halcyon days. But a half truth concerning the Master was the dread seed of disintegration; it was the chief cause that their great work should come to a dead stop. Moham-

med caught the mission spirit, but he also saw Christianity in so deformed a state, and Christ as so deformed a Christ, that else but to hate them both was not in him. Christianity was but one form of idolatry, and idolatry was an evil of the times, to be destroyed. What an opportunity the Nestorian Church had! And what a tremendous loss they sustained!

At the end of one hundred years of Moslem sway what is the result? Arabia has been occupied, Syria subjugated, Persia, Egypt, Tripoli, Algiers, Morocco have yielded their adherence, the Strait of Gibraltar has been crossed, Spain entered and subjugated, and the

advance guard is ready to make its attack on France. Ever onward, ever forward, to conquer or to die in the attempt to bring all peoples and all tribes under the sway of Mohammed—this was the watchword of the invading hosts. How exceedingly great is the contrast between the methods and the results attained by the followers of Mohammed and the followers of our Lord the Christ! The latter were persecuted, imprisoned, accused, killed, but they continued in the fellowship and in the Word and in the doctrine of the Lord, till at the end of one hundred years, throughout the whole Roman Empire there were little Christian communities, and the whole number of believers was estimated to be five million souls. The contrast is complete, and it remains much the same to the present day.

The Moslem world at the present time has its religious center in Mecca, its political center in Constantinople, and its literary center in Cairo. All along the southern borders of Europe, throughout the greater part of Africa, and in practically all parts of Asia, the Mohammedan has made his home. He is with the forefront of commercial activities in South America, though they are as yet undeveloped by him. Not only in southern Europe, but also within the Russian Empire have Mohammedans found their way. Indeed, within Russian borders, the quiet, persistent missionary propaganda is carried on to such an extent as to become alarming, and there are already some 20,000,000 subjects of the czar who have learned to follow the creed of Mohammed.

The way in which Islam is advanced in Russia is most interesting, and painfully suggestive. The peasant is visited in his village by some wandering Moslem trader, or when he has gone to some trading point he comes into contact with the Moslem spirit there.

Conditions are compared, that of the ordinary Russian peasant with the condition of the one who has turned Moslem. The Moslem is shown to be more independent; he certainly is more self-assertive, more overbearing, more likely to get the best in every bargain. The Moslem villages have a little mosque, and the mulla is the teacher of the boys. The peasant cannot but see that there is a difference, and that he has the worst of it. He considers that he will become a part of a great religious brotherhood, and he at first permits and later covets Moslem companionship. One day the peasant is seen without his girdle, others follow suit, a mulla is sent for, and in a remarkably short time, the transformation is complete. Just a cheap little mosque is erected, for which, however, other Moslem villages are not slow to lend a helping hand. This kind of mission work goes on freely in the Holy Russian Empire, where it is against the law for a Protestant Christian to make converts or receive them into his communion, where it is against the law for a Protestant even to preach his religion openly without a special permit for every special occasion. And the minor authorities are noted for their conscientious effort to carry out the law on this particular point.

As in Russia, so in Africa, the missionary spirit of the Moslem trader, as well as that of the Moslem soldier, serves to make the Moslem religion just a bit superior in men's minds to any other. Admiration of the hero is a characteristic of the child mind. These untutored children of the jungle are so very like children, they are more easily won to the religion of soldiers and traders than to the ethical religion of missionaries with high standards. And so the agencies of Christian governments become the agencies of the Moslem propaganda, whether they wish it or not. Fully a third of the

people of Africa are now Moslem, and their number is rapidly increasing.

The growth of Mohammedanism is especially marked in India, and in Bengal more than in any other province. Over half the population of Bengal is Mohammedan. It must be remembered that while we speak of the vast numbers of Mohammedans in other countries, while we contemplate the fact that one-fifth of Asia is Moslem, yet more than a fifth of India is Moslem. With us here in India there are more Mohammedans than in any other country, the relative increase is greater, and the problem of approach is also less difficult. When we who dwell in India think of the Moslem world, we must think especially of India, for with her 67,000,000 she has one and a half times as many Moslems as the British Isles has inhabitants; she has two-thirds as many Moslems as the United States has inhabitants. Moreover, the increase is high, both by birth and conversion. In the latest Government Census Report there are said to be sheikhs in Bombay Presidency to the number of 954,504, and apart from these are listed sheikhs, new converts to Islam, 92,535. There are also reported 150,000 slaves, and as aboriginal tribes in Sindh the astonishing figure, 1,625,387. It would be interesting to know more concerning these new converts, and concerning the aboriginal tribes who are now in such large numbers reported Moslem, but it is sufficient, for the purposes of this essay, to establish an unquestioned statement, that Moslemism is rapidly on the increase in our country.

All over the Moslem world there is a changing attitude towards the modern world. On every hand we who dwell in India have seen wonderfully increased activity in opening libraries, in establishing Anjuman Islamia, new Moslem newspapers, new Mohammedan girls' schools, the repairing of

mosques, the stubborn defence manifest in preservation of old, unhistorical tombs, and so forth. Whether it is an echo of the Brahminical *modus operandi*, or whether it be the fruit of some other zealous spirit, that which contains no element of religion or reform is quite familiar to us all when the train arrives at the station and the old Mohammedan, walking in the footpath of the Brahmin before him, comes crying out "Mussulmani Pani."

This new spirit on the part of the Mohammedan peoples is also manifest in greatly-increased friendly relationships shown to non-Moslem people, and I think especially to Christians. A short time ago I had a Mohammedan friend tell me—I will use his own words: "Get as many missionaries to come as you can. Get as many native teachers as you can. Make as many converts as you can—only don't convert any Mohammedans." So saying, he grasped my hand and laughed. Practically every man will say, in conversation with one, "You are people of a Book, and we are people of a Book. We are brothers." This was not always so. A lady missionary, writing to the *Punjab Missionary News*, says: "When I was first in the Punjab, the feeling was one of contempt and hatred. It was no uncommon thing for a Mohammedan on hearing the name of Christ to show his disgust by spitting. Sometimes the Bible was snatched from a missionary hand, thrown to the ground and trampled upon. That was fifty years ago.

"Twenty-five years ago we found no longer hatred and contempt, but fear and reverence for the name of Christ and the Bible. Many lads came to the mission schools with strict injunctions not to touch the Bible. It was looked upon as a kind of bomb, which might explode in some way if carelessly handled, and blow the handler's religion to pieces."

She continues, "Now all has changed. Mullas and others have their Bibles and read them. More and more college students, in a college where regular Bible readings are given, bring their Bibles with them to the class, and an occasional student will remark, 'We come to your college to learn the Bible. The Koran we learned at school, but not the Bible, and it is as much our Book as yours. We want to know it.' Thus three stages have been passed in fifty years, from contempt and enmity, through fear, to reverence and a desire to learn."

This new spirit, manifest so largely among the Moslem peoples, has had both its cause and its result. I think it has been greatly inspired by the increased interest on the part of Christian people in Mohammedan problems generally. Mission schools and colleges for Mohammedans, together with mission work increasingly successful, has driven them to the recognition of the fact that Christianity is a factor to be dealt with rather than simply to be despised and set aside. Many people would assign this to the spirit of the times, but when the leading aspiration of the most advanced Christian people is that missions shall be established throughout the whole world, and the Gospel preached to all classes of people, the spirit of the times is shaped by this higher Christian aspiration, and my contention holds true.

Increased acquaintance also has stimulated friendly relationships, so that Moslems have higher regard for Christians, and vice versa, than could otherwise have been possible. Many years ago home people looked upon Mohammedans generally about the same as they did the heathen. That attitude has passed entirely away, and in its stead has come another ill-informed, good-intentioned theory, that the religion of the Mohammedan is just as good for him as the religion of

Jesus is for Christians. Not a few travelers and students have raised the questions, which imply affirmative answers: "Are they not worshipers of one God, the same as we? Have they not a systematic religion? Since they hold to the Bible, and believe in Jesus as a Prophet, are they not as good Christians as certain sections of the church which we have among us?" Such questions are at best superficial, and prove that the questioner has never had opportunity to see how the Moslem works out the problem of his attitude to Christ, and if they had opportunity, they never went far into the investigation.

However, that is giving place to a truer and better view, which was expressed by David Frazer, in his letters to the *Times of India* a couple of years ago, when he made the journey overland to Europe. He must be said to be quite impartial, for he was not given to eulogizing Christianity. He said that, wherever he found Christians and Mohammedans side by side, the Christians were certainly not living up to very high standards, nor such as he knew to be the standards of the Bible they professed to believe, but there was no questioning the fact that in nearly every instance they had higher standards than their neighbors, the Mohammedans. He said that there seems something in the nature of the two religions that destines followers to travel on two distinct and diverging lines; the one always ready for something higher and better, always ready for either material or spiritual improvement; the other always self-satisfied feeling that they had reached the climax and that there was nothing beyond them worth trying for, and that if God wished them to have any good thing, since it is all in His hands, it is up to Him to give it to them, whether they wish it or not.

(To Be Continued.)



A Hearse in China.

MRS. CHANG, OF PING TING HSIEN

Emma Horning

MRS. CHANG and her younger sister-in-law live in a large court, alone nearly all of the time. Her mother-in-law, different from most of them, does not live at home a great deal, but resides with her sister in another part of the city. Mrs. Chang's husband is an editor in Peking. Her sister-in-law's husband is in the capital, and also is studying in the university. They visit at home but once a year, their coming being a great event for them. The women are under thirty years of age and have no children, so they are not allowed to leave the court. All the associates they have are several families of renters, who live in their outer court, and occasional visitors. Mrs. Chang has all the money she wants and everything that most women in China have to make them happy, except a mother's greatest joy—a happy family of children. There are no children in this home, for she was an opium smoker—yes, this lovely woman was an opium smoker, like so many other dear women in China.

One day her mother-in-law said she must come to our refuge and be cured of the bad habit. This was a great shock to her timid nature. The fear of the pain and craving, the dread of the foreigners, whom she had never seen, seemed almost more than she could stand. To save her from suffering too much she secretly sewed some opium in her wadded clothes, but her mother-in-law, suspecting it, searched her clothing thoroughly and sent her here without any of the drug. Her first two days were sad ones, but they soon turned to joy, for she did not suffer half as much as she had expected; and as for the dreaded foreigners, she soon trusted them as her very best friends.

What she enjoyed most of all was learning to read. When a child she had learned a little with her brother, but thought she had forgotten all she knew. However, after a few weeks' study she could read much better than most women in that length of time. She read so diligently that before the six weeks were up, and she had to go home, she had

begun to read the Bible. She was very much interested in the Gospel and learned many hymns and the Lord's prayer while with us. Having no children of her own, she had been caring for another's dear little girl and sending her to the government school. As soon as she went home she taught all the hymns and prayer to the child and her sister-in-law. The latter did not know a word, but now she is teaching her every day, and she soon will be able to read as well as she can herself.

But her troubles began, as they will for all those who obey the Truth. She became so much interested in the Gospel that she put her little girl into our school. The girl's own mother soon heard of it and came and took her home. Mrs. Chang and the child loved each other like mother and daughter, so there was sorrow there. Mrs. Chang cried for three days, and the little girl will not be comforted, but runs off whenever she has a chance. We are all praying that the mother's heart will be changed. Lately she says that the girl may come back if we do not give her the weekly bath and go to services on Sunday, but of course we could not consent to that. Mrs. Chang will not receive her at all

unless they sign papers giving her full control. They really want Mrs. Chang to have her, in a certain way, for she will care for her well and give her a good education. Will you pray that these difficulties may work out to God's glory in these homes?

I go to Mrs. Chang's home a couple of times a week to teach her and have services with her and her friends that come in. She is very eager to have all her friends know of this wonderful new religion. She has just finished reading the Gospel by Mark, and will now read another Gospel. At the last services we had there one of her friends asked us to pray, that the Lord would cure her sore eyes. She asked us to pray for a letter from her husband, and that the Lord would bless their home with children. She is not even allowed to come out to services yet, but she says she will ask her husband when he comes home. Pray that her husband will encourage her in her new religious life, that she may grow in the Truth. Her desire is to help teach other women as soon as she knows enough and can leave the courtyard.

Ping Ting Hsien, Shansi, China.

NOTES FROM CHINA FOR MAY

Anna M. Crumpacker

THE International Reform Bureau is doing a most commendable work in China. Mr. Edw. Thwing, of Peking, is its representative. Though the Bureau is interested in all kinds of social reform, in China its energies are spent mostly in fighting opium, cigarettes and liquor.

Although China had cigarettes but ten years, she now consumes more than the United States. In a single year

the tobacco companies spend \$1,000,000 gold for advertising purposes. Last year there were \$25,000,000 worth of cigarettes consumed in China. The tobacco companies' invested capital yielded them 35 per cent. In Tai Yuan Fu last year cigarettes to the amount of \$200,000 were sold. Women use them almost as freely as the men. The same is true of the tobacco habit, aside from cigarettes.

China has made most commendable progress in ridding herself of the opium curse. Her task is not finished. In Shanghai, as the shops become rarer in the native quarters they increase in the foreign quarters. There are now over 400 opium smoking dens in the foreign concession of Shanghai, and these are licensed. There is \$25,000,000 worth of British opium in Shanghai, and now that the price of opium has increased the merchants hope to double their money. Many a Chinaman, in his heart, curses England for forcing opium upon them, but now we Americans can droop our heads in shame, for the United States is giving the cigarettes. The Chinese say the British gave them the "big smoke" and the Americans gave the "little smoke."

Mr. Thwing visited Shansi, and Ping Ting Hsien was fortunate to secure a two days' visit from him. He doubtless is the best-known foreigner in Northern China. We informed the city school-teachers and the officials of his coming. They were delighted and took to advertising and pushing the affair. He arrived at noon, and about four o'clock a service was held in the Boys' School building. This was well attended. After the service the official called and talked over plans for the next day's services. The largest place in the city, the court of the Confucian temple, was engaged. Seats were secured and the porch of the temple was used for the pulpit. The city schools attended en masse. More than a thousand people were present, and the attention was first-class. In the afternoon another meeting was held in the same place, with about the same attendance. A number of anti-cigarette tracts were distributed. In the evening a service was held in our little chapel. Pray God's blessing upon these efforts to overthrow these appalling evils. The missionaries have taken

a stand against opium, but this cannot be said in regard to cigarettes.

We are very happy to know of the grants made by the Board at its recent meeting for the buildings and land at our two stations. We thank God for those interested enough to help in the equipment here. With every gift send a prayer for the work and workers.

Building in China is a very long and difficult task. The timber is often bought by buying the trees and having them cut and carried in. Then the brick has to be made, and often we have to wait for that. The stone is carried in on donkeys' backs. Then comes the tedious task of looking after the workmen. When one compares the wages of carpenters here with the wages at home it seems unbelievable. Rarely indeed does one pay over ten cents a day, and masons are paid about the same, not more. With such wages the workmen cannot properly feed themselves and their families. The men soon tire. They have to have long rests in the middle of the day, besides time to stop and smoke, and drink tea. They have to be carefully watched or they put in some very poor workmanship. This continual watching is what wears out the foreigner, as he tries to superintend the building. But as the building is going on there is a chance to help them in some small measure, at least, to a knowledge of the Savior, and for all these opportunities in whatever place we are thankful.

The finances of China continue to be their big problem. The vice-minister of finance will visit the provinces and appeal to the governors and officials to do their best to remit funds to Peking. The Canton branch of the Bank of China opened June 1. Its notes can be used throughout the republic, and they propose to issue bonds to the value of \$10,000,000.

It has been decided that a robe and a

crown shall be worn by the president at the sacrificial ceremonies to Heaven and Confucius. Plans for the same have created considerable interest. The crown will be much like that which was worn by Emperors Yao and Shun, except that the beads over the forehead are to be omitted, to show that the wearer is not an emperor. Emperors Yao and Shun were among the early rulers of China, and are believed to have had two pupils in each eye, and therefore to have had wonderful ability to govern.

Dr. and Mrs. Wampler have returned to Ping Ting, where they will spend the summer. The doctor has been quite busy since his return. Soon after his arrival a man with a badly-

broken limb was carried into the yard. He was a miner and the foot was in a very dirty condition. Benches and boards were brought. An operating table was set up in the yard. Bro. Crumpacker administered the chloroform and Bros. Wampler and Vaniman pulled the leg back into position. Then he was carried into the house and kept for the night. The next day a place was fixed in one of the compounds and he was taken there. The aged grandfather and younger brother are caring for him, and he seems to be getting on nicely. The Chinese said that if the doctor had not been there the man never could have walked again.

Ping Ting Hsien, Shansi, China.

THE NEWTON MISSION

Leander Smith

MISSION: an establishment of Christian teaching, and zealous work for the glory of God and the salvation of souls. The preaching of the Gospel at home or abroad, in remote places, and among all classes of people. "For the Son of man came to seek and to save that which was lost."

No man, possessed of the least degree of feeling or compassion for the human race, can deny the necessity and utility of mission work. Whoever considers that a large part of the world is enveloped in the grossest darkness, bound with the chains of unbelief, immersed in the awful chaos of ignorance, and destitute of every principle of religion, will concur in the design and applaud the principles of those who engage in so benevolent a work. I shall not, however, at this time enter into a discussion of missions, but will give a brief sketch of the work done at Newton.

There has been an organized church

of the Brethren in Harvey County about twenty-eight years. The church-house is in the country, five miles southwest of Newton. At one time the membership was strong, but some moved away and others died. For the last few years it has been a struggle to keep the work going. At present Bro. J. E. Thomas has charge of the country efforts, and the prospects are more favorable.

About seven years ago Bro. H. M. Barwick started preaching in the city, and Sister Margaret Dudte did some personal work about that time. The District Mission Board decided to take up the work at Newton, and after considering the matter they placed Bro. E. D. Root in charge. He remained until he was called to his reward.

During this time the Brethren purchased a house from another denomination and moved it to the present site, corner of Tenth and Oak Streets. Bro. N. E. Baker had the work for



**Brother and Sister Leander Smith and
Virginia Dave Smith, "Our Little
Missionary."**

awhile. After Bro. Baker left the preaching was done by the students of McPherson College, and the personal work by Sister Grace Schul, until Nov. 1, 1912, when the writer took charge. I found a few zealous, consecrated brethren and sisters, who have been very admirable collaborators in the Lord's vineyard. I have preached 149 sermons, made 737 visits among our church members, 843 visits among people that were not members of our church, offered seventy-two prayers in homes, and distributed 300 tracts.

We have a membership of twenty-nine in our mission. Sixteen are living in the country, and thirteen in the city. Our Sunday-school's average attendance has been forty-five.

The work is as pleasant as could be expected, when we consider the circumstances that surround us. I have not been successful in getting a full re-

port of all done in the mission since it started; the records are not available. I have gathered from different sources, but have not been able to give the dates, etc.

The spirit of missions exists only in the minds of those whose souls are lighted from above, who have tasted that the Lord is gracious, and are under the impelling influence of the love of God shed abroad in the heart. All this is the very spirit of heaven, of pure benevolence, of impartial love. It was the simple action of these principles that led the Son of God to die for the happiness of millions. It was this that devised and consummated the plan of mercy for earth's unnumbered myriads. The very genius of the Gospel, all its eternal provisions, all its promises, all its moral power, all its magnificent and unfading reward, are directed with an undeviating aim to the salvation of sinners; to break down their obduracy, to pour into their minds the light and joy of heaven. What, then, we ask would be the natural, the inevitable tendency of these all-powerful and intensively active principles, if fully and cordially received into the immortal mind? Quiescent they cannot be; and if they act at all, it must be in a centrifugal direction. They do not center in the bosom of the recipient alone, but rather in the immense field of sin and suffering discovered on every side. These principles go forth, like the spirit of light, to seek out and minister to the heirs of salvation. Most evidently, then, the spirit of missions is the divine energy of the Gospel.

We ask an interest in your prayers for our work at this place. "The harvest indeed is plentiful, but the laborers are few: Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

414 E. 10th St., Newton, Kans.



Mission Band of Chico Church, California.

Back row, left to right, Eugene Kerr, Agnes Holmgren (Pres.), Carrie Raab (Sec.), Vernon Brown (Treas.).

Second row, Irene Holmgren, Dora Stover, Helen Holmgren, Beatrice Raab.

Front row, J. Harman Stover, Mary Stover, Anna Kline (Vice-pres.), Thos. Kline.

REPORT OF MEETING OF UNITED VOLUNTEER BAND OF CHURCH OF THE BRETHREN JUNE 21, 1914 AT SEATTLE, WASHINGTON

The meeting was opened with song, Scripture reading and prayer. Bro. Elgin Moyer presided. The business of the meeting was the organization of the United Band, and election of officers. The following officers were elected for the ensuing year:

President—Bro. Elgin Moyer, Bethany Bible School.

First Vice-president—Bro. Holly Garner, Blue Ridge College.

Second Vice-president—Bro. Benjamin Sommers, Mt. Morris College.

Secretary-treasurer — Lillian Manahan, Bethany Bible School.

The question of whether the constitution should be printed was discussed. The motion was carried that it should be printed every year in the September number of the **MISSIONARY VISITOR**.

The business session was followed by two short talks. Bro. G. B. Royer spoke

of the only place for every Christian student—that is, in the Volunteer Band. Bro. A. W. Ross deeply impressed the thought that the afflictions, sacrifices, sufferings, etc., on the field of service, are very insignificant compared with the joys, opportunities, and blessings. We can share with them in both by our prayers. This is our work, as well as the missionaries' work. It is the work that lies nearest to the heart of our Savior. Brethren and sisters, is it the work that lies *nearest* to your heart—the salvation of souls?

We desire that all who are volunteers for the Master's service, who have not yet signed their names to the declaration of the band, will do so as soon as possible. Sign *three* cards; keep one, send one to Bro. J. H. B. Williams, and the other to the secretary of the United

Volunteer Band. If you have signed only one card, be sure to sign the other two and send them in. We desire to be in touch with all volunteers.

Following is the declaration:

Whereas, My acceptance of Jesus Christ has brought me pardon and peace and responsibility, and my study of His Word and of the field has confirmed my conviction that "the gospel is the power of God unto salvation," I hereby dedicate myself to special missionary service in whatever way God may direct, at any time, in any place, and at any cost.

At the close of our meeting some of the older brethren and sisters asked for some of the declaration cards, to organize bands in their home churches. Others are urged to do likewise. Cards may be obtained from Bro. J. H. B. Williams, Elgin, Ill.

LILLIAN C. MANAHAN, Sec'y.

3435 Van Buren St., Chicago, Ill.

"IF YOUR SOUL WERE IN MY SOUL'S STEAD"

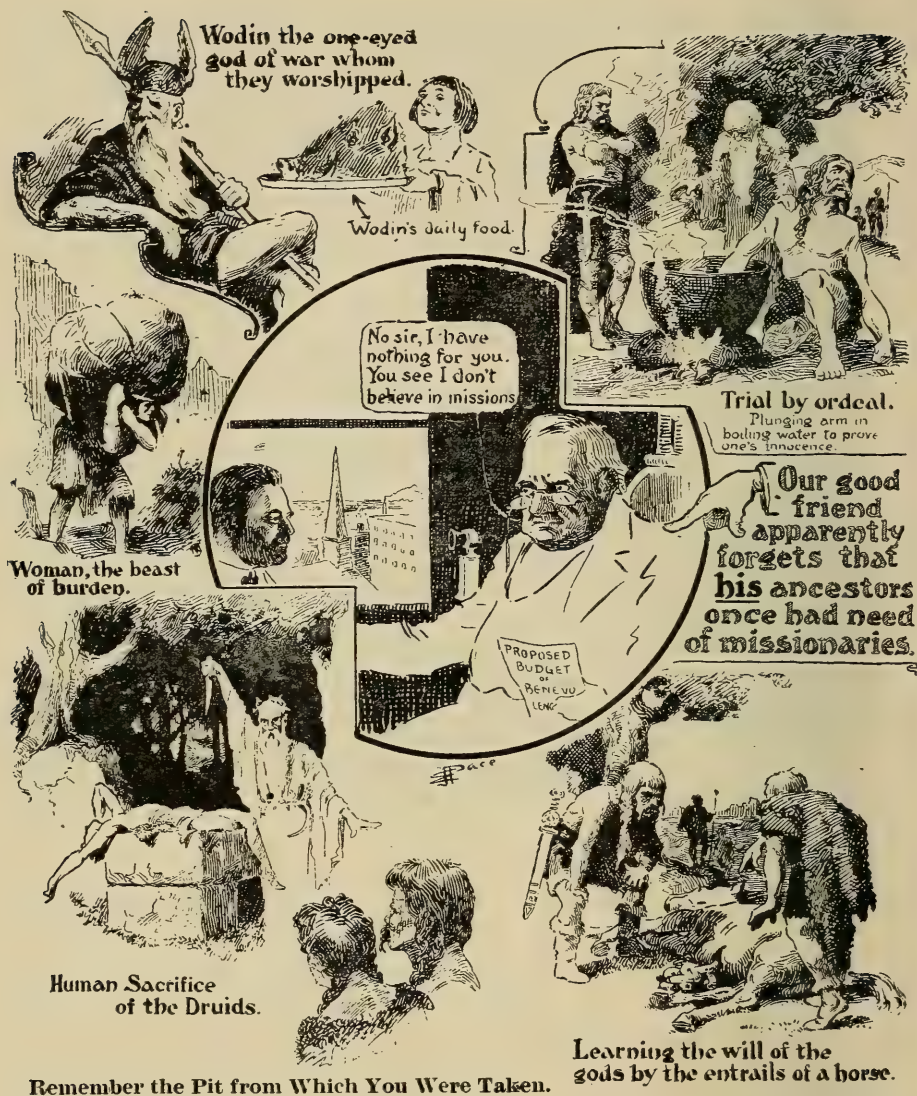
Job 16: 4

If your soul were in my soul's stead,
And alone in the darkest night
You grieved, and many a tear you shed
With never a Helper in sight;
If you famished for want of the living
Bread
With pangs that a soul may know.
And your feet dragged on in a hopeless
tread
Straight down to eternal woe;
O if it were you, Christian, what would you
do
If your soul were in my soul's stead?

If your soul were in my soul's stead,
And you stood by the cruel tomb
In which your precious ones were laid
With nothing to vanquish the gloom;
If you feared and you feared and you knew
not why,
And turned to your idols vain,
If you sought for death yet you could not
die
For you felt you would live again;
O if it were you, Christian, what would
you do
If your soul were in my soul's stead?

If your soul now in my soul's stead
Heard the clatter of heathen gongs,
While the weird sounds rose as their pray-
ers were said
And never your sweet gospel songs!
If you never had known of the Savior's
love
For none had the story told
And you never had heard of a home above,
Or a welcome within the fold;
O if it were you, Christian, what would you
do
If your soul were in my soul's stead?

If my soul were in your soul's stead,
And my morsel were eaten alone—
Not a crumb to spare of the living Bread—
'Twould seem that my heart were stone!
Could I hope to hear the Bridegroom's
"Come!"
Could I gaze on my Savior's face
And be happy then, if there were not some
I had won through redeeming grace?
O if it were you, Christian, what would you
do
If your soul were in my soul's stead?
—Cora M. Rudy, in Alliance Weekly.



HIS BROTHER'S KEEPER

PRETTY self-satisfied is the man in the center of the cartoon. His heavy jaws, his tight-shut teeth, his knitted brow say as plainly as words that he does not care to be bothered by a suggestion of his duty to others. He has worked hard for what he has, knows how he got it, and does not intend to let loose of very

much, regardless of the pleas of need or of the instruction of divine authority. He says that the church is always wanting money. It would need a good deal more money if all its members were like him. He does not believe in missions abroad because we have too many heathen at home. He does not believe in evangelizing the

homeland, because this country is permeated with gospel truth. He does not believe in building a better local church, because the one now in use was good enough for his grandfather. The fact is, he wants to be undisturbed.

What would this man have been if generations before him had been as selfish as he? Note the four corners of the cartoon. It was very common in the country of this self-satisfied man's ancestors to compel a suspected criminal to plunge his arm into boiling water or boiling oil, or to force him to walk over red-hot iron or cinders, in the belief that neither the caldron nor the heated metal or cinders would injure the innocent. Our own mission fields in Africa tell stories not far different from this.

Then, this self-satisfied man's ancestors made obeisance to Woden, the god of war, after whom our day Wednesday is named, and suffered according to their ignorance of the truth. His ancestors, too, were given to human sacrifice, and he himself might have been a victim if it had not been for persons more generous than he. Studying the movement of the entrails of the horses or other animals, was but one of the dozens of ways of consulting the gods

to know their will. And this is the sort of darkness from which our self-satisfied friend's ancestors were led through the sacrifice of money and human energy. But for the generosity and the Christianity of others, his mother and his sister and his daughter might be taking the place of the beast of burden instead of being queen and princess in his well-ordered home in a civilized land.

The difficulty with too many men who frown over their nose glasses when a Christian worker asks them to pay some of their divine taxes is that they have forgotten the pit from which they were digged. Having been standing on the foundation of other men's Christian work all their lives, they begin to think that they can stand alone, and also that they owe nothing to what has gone before. No man is meaner than the ingrate. He whose ancestors were the uncivilized inhabitants of the forests, many of them inclined to cannibalism, if not practicing it, shows a mighty mean spirit to assert that he is not his brother's keeper in any sense. The only way in which such a man is his brother's keeper is in keeping the brother away from his gospel light.—*Religious Telescope.*



On the March.

Brethren Royer and Early and Missionaries in China, en route from Ping Ting Hsien to Liao Hsien.

EDITORIAL

Conference for the year 1914 has been held, and we are far enough removed from it to reflect upon the spirit of the meeting and the events that transpired there. Seattle is a lovely place. Facilities were such that twice as many people could have been handled as attended. The crowd was very small, as compared with those of other years; but distance had much to do with that. However, the small attendance had its advantages, as one could always find whomsoever he desired, and there was ample opportunity for each one to form such acquaintances as he wished. Possibly the very smallness of the attendance intensified the spirit of good fellowship, for at least it was very marked.



The addresses of the Conference week were very well given and received. More and more we are coming towards the convention spirit in our gatherings, and this must always enrich the spiritual atmosphere of the meeting. Powerful addresses were given on many themes, and a feeling of progress and optimism was in the air. Advance along lines of

Sunday-school work was urged, educational interests received their full endorsement, the church went on record for a better Christian Worker organization, and as a climax to the whole meeting tears flowed freely in behalf of the missionary work of our beloved Brotherhood.



Indeed, in looking back to the Conference and contemplating its good effects upon the church, we must recognize the fundamental part which each separate organization of our Brotherhood plays in the great missionary drama of world-wide salvation. Quite often we forget that Sunday-school work is missionary work; that education has a very necessary part to perform, not only in preparing laborers, but in affording students the vision which enables them to measure life forces correctly and to arrive at the proper solution of the problem of so investing their lives that the greatest good may come. We overlook the function with which the Christian Workers' Society is entrusted. We fail to recognize, in the Child Rescue



The Seattle Standing Committee Entering the Auditorium.



Standing Committee, Emerging from Science Hall, Their Meeting Place.

work and the Sisters' Aid Society, agencies that are intended for naught else than to assist in carrying the good news and rescuing unfortunate souls. Too often there is an unfortunate gap in the average mind between exclusive missionary work and the various agencies employed by the denomination in expressing its mind with relation to the unsaved world in general. All these organizations are as stalwart men, marching on, shoulder to shoulder, in their various lines of labor, which in themselves are vitally missionary. And exclusive missionary work is the natural outgrowth of the efforts of all these other agencies employed in training us for Christ, of building us up in Him, and in sending us forth on His blessed mission.



Keeping in mind such a thought as this, we are led to but one conclusion regarding our Seattle Conference, which is, that the spirit of the meeting was missionary from first to last. If any feelings of pulling back were expressed by anyone they had not the sanction of the general body. Whatever hesitation may have been in Conference itself was not with any desire to retard the work of

the Lord, but that the greatest good might come to the greatest number.



The General Mission Board regretted very much that no more workers presented themselves for the foreign field. Only three new missionaries start this year. Sister Barbara M. Nickey, M. D., goes out to India as a very competent missionary physician. Her life will prove of untold blessing to the suffering womanhood of that dark land, whose many diseases have gone uncared for, and whose very life, in its seclusion, has been fraught with so much pain and suffering. Brother and Sister Raymond C. Flory, with their two young sons, are set apart for China, and plan to sail for that country some time in August. They are eager for their field of work, which so long to them has been in contemplation. Sister Nickey is a sister of Mrs. A. W. Ross, of India, while Sister Flory is a sister of Mrs. Ernest Vaniman, of China.



Is it possible that only three are going this year, when the fields called for at least five times that number! Where are our student volunteers? Where are those who have been looking forward

to a life abroad, whose ambitions have been missionary, whose plans have been to tell the glad news? Have they gone into secular employment? Is the cherished hope of a waiting mission station, with its hungry, distressed parish, and the repeated appeals of a church, ready to send such forth, to suffer disappointment in that volunteer who has definitely signified his intention of going, and, when prepared, has launched into a commercial career? God and many of those individuals alone hold the secret to the puzzling and lamentable situation.



Oftentimes there is a question on the part of the volunteer as to where the Lord may lead him. Sometimes he feels that he is called to the foreign field, when really he may be led to the work at home. Then, conversely, he may feel led to the work at home, when the Lord is calling him abroad. It is usually a safe thing to allow the Lord to lead the individual to apply to the Mission Board, and let that larger body, equipped with the facilities for knowing where the greater need is, assist in definitely settling the question. Many who would thus commit themselves into the hands of the Lord, to go wheresoever His Board might direct, possibly would find them occupying positions of trust far away in the lost places of the world, instead of going into secular employment.



The missionary meeting this year was all that might have been desired in many ways. Bro. H. C. Early delivered a powerful address, which met with a generous response from his audience. In a very graphic manner he portrayed the needs of the Lord's great harvest and the necessity for laborers and means. The offering was the largest, for direct mission work, that we have ever received at any Conference, exceeding the one at Winona Lake last year by slightly more than a thousand dollars. And

this came regardless of the fact that, because of the smallness of the attendance, the loose-in-the-hat offering fell more than \$1,500 below what it was last year. Our churches on the average sent up larger offerings than they did last year. But even yet we are not up to our possibilities, for many neglected to send anything. The General Mission Board certainly appreciates the liberality of the churches at this time of such great need.



The following is a list of donations to our work as received at Conferences up to the present time:

1890	Pertle Springs,	\$	224.30
1891	Hagerstown, Md.,		295.11
1892	Cedar Rapids, Iowa,		366.82
1893	Muncie, Ind.,		244.33
1894	Meyersdale, Pa.,		260.88
1895	Decatur, Ill.,		366.12
1896	Ottawa, Kans.,		302.00
1897	Frederick, Md.,		500.74
1898	Burlington Park, Ill.,		1,400.01
1899	Roanoke, Va.,		1,609.90
1900	No. Manchester, Ind.,		1,868.00
1901	Lincoln, Nebr.,		1,881.22
1902	Harrisburg, Pa.,		1,732.66
1903	Bellefontaine, Ohio,		5,632.04
1904	Carthage, Mo.,		5,677.19
1905	Bristol, Tenn.,		7,750.61
1906	Springfield, Ill.,		10,142.32
1907	Los Angeles, Cal.,		8,366.31
1908	Des Moines, Iowa,*		17,921.72
1909	Harrisonburg, Va.,		12,663.33
1910	Winona Lake, Ind.,		16,482.95
1911	St. Joseph, Mo.,		14,961.85
1912	York, Pa.,		16,507.82
1913	Winona Lake, Ind.,		20,846.63
1914	Seattle, Wash.,		21,831.53

*The collection for 1908, including \$5,000 endowment, was \$22,921.72, but endowment is not credited as Conference offering; also, the offering for 1912 totalled \$26,507.82, including \$10,000 endowment given.



The Roman Catholic priests in Mexico have the purgatory graft down to a science. They raffle souls out of purgatory at so much a throw and do a wholesale business, as the following notice recently tacked up in a Catholic church in that unhappy country will show:

At the last raffle for souls the following numbers obtained the prizes, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory and ushered into heavenly joys:

Ticket 41.—The soul of Madame Calderon is made happy forever.

Ticket 762.—The soul of the aged widow Francesca de Parsons is forever released from the flames of purgatory.

Another raffle for souls will be held at this same blessed church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, \$1, to be had of the father-in-charge. Will you for the poor sum of \$1 leave your loved ones to burn in purgatory for ages?—Selected.

The American Bible Society last year circulated a total of 2,418,523 volumes of Scriptures in the Far East and the Levant. The society at the present time has the Bible translated, in whole or in part, into ten languages and dialects in the Philippines, into two in Siam, and in the Levant into thirty languages. For this work about \$200,000 is contributed annually.

THE RUMSELLER'S DISCOVERY

A. G. Crosswhite

Note.—The vision I have is of a saloonkeeper walking around on a Sunday night and, happening to pause opposite a window, he hears and sees one of his old customers in his devotions. The devout, fervent prayer of another worshiper touches his heart and works out his reformation.—A. G. C.

While passing church the other night—

Just walking round you see—

I paused a moment at the sight

And sound which puzzled me.

A man I'd known for many years—

A customer, indeed—

Was telling of his hopes and fears,

His experience, his creed.

I'd told him beer and poker chips,

And thought he'd quit the class,

But what I heard from his own lips,

Was "farewell to the glass."

He said he'd vote, and work, and pray,

To free us from the curse;

But I'd heard him talk another way,

And wondered which was worse,

The man who bears a single load,

And makes no great pretension;

Or the one who follows the double code,

With nothing good to mention.

For such good (?) fellows we always build

Our places double decked;

The "sheep" and "goats" can thus be filled

With food the most select.

The churchman oft times finds his brother—

The sheep strayed from the fold—

'Tis fun to see them guy each other

With shame, remorse, untold.

Their names most likely will appear

Upon a different roll;

But what of this? Conscience, I fear,

Does not affect the soul.

Two suits to wear, he's not so poor,

This Christian (?) poolroom "bum,"

The way he enters my back door,

You'd think "he's going some."

He 'tends the church and Sunday-school

And makes a good impression;

He's followed out the "Golden Rule"—

Ah, this is mixed religion!

* * * * *

I looked and listened—lo! a brother

Was on his knees in prayer;

"'Tis I," he plead, "and not another,

Who needs thy tenderest care;

How can my eyes look out and see

While upward is thy throne?

May showers of blessings fall on me,

My God, I'm thine alone."

The prayer was ended—not a word

Was lost. I was at sea.

For heretofore I had not heard

A prayer that jolted me.

I had not known the true and good

Who to the Master clave;

Had not been shown the One who stood

At my heart's door to save.

Like many others, I had thought

To hide behind a brother;

The "crooked stick" I always sought,

Convictions thus to smother.


"Fault finding" was my constant game;

"Mote hunting" recreation;

Till Christ redeemed me and became

My Ransom and Salvation.

Roaring Spring, Pa.



The Little Missionary

HER GIFT

THE minister's eyes swept with intense searching the faces of his congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A deep sense of desolation crept over him.

"God, help me," his lips murmured mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nothin' ter give; I want the people of the mountains to hear 'bout my Savior. O Lord, I ain't got nothin' ter—"

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? "Yes, you have, Maggie," whispered a voice from somewhere. "You've got your crutch, your beautiful crutch that was given ter you, and it is worth a lot of shinin' dollars. You kin give up your best frien' what helps you to git into the park where the birds sing, and takes you to preachin' and makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will! He gave up more'n that for me."

Blindly she extended the polished crutch and placed it in the hand of the deacon who was taking up the scanty collection. For a moment the man was puzzled; then, comprehending her meaning, he carried her crutch to the front of the church and laid it on the table in front of the old pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people," he faltered at last; "little crippled Maggie's crutch—all that she has to make life comfortable? She has given it to the Lord, and you—"

There was a moment of silence. The people flushed and moved restlessly in their pews.

"Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is so helpless without it?" the minister asked, gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to \$600 were lightly piled over the crutch on the table.

"Ah! you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister as he suddenly extended his

hands, which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and the love that prompted it, comprehended nothing that had taken place. She had no thought for the future, or how she would reach her humble home, or of the days in which she would sit helpless in her chair, as she had once done.

Christ had demanded her all, and she had given it with the blind faith of an Abraham. She understood better when a woman's arms drew her into close embrace, and soft lips whispered in her ear, "Maggie, dear, your crutch has made \$600 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like a flash of light there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart. Then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—*The Standard*.



INDIAN CRADLE SONG.

How would you like to have your baby brother or sister tied into a flat board cradle and hung up in a tree? But that is what the Indian mother does, and the baby don't seem to mind it. They learn very early not to be afraid and here is a beautiful song about an Indian cradle.

Swing thee low in thy cradle soft,
Deep in the dusky wood;
Swing thee low and swing aloft—
Sleep, as a papoose should;
For, safe in your little birchen nest,
Quiet will come, and peace and rest,
If the little papoose is good.

The coyote howls on the prairie wild,
And the owlet hoots in the tree;
And the big moon shines on the little child
As it slumbers peacefully,
So swing thee high in thy little nest,
And swing thee low and take the rest
That the night wind brings to thee.

The father lies on the fragrant ground,
Dreaming of hunt and fight;
And the pine leaves rustle with mournful
sound

All through the solemn night.
But the little papoose in his birchen nest
Is swinging low as he takes his rest,
Till the sun brings the morning light.
—Chicago Tribune.

THE LITTLE MISSIONARY.

If I was only big enough,
And mama would go, too,
I'd like to visit China-land,
And I would make them take
Those bindings off the children's feet,
And stop that pain and ache.
And I would burn those dreadful things
To which they kneel and pray,
And tell them that the road to heaven
Is by another way.
It almost makes me cry, sometimes,
To think these things are so,
And see big people stay at home—
Why don't they want to go?
When I ask mama, she just says,
"Oh, you're the oddest fairy!"
But don't you think I'm big enough
To be a missionary?



FINANCIAL REPORT.

(Continued from Page 256.)

CHINA BOYS' SCHOOL.

Ohio—\$3.00.	
Southern District.	
The Lord's Share of Uncle John's	
Waste Basket,	\$ 3 00
Total for the month,	\$ 3 00
Previously received,	125 47
For the year so far,	\$ 128 47

CHINA GIRLS' SCHOOL.

Ohio—\$5.00.	
Northeastern District, Sunday-school.	
Owl Creek,	\$ 5 00
Illinois—\$1.50.	
Northern District, Christian Workers.	
Hastings Street,	1 50
Total for the month,	\$ 6 50
Previously received,	114 30
For the year so far,	\$ 120 80

CHINA HOSPITAL.

Indiana—\$31.98.	
Northern District, Sunday-school.	
Maple Grove,	\$ 67 48
Southern District, Individuals.	
A Sister, Four Mile, \$10; Levi Wise,	
Anderson, \$1.50; Mrs. Ollie Cross,	
Buck Creek, \$1; A. J. Replogle, Buck	
Creek, \$2.	
14 50	
Kansas—\$1.00.	
Northeastern District, Individual.	
Mrs. Geo. Blondefield,	1 00
Total for the month,	\$ 82 98
Previously received,	9 50
For the year so far,	92 48

SUNDAY-SCHOOL EXTENSION.

Illinois—\$4.47.	
Sunday-school.	
Lamotte Prairie,	\$ 4 47
Total for the month,	\$ 4 47
Previously received,	2 00
For the year so far,	\$ 6 47

CONFERENCE OFFERING

The following donations were received for the Conference offering at Seattle, Washington:

Pennsylvania—\$3,121.50.

Western District, Congregations.
Plum Creek, \$11.10; Elk Lick, \$25.38; Dunnings Creek, \$21.00; Georges Creek, \$17.85; Mt. Union, \$7; Maple Glen, \$22.01; Scalp Level, \$83.94; Summit Mills, \$21.88; Johnstown, \$52.03; West Johnstown, \$200; Ten Mile, \$5; Brothers Valley, \$114.90; Jacobs Creek, \$2.20; Manor, \$37; Rockton, \$8; Greenville, \$1.30; Montgomery, \$5; Meyersdale, \$28.57, \$ 664 16
Sunday-schools.

Maple Spring, Quemahoning Congregation, 33 53
Christian Workers.

Rummel, 11 00
Individuals.

Mrs. J. G. Osterwise, 25 cents; Mrs. J. H. Potter, Lower Cumberland, \$5; Joseph Berkeybile, \$1; Mrs. Robert McMillen, \$2, 8 25

Middle District, Congregations.
Spring Run, \$22.50; Lewistown, \$75.18; Snake Spring Valley, \$27.06; Leamersville, \$5; Clover Creek, \$64.80; Roaring Spring, \$9.53; Raven Run, \$3; Yellow Creek, \$32; Fairview, \$26.42; Huntingdon, \$44; Ardenheim, \$3.83; Altoona, \$65.40; New Enterprise, \$45.00; Everett, \$26; Artemas, \$7.70; Amaranth, \$3.46; Carson Valley, \$6; Claar, \$20.25; Woodbury, \$60.51, 547 64

Christian Workers.

Woodbury, 15 00
Clover Creek Missionary Society, 10 00
Classes.

Truth Seekers Class, Altoona, \$10; Mrs. Dan'l Shelly's Organized Class of Young Men, Fairview Sunday-school, \$3, 13 00
Individuals.

John S. Baker, \$1; Wm. E. Bowman, \$10, 11 00

Southern District, Congregations.

Hanover, \$9; Buffalo, \$9; Sugar Valley, \$1; Marsh Creek, \$27.83; Carlisle, \$6.83; Back Creek, \$40.80; York, \$67; Antietam, \$168; Perry, \$8.82; Pleasant Hill, \$28.32; Upper Conewago, \$73; Upper Cumberland, \$23.89; Lower Cumberland, \$73.75, 537 24
Sunday-schools.

Rouzeville, Antietam Congregation, \$3; Waynesboro, \$12, 15 00
Individuals.

Nora Sieber Sausman, \$5; S. C. Godfrey, \$5; Rachel Zeigler, \$1; A Sister, \$1; Mrs. Peter Harbold, \$1; A Sister, \$1, 14 00

Eastern District, Congregations.

Ridgely, \$26.78; White Oak, \$71.85; Tulpehocken, \$32; Big Swatara, \$45; Little Swatara, \$21; Springville, \$84.48; Spring Grove, \$10.76; Spring Creek, \$99.85; Reading, \$24.41; Norristown, \$13.35; Mountville, \$44.18; Mingo, \$21.14; Midway, \$65; Mechanic Grove, \$17.25; Maiden Creek, \$14.35; Lititz, \$25; Lancaster, \$91.75; Harrisburg, \$11.75; West Greentree, \$40; Fairview, \$15.60; Ephrata, \$87.65; Elizabethtown, \$42.52; Conewago, \$22.06; Conestoga, \$21.87; Chiques, \$44.06; Annville, \$40; Akron, \$10, 1,043 66
Bethany Mission, 7 07
Sunday-schools.

Ephrata, \$12.35; Mingo, \$5; Norristown, \$14.52, 31 87

Christian Workers.

Ridgely, 3 00
Elizabethtown, College, 20 71
Teacher Training Class.

Chiques Sunday-school, 4 00
Individuals.

Maggie May Walker, \$20; Mrs. Lizzie G. Witmer, \$5; A Sister, \$2; Mrs. Mary A. Taylor, \$1, 28 00
Southeastern District, Congregations.
Germantown, \$47.87; Brooklyn, N. Y., \$35; Parkerford, \$20.50, 103 37

Indiana—\$3,018.69.

Northern District, Congregations.
Bethel, \$27.94; Osceola, \$2.20; First South Bend, \$33.80; Second South Bend, \$30; Blissville, \$24.27; Shipshewana, \$28.44; Turkey Creek, \$20; North Liberty, \$46; Pleasant Valley, \$10.30; Middlebury, \$27; Hawpatch, \$10; Maple Grove, \$38; Elkhart City, \$53; Cedar Lake, \$27.30; Bethany, \$170.50; Rock Run, \$55.32; Pine Creek, \$40; Bremen, \$14.71; Nappanee, \$105.69; West Goshen, \$63.47; New Salem, \$35.40; Goshen City, \$93.06; Yellow River, \$7.33; Springfield, \$26; Union, \$12; Cedar Creek, \$70; Yellow Creek, \$26.25; English Prairie, \$27.50; Blue River, \$28; Walnut, \$43.60, 1,202 08
Individuals.

Chas. F. Weybright, \$5; Individuals, Goshen City, \$13.50, 18 50

Middle District, Congregations.

West Marion, \$17; Pipe Creek, \$57; Huntington City, \$50.74; West Manchester, \$53.86; Clear Creek, \$30.11; Eel River, \$20.50; Somerset, \$14.50; Spring Creek, \$21; Flora, \$134.90; Huntington, \$25; Markle, \$42.68; Bachelor Run, \$73; Loon Creek, \$45; Salamonie, \$72.77; Manchester, \$71.84; Camden, \$35; Plunge Creek, \$13; Pleasant View, \$6.32; Ogans Creek, \$6.61; Lower Deer Creek, \$13; Andrews, \$10.20; Mexico, \$85.80; West Eel River, \$21.70; Monticello, \$5.13; Logansport, \$16.75; Burnetts Creek, \$20.95; Pleasant Dale, \$50, 1,014 36
Sunday-school.

Mexico, 25 00
Individuals.

Ira Seitner, \$13.30; Emanuel Leckrone, \$5; Mrs. Lottie Hummel, \$2; Martha A. Marquart, \$2; Agnes Kessler, \$1, 23 30

Southern District, Congregations.

White, \$40; Howard, \$21.55; Mississinewa, \$75; Upper Fall Creek, \$12.36; Four Mile, \$49; New Bethel, \$3.75; Mt. Pleasant, \$20.38; Kilbuck, \$20.62; Noblesville, \$13.10; Beech Grove, \$12.45; Arcadia, \$29; Middlefork, \$23.75; Lick Creek, \$17.41; Hartford City, \$4.50; Windfall, \$6.02; Nettle Creek, \$133; Muncie, \$6.85; First Indianapolis, \$28; Anderson, \$18.66; Fairview, \$40; Pyrmont, \$27; Bethany, \$4; Ladoga, \$25; Summitville, \$9; Fountain, \$7; Buck Creek, \$23.05, 670 45
Sunday-school.

Buck Creek, 15 00
Individual.

A Brother, 50 00

Ohio—\$2,578.93.

Northwestern District, Congregations.
Deshler, \$15.50; Blanchard, \$16.81; Silver Creek, \$44.33; Black Swamp, \$5; Sugar Creek, \$152.50; Baker \$33; Lima, \$26.65; Fostoria, \$20; Bellefontaine, \$21.22; Portage, \$7.50; Lick

Creek, \$36.02; Swan Creek, \$32;	\$8.84; English River, \$45.54; Frank-	
Wyandot, \$12; North Poplar Ridge	lin, \$7.50; South Keokuk, \$35;	
\$35.25; South Poplar Ridge, \$5;	Crooked Creek, \$4,	173 01
Pleasant Valley, \$8.29; Logan, \$45.22;	Individuals.	
Eagle Creek, \$27,	Mrs. John E. Bacon, \$1; Mrs. Geo.	
Missions.	M. Replogle, \$4; G. W. Beer, \$1, ...	6 00
Toledo, \$9.60; Marion, \$8.55,	Illinois—\$1,531.74.	
Sunday-school.	Northern District, Congregations.	
Sand Ridge,	Chicago, \$125; Mt. Morris, \$123;	
Individuals.	Shannon, \$60.32; Lanark, \$55.63;	
E. H. and J. W. Rosenberger, \$5; M.	Franklin Grove, \$50.50; Pine Creek,	
Cocanower, \$1; A Sister, \$3; Mrs.	\$38.75; Elgin, \$37.50; Hickory Grove,	
Kate Branner, \$2; Mrs. I. Aldstadt,	\$36.50; Sterling, \$36.36; Milledgeville,	
75 cents; Unknown, \$25,	\$32.35; Waddams Grove, \$31.60;	
Northeastern District, Congregations.	Cherry Grove, \$31.19; Naperville,	
Reading, \$51; Black River, \$78;	\$30.50; West Branch, \$31; Yellow	
Freeburg, \$16.80; Ashland, \$105.37;	Creek, \$26.83; Rock Creek, \$23.87;	
Owl Creek, \$25; Canton City, \$3;	Dixon, \$18; Batavia, \$16; Polo, \$14.15;	
Loudonville, \$35; Canton, \$20; Spring-	Rockford, \$11.25; Mt. Carroll, \$5.05,	835 35
field, \$62; Maple Grove, \$35.75;	Sunday-schools.	
Wooster, \$35; Chippewa, \$18.55;	Lanark, \$86.96; Sterling, \$25,	111 96
Akron, \$23.02,	Aid Society.	
Sunday-school.	Sterling,	5 00
East Nimishillen,	Individuals.	
Christian Workers.	Sister B. F. Heckman, \$10; Bro.	
East Nimishillen,	and Sister Noah Blough, \$4; O. P.	
Bible Class, Plum Run Sunday-	Haines and wife, \$5; Daniel Bar-	
school, Loudonville,	rick, \$1; E. H. Eby, \$1; D. W. Beach-	
Individuals.	ley, \$1; Laura Reiff, \$1,	23 00
J. C. and Irene Summers, \$5; Geo.	Southern District, Congregations.	
and Anna Miller, \$2; A Brother and	Kaskaskia, \$5.90; Macoupin Creek,	
Sister, Gambier, \$2; Mrs. David Hiv-	\$20; Hudson, \$11.42; Decatur, \$12;	
ely, \$1; A. W. Longanecker and wife,	Lamotte, \$15.25; Cerro Gordo, \$49.24;	
\$1; Mrs. D. F. Kelley, \$1,	Oakley, \$61.50; Astoria, \$23; Panther	
Southern District, Congregations.	Creek, \$24.70; Okaw, \$44; Woodland,	
Union City, \$43.11; Greenville, \$43;	\$39.45; Martins Creek, \$3.30; Girard,	
Rush Creek, \$7; Oakland, \$24; New	\$42.74; Blue Ridge, \$9.31; Big Creek,	
Carlisle, \$55.31; Middle District,	\$4.32; Virden, \$47.85; Sugar Creek,	
\$16.50; Sidney, \$35; Salem, \$65.61;	\$14,	427 98
Brookville, \$50; Poplar Grove, \$56;	Champaign Mission,	5 45
Beaver Creek, \$57.04; Eversole, \$14;	Sunday-schools.	
Lower Miami, \$13.15; Covington,	Girard, \$100; Centennial, \$5,	105 00
\$38.58; Painter Creek, \$67; Prices	Aid Society.	
Creek, \$86.28; Hickory Grove, \$66;	Centennial,	5 00
Upper Twin, \$27; Beaver Creek, \$5.50;	Individuals.	
Pittsburg, \$27.19; Newton, \$50; West	Mrs. S. S. Brubaker, \$1; Urias	
Milton, \$22.20; Beech Grove, \$16.40;	Blough and family, \$5; Mr. and Mrs.	
Ft. McKinley, \$40.74; North Star, \$6;	H. A. Brubaker, \$5; Mrs. R. A. For-	
West Dayton, \$70; Palestine, \$16.35;	ney, \$1; N. Eichenberg, \$1,	13 00
Donnels Creek, \$23.50; Trotwood,	Virginia—\$1,511.74.	
\$210.90; Harris Creek-Upper Still-	First District, Congregations.	
water, \$40; Lower Stillwater, \$38.50;	Peters Creek, \$61.20; Chestnut	
Sugar Hill, \$22.06; Loranile, \$4.70;	Grove, \$13.60; German Settlement,	
Strait Creek Valley, \$5; Salem, \$7,	\$55.42; Roanoke City, \$190; Bethel,	
Mission, Troy,	\$5; Troutville, \$34; Cloverdale, \$52;	
Sunday-schools.	Daleville, \$18.92,	430 14
Rush Creek, \$10; East Dayton, \$13,	Individuals.	
Aid Society.	Mr. and Mrs. B. W. Wimmer, \$10;	
Rush Creek,	B. F. Wrathford, \$2; Nora Snyder,	
Individuals.	\$1; Mrs. Martha A. Riner, W. Va.,	
A Sister, \$5; Jesse K. Brumbaugh,	\$1,	14 00
\$5; Katie Beath, \$2,	Second District, Congregations.	
Iowa—\$1,615.73.	Sangerville, \$20.66; Pleasant Val-	
Northern District, Congregations.	ley, \$23.25; Barren Ridge, \$57.62;	
Spring Creek,	Summit, \$29.48; Valley Bethel, \$5.15;	
South Waterloo, \$209.05; Sheldon,	Elk Run, \$14; Bridgewater, \$100;	
\$36; Grundy Center, \$332.70; Frank-	Lebanon, \$20; Middle River, \$43.32;	
lin County, \$10.25; Greene, \$40.16;	Mt. Vernon, \$7.20; Montebello, \$4.55,	325 23
Curlew, \$31.20; Kingsley, \$43.67, ...	Mission.	
Individuals.	White Hill,	5 25
David Brallier and family, \$13.50;	Aid Societies.	
Mrs. Geo. W. Mills, \$1.50; Ira P. Eby,	Mt. Vernon, \$5; Elk Run, \$5,	10 00
\$1,	A Beaver Creek Family,	50 00
Middle District, Congregations.	Northern District, Congregations.	
Beaver, \$28; Dry Creek, \$19.54; In-	Green Mount, \$53.52; Flat Rock,	
dian Creek, \$19; Cedar, \$16.32; Des	\$13.50; Unity, \$9.33; Mill Creek,	
Moines Valley, \$100; Prairie City,	\$132.07; Linville Creek, \$25.43; Har-	
\$127; Dallas Center, \$87.37; Coon	risonburg, \$24; Timberville, \$31; Ce-	
River, \$53.66; Panther, \$127.41; Gar-	dar Grove-Flat Rock, \$30.28; Cooks	
risson, \$58.70; Des Moines, \$10.25;	Creek, \$38,	357 13
Cedar Rapids, \$42.93,	Aid Society.	
Individuals.	Timberville,	10 50
F. M. Wheeler and others, \$11.51;	Individuals.	
Mary E. Loudenslager, \$5; Mr. and	Dr. A. W. Miller and wife	2 00
Mrs. D. W. Hendricks, \$2,	Southern District, Congregations.	
Southern District, Congregations.	Red Oak Grove, \$12; Antioch, \$56;	
Osceola, \$20; Libertyville, \$26.75;	Bethlehem, \$25; Germantown, \$21;	
Fairview, \$25.38; Monroe County,	Burks Fork, \$2,	116 00

Eastern District, Congregations.

Fairfax, \$51; Nokesville, \$107.44;
Manassas, \$26; Trevillian, \$2.05,
Individual.

J. R. Leatherman, 5 00

Kansas—\$989.89.

Northwestern District, Congregations.

Dorrance, \$3; First Denver, \$41.50;
North Solomon, \$26.85; Quinter,
\$7.75; Maple Grove, \$15, 94 10
Individuals.

Katie Whetstone, \$1; Lydia A.
Humphrey, \$1, 2 00

Northeastern District, Congregations.

Ottawa, \$101.85; Washington Creek,
\$16.72; Sabetha, \$29.47; Kansas City
Central Avenue, \$25.44; Morrill,
\$160.65; Overbrook, \$43; Ozawkie,
\$14; Appanoose, \$21.84; Olathe,
\$12.60; Abilene, \$100; Vermillion,
\$23.68, 549.25

Rock Creek Congregation and Sun-
day-school, 12 00

Individuals.

Mrs. Johanna Jolitz, \$5; John Shoe-
maker and wife, \$2; Effie Steffey, \$1,
Southwestern District, Congregations.

Monitor, \$42; McPherson, \$80.72;
Larned, \$35; Pleasant View, \$26.26;
Peabody, \$7.40; Wichita, \$6.73; Bloom,
\$17; Garden City, \$4.06, 219 22
Mission.

Newton City, 15 00

Individuals.

Mr. and Mrs. I. C. Vaniman, \$2;
A Sister, \$1, 3 00

Southeastern District, Congregations.

Scott Valley, \$6.50; Neosho, \$3.60;
Altoona, \$1.65; Fredonia, \$9.47; Gren-
ola, \$9.65; Verdigris, \$20.10; Mont
Ida, \$14.75; Paint Creek, \$1.60; Osage,
\$8; New Hope, \$9, 84 32
Individuals.

Fannie Stevens, 3 00

California—\$967.70.

Northern District, Congregations.

McFarland, \$34.75; Kerman, \$10.50;
Reedley, \$52; Live Oak, \$5.15; Sacra-
mento-Elk Lick, \$10.40; Sacramento-
Butte City, \$30.50; Chico, \$7.40;
Sacramento-Oakdale, \$2.10; Empire,
\$88.50; Oak Grove, \$13; Fresno, \$17;
Lindsay, \$34.50; Patterson, \$12; Butte
Valley, \$10; Raisin City, \$11.55, 339 35
Sunday-school.

Sacramento-Butte City, 3 65

Individuals.

A Sister, \$25; Mrs. J. A. Shrader,
\$5; Lena Wolf, \$1; C. E. Wolf, \$1; P.
S. Hartman, \$1; Lavina Holdren, \$1;
D. S. Musselman, \$1.25, 35 25

Southern District, Congregations.

Santa Ana, \$5; Pomona, \$39.15;
Long Beach, \$47.33; South Los Ange-
les, \$44.35; Pasadena, \$66; Los Ange-
les, \$40.52; Boyle Heights, \$5.14; Co-
vina, \$142.10; Glendora, \$98.10; Im-
perial Valley, \$2.50; Inglewood, \$41,
Mission.

Sante Fe, 6 05

Sunday-school.
Los Angeles, East Side, 20 70

Individuals.

H. R. Taylor, \$10; Belinda Riley,
\$10; Mrs. J. S. Kuns, \$10; Sister S.
Brock, deceased, \$1.51, 31 51

Maryland—\$876.75.

Western District, Individual.

A Sister, 5 00

Middle District, Congregations.

Manor, \$44.58; Beaver Creek, \$27;
Broadfording, \$23.85; Brownsville,
\$44.46; Pleasant View, \$118, 257 89
Sunday-school.

Pleasant View, 25 00

Christian Workers.

Brownsville, 4 00

Individuals.

Samuel Jennings, \$1.25; John A.
Myers, \$1, 2 25

Eastern District, Congregations.

Monocacy, \$20; Meadow Branch,
\$116.38; Beaverdam, \$14; Sams Creek,
\$38; Washington City, \$70.92; Pipe
Creek, \$120; Denton, \$94.40; Long
Green Valley, \$13.95; Woodberry, \$16,
Fulton Avenue Congregation and
Sunday-school, 508 65
Sunday-schools.

Washington City, \$10; Greenville,
Denton Congregation, \$30.96, 10 00

Christian Workers.

Woodberry, 40 96

Individuals.

Mary R. Weybright, \$3; An indi-
vidual, Mt. Airy, \$14; Mrs. D. A.
Ebaugh, \$1, 5 00

Nebraska—\$368.79.

Congregations.

Bethel, \$214.50; Beatrice, \$30;
Falls City, \$13.40; Lincoln, \$15; Af-
ton, \$22.10; South Beatrice, \$33.10;
Alvo, \$16.05, 344 15
Mission.

Omaha, 7 00

Christian Workers.

Kearney, 1 64

Individuals.

M. M. Kline, \$5; David Butter-
baugh and wife, \$2; Mary A. Har-
gleroad, \$1; Susana Smith, \$1; Mrs.
M. P. Miller, \$2; An individual, \$5, .. 16 00

Missouri—\$293.75.

Northern District, Congregations.

Wakenda, \$72; North St. Joseph,
\$6.95; South St. Joseph, \$15.18; Pleas-
ant View, \$15; Smith Fork, \$64.54, .. 173 67

Individuals.

Emma Schildknecht, \$3; S. A. Put-
erbaugh, \$2, 5 00

Middle District, Congregations.

Turkey Creek, \$16.65; Prairie View,
\$12; Mineral Creek, \$26.65; Mound,
\$15.28; Clear Fork, \$5, 75 58

Individuals.

A Brother and Sister, \$2; Mary M.
Cox, \$1, 3 00

Southern District, Congregations.

Cabool, \$4.50; Carthage, \$8; Fair-
view, \$10, 22 50

Individuals.

John P. Bailey, \$5; Mary J. Mays,
\$5; Nannie A. Harmon, \$3; Mrs. Liz-
zie Shollenberger, \$1, 14 00

Washington—\$248.18.

Congregations.

Tekoa, \$10; North Yakima, \$23.82;
Centralia, \$31.31; Mt. Hope, \$20; Ta-
coma, \$6.25; Wenatchee, \$31.25; Spo-
kane, \$13.09; Sunnyside, \$27.50;
Seattle, \$51.68, 214 90

Individuals.

M. A. Verbeck, \$10; P. A. Michael,
\$7.28; S. Bock, \$5; A. A. Bock and
wife, \$2; Mrs. Elizabeth Robinson,
\$3; Mrs. I. R. Ziegler, \$1; An indi-
vidual, \$5, 33 28

Michigan—\$231.19.

Congregations.

Onkama, \$10; Saginaw, \$3.86;
Long Lake, \$16.37; Harlan, \$15;
Sugar Ridge, \$10.50; Thornapple,
\$26.21; Crystal, \$7.11; Zion, \$14.68;
Woodland, \$58.55; New Haven, \$26;
Sunfield, \$6.50, 194 78

Christian Workers.

Woodland, 17 46

Sunday-school.

Oak Grove, 5 00

Individuals.

Lottie M. Bollinger, \$1; Mrs. Sarah
A. Garver, \$1; T. B. Slaven, 95 cents;
Mrs. Mary Eby, \$1; Mrs. F. Reed,
\$10, 18 95

West Virginia—\$200.79.

First District, Congregations.

Sandy Creek, \$96.14; Old Furnace, \$6; Knobley, \$6.68; Beaver Run, \$20.49, 129 31

Sunday-schools.

Harness Run—Beaver Run Congregation, 5 47

Individuals.

Calvin and Elizabeth Rogers, \$25; Geo. T. and K. E. Leatherman, \$20; Sister Bobo, 50 cents, 45 50

Second District, Congregation.

Bethany, 20 51

Idaho—\$233.78.

Congregations.

Twin Falls, \$98.50; Fruitland, \$60.03; Weiser, \$26; Nezperce, \$33.25; Madden View, \$10, 227 78

Individuals.

Lizzie Greene, \$5; Mrs. Rose Bradley, \$1, 6 00

North Dakota—\$176.36.

Congregations.

Golden Willow, \$10.40; Egeland, \$18; Surrey, \$27.12; Brumbaugh, \$16.30; Minot, \$9.80; Carrington, \$15.85; Berthold, \$52.09; Williston, \$15.50; Pleasant Valley, \$2, 167 06

Christian Workers.

Surrey, 3 30

Individuals.

Chas. F. Culp, \$5; Mrs. C. S. Van Dyke, \$1, 6 00

Minnesota—\$131.63.

Congregations.

Root River, \$33.32; Big Lake, \$7.57; Winona, \$4.50; Hancock, \$40; Worthington, \$24.69; Lewiston, \$15.05, 125 13

Individual.

Mrs. L. D. Replogle, 5 00

Colorado—\$141.82.

Congregations.

Rocky Ford, \$70.32; Sterling, \$51; First Grand Valley, \$12; Colorado City, \$8.50, 141 82

Oklahoma—\$125.12.

Congregations.

Big Creek, \$45.80; Thomas, \$30.52; Guthrie, \$9.55; Oak Grove, \$10, 95 87

Individuals.

J. H. Morris, \$5; A. Leedy, \$2; O. M. Pobst, \$5.25; Sarah Latimer, \$5; Blanchard Brethren, \$7; Unknown, \$5, 29 25

Louisiana—\$76.00.

Congregation.

Roanoke, 76 00

Oregon—\$65.41.

Congregations.

Myrtle Point, \$15; Portland, \$15; Bandon, \$6; Newberg, \$12.10; Ashland, \$5.60; Mohawk Valley, \$10.45, 64 15

Sunday-school.

Mohawk, 1 07

Aid Society.

Portland, 19

Canada—\$62.35.

Congregations.

Irricana, \$19; Battle Creek, \$15.05; Fairview, \$9.30, 43 35

Individuals.

Mrs. Elizabeth Ebie, \$4; Benj. Protzman, \$1; Fanny Keffer, \$2; W. H. Stutsman and wife, \$10; Elmer Shaw and Mother, \$2, 19 00

Tennessee—\$50.76.

Congregations.

Knob Creek, \$13.74; Pleasant Hill, \$7, 20 74

Sunday-schools.

Hawthorne, \$2.02; Boones Creek, \$15, 17 02

Individuals.

Mrs. Grace Winkels, \$10; Mrs. M. M. Fine, \$2; Rachel Gross, \$1, 13 00

Wisconsin—\$48.95.

Congregations.

Ash Ridge, \$35; Chippewa Valley, \$4.95, 39 95

Individuals.

John Kaiser, \$7; Jacob Winkler and wife, \$2, 9 00

Texas—\$42.05.

Congregations.

Manvel, \$21; Ft. Worth, \$9, 30 00

Individuals.

Nannie Bonds, Pleasant Grove, \$1; L. J. Porter, \$11.05, 12 05

Alabama—\$30.21.

Congregations.

Oneonta, 9 71

Individuals.

W. B. Neher, \$10; Mrs. G. P. Bouldin, \$3; Mrs. S. M. Ledbetter, \$2.50; E. J. Heher and wife, \$5, 20 50

Arizona—\$28.30.

Congregations.

Glendale, \$14; Mountain View, \$1.10; Phoenix Mission, \$13.20, 28 30

New Mexico—\$26.75.

Congregations.

Miami, \$17.75; Clovis, \$7, 24 75

Sunday-school.

Yeso, 2 00

Florida—\$23.00.

Individuals.

Abram Buck and wife, \$10; Edward Patterson, \$1; J. V. Felthouse and wife, \$5; P. H. and Clay Dillon, \$2; Susanna E. Reese, \$5, 23 00

Montana—\$21.00.

Congregations.

Medicine Lake, \$12; Glasston, \$9, 21 00

North Carolina—\$9.40.

Christian Workers.

Fraternity, 9 40

South Dakota—\$7.00.

Congregation.

Willow Creek, 7 00

Denmark—\$6.54.

Denmark Churches, 6 54

Delaware—\$5.00.

Congregation.

Greenwood, 5 00

Arkansas—\$3.00.

Individuals.

Anna Fiant, \$1; W. P. Fiant, \$1; Rachel R. Fiant, \$1, 3 00

Unknown Amounts—\$194.01.

Unknown, \$107.01; \$50; \$30; \$7, 194 01

Total acknowledgment, \$19,063 81

Loose in Hat, 1,000 77

Total for World-wide, \$20,064.58

INDIA MISSION.

Ohio—\$5.00.

Southern District, Congregations.

Lower Miami, \$ 5 00

Canada—\$5.00.

Individuals.

Bro. and Sister Walter S. Ullery, 5 00

Pennsylvania—\$1.00.

Southern District, Congregation.

Sugar Valley, 1 00

Total, \$ 11 00

INDIA ORPHANAGE.

Pennsylvania—\$152.00.

Middle District, Congregation.

Huntingdon, \$ 20 00

Southeastern District.

Philadelphia Mothers' Society, 20 00

Eastern District, Sunday-schools.

Lancaster, \$20; Indian Creek, \$32, 52 00

Tulpehocken Aid Society, 20 00

Palmyra Christian Workers, 20 00

Lancaster Missionary and Benevolent Society, 20 00

Indiana—\$45.00.

Middle District, Individual.

Roy S. Mishler, 20 00

Southern District, Individual.

Mrs. Rachel Rarick, 25 00

California—\$40.00.

Southern District.	
Glendora Primary Sunday-school.	20 00
Intermediate Classes, Glendora	
Sunday-school.	20 00
Virginia—\$20.00.	
Northern District, Congregation.	
Greenmount.	20 00
Kansas—\$20.00.	
Northeastern District.	
Richland Center Sunday-school,	
Vermillion Congregation.	20 00
Maryland—\$16.00.	
Eastern District.	
Fulton Avenue Sunday-school.	16 00
Total.	\$ 293 00

INDIA BOARDING SCHOOL.

Maryland—\$94.63.	
Middle District, Congregations.	
Hagerstown.	94 63
Canada—\$25.00.	
Individuals.	
Mr. and Mrs. David Masters.	25 00
Total.	\$ 119 63

INDIA HOSPITAL.

Idaho—\$127.11.	
Congregations.	
Boise Valley, \$71.86; Nampa, \$33;	
Twin Falls, \$22.25.	127 11
Total.	\$ 127 11

INDIA NATIVE WORKERS.

Virginia—\$80.00.	
First District, Individual.	
L. N. Kinzie.	20 00
Second District.	
Forest Chapel Christian Workers.	60 00
Ohio—\$25.00.	
Northwestern District, Congregation.	
Lima.	25 00
Total.	\$ 105 00

INDIA NATIVE SCHOOL.

Indiana—\$29.38.	
Middle District, Congregation.	
Salamonie.	29 38
California—\$15.00.	
Southern District.	
Glendora Primary Sunday-school.	15 00
Total.	\$ 44 38

INDIA WIDOWS' HOME.

California—\$20.00.	
Northern District, Congregation.	
Sacramento-Stonyford.	20 00
Total.	\$ 20 00

INDIA INDUSTRIAL.

Pennsylvania—\$2.00.	
Southern District.	
Florence Reddig's Class, Waynes-	
boro Sunday-school.	2 00
Total.	\$ 2 00

CHINA MISSION.

North Dakota—\$76.31.	
Congregations.	
Zion, \$17.06; Pleasant Valley,	
\$19.25; Cando, \$40.	76 31
Minnesota—\$34.17.	
Congregation.	
First Minneapolis.	34 17
Illinois—\$25.75.	
Northern District, Sunday-school.	
Chicago Chinese.	25 75
Idaho—\$5.00.	
Congregation.	
Twin Falls.	5 00
Washington—\$5.00.	
A Contributor.	5 00
Ohio—\$1.00.	
Northwestern District, Individual.	
John R. Snyder.	1 00
Pennsylvania—\$1.00.	
Southern District, Congregation.	
Sugar Valley.	1 00
California—\$0.50.	
Northern District, Individual.	

Mrs. D. W. Seaman.	50
Total.	\$ 148 73

CHINA ORPHANAGE.

California—\$22.00.	
Southern District.	
Glendora Primary Sunday-school.	22 00
Kansas—\$5.25.	
Southeastern District, Congregation.	
Independence.	5 25
Ohio—\$5.00.	
Southern District.	
Greenville Aid Society.	5 00
Total.	\$ 32 25

CHINA BOYS' SCHOOL.

California—\$8.00.	
Southern District.	
Glendora Primary Sunday-school.	8 00
Kansas—\$5.00.	
Northwestern District.	
Mrs. Clara T. Brandt.	5 00
Total.	\$ 13 00

CHINA GIRLS' SCHOOL.

Pennsylvania—\$100.00.	
Eastern District.	
Kathryn Harley.	100 00
California—\$18.00.	
Southern District.	
Glendora Primary Sunday-school.	8 00
Orpha Hepner.	10 00
Total.	\$ 118 00

CHINA HOSPITAL.

Kansas—\$5.30.	
Southeastern District, Congregation.	
Independence.	5 30
Total.	\$ 5 30

SOUTH CHINA MISSION.

California—\$40.00.	
Southern District.	
Berean Chinese Mission.	40 00
Illinois—\$25.75.	
Northern District, Sunday-school.	
Chicago Chinese.	25 75
Total.	\$ 65 75

SOUTHERN NATIVE WHITE.

Unknown—\$70.00.	
Unknown.	70 00
Total.	\$ 70 00

SPECIAL SUPPORTS OF FOREIGN WORKERS.

Pennsylvania—\$477.65.	
Eastern District, Congregation.	
Peach Blossom.	27 65
Sunday-schools of Eastern Penn-	
sylvania.	150 00
Southeastern District, Congregation.	
First Church of Philadelphia.	300 00
California—\$114.15.	
Southern District, Congregation.	
Lordsburg.	114 15
Total.	\$ 591 80
WHERE THE FUND HAS BEEN PLACED.	
World Wide.	\$20,064 58
India Mission.	11 00
India Orphanage.	293 00
India Boarding School.	119 63
India Hospital.	127 11
India Native Workers.	105 00
India Native School.	44 38
India Widows' Home.	20 00
India Industrial.	2 00
China Mission.	148 73
China Orphanage.	32 25
China Boys' School.	13 00
China Girls' School.	118 00
China Hospital.	5 30
South China Mission.	65 75
Southern Native White.	70 00
Special Supports of Foreign Workers.	591 80
Total.	\$21,831 53

Financial Report

During the month of June the General Mission Board sent out 80,591 pages of tracts.
The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of June:

WORLD-WIDE.

Ohio—\$252.99.	
Northwestern District, Sunday-school.	
Ross,	4 25
Individuals.	
Claude G. Vore and wife, \$2.35; J. C. Brady (marriage notice), 50 cents; D. G. Berkebile (marriage notice), 50 cents; C. S. Lehman (marriage notice), 50 cents,	3 85
Northeastern District.	
Individuals.	
Julia Mace, \$6.70; Geo. H. Domer, \$2.12; A. F. Shriver (marriage notice), 50 cents,	9 32
Southern District, Sunday-school.	
Oakland,	8 97
J. W. Stutzman's Estate,	225 00
The Lord's Share of Uncle John's Earnings,	1 10
Individual.	
D. H. Keller (marriage notice), ..	50
Indiana—\$144.43.	
Northern District, Congregations.	
Baugo, \$20.85; Syracuse, \$6.16, ...	27 01
Individuals.	
Elias Fashbaugh, \$8.25; Permelia Greenwood, \$3,	11 25
Middle District, Congregation.	
Upper Deer Creek,	13 20
Sunday-school.	
Burnetts Creek,	5 87
Individuals.	
Mrs. Dora Smith, \$1; Frances Crill, \$1,	2 00
Southern District, Congregations.	
Pymont, \$9.60; New Bethel, \$5.50; Buck Creek, \$1,	16 10
Individuals.	
D. W. Bowman, Anderson, \$1; David Gump, Mississinewa, \$5; J. L. Oxley, Buck Creek, \$1; Frank Ammann, Buck Creek, \$1; Carey Toney, Four Mile, \$25; Clifford Miller, Nettle Creek, \$1; Sam'l Gilmer, Four Mile, \$5; C. C. Petry, Four Mile, \$25; Franklin Johnson, \$5,	69 00
Iowa—\$88.13.	
Northern District, Individual.	
Mrs. Harriett Hanawalt,	1 00
Middle District, Congregation.	
Brooklyn,	78 13
Individual.	
Louisa Lawrence,	1 00
Southern District, Congregation.	
English-River,	2 50
Individuals.	
A Sister, \$5; Clifford Cox (marriage notice), 50 cents,	5 50
Pennsylvania—\$130.62.	
Western District, Individuals.	
W. M. Howe (marriage notice), ..	50
Middle District, Individuals.	
E. B. Ludwick (marriage notice), 50 cents; Elizabeth Brumbaugh, \$1, ..	1 50
Eastern District, Individuals.	
Mary Geib, \$1.50; Kate Merkey, \$1; Wm. Trevorrow, \$1; Allen Becker, \$1; H. B. Horst, 70 cents,	5 20
Southern District, Congregations.	
Bunkertown, \$32.62; Upper Cumberland, \$13.80,	46 42
Individuals.	
A Brother, \$50; Mrs. H. L. Smith, \$1; Mrs. Anna E. Emmert, \$1; J. S. Harley, \$1,	53 00
Southeastern District, Congregation.	
Amwell,	14 00

Sunday-school.	
Bethany, Philadelphia,	10 00
Virginia—\$61.62.	
First District, Congregations.	
Topeco, \$5.38; Pleasant Hill, \$2.95; Pleasant Valley, \$11.26; Burks Fork, \$3.70; Laurel Branch, \$11.05,	34 34
Individuals.	
Mrs. A. M. Scaggs, \$5; Mrs. Mary Harman, \$5; Sam Bowman, 50 cents; Ella Bowman, 50 cents; Asa Bowman, 25 cents; Herman Spangler, 35 cents; A. Spangler, \$1; Amanda Spangler, 50 cents; Ida Spangler, 25 cents; W. W. Correll, \$3; Edgar Smith, 50 cents; Mollie Spangler, 20 cents; Lula M. Spangler, 5 cents	17 10
Eastern District, Congregation.	
Midland,	10 18
Missouri—\$52.18.	
Northern District, Sunday-school.	
Bethany, Pleasant View,	3 75
Middle District, Congregation.	
Mound Valley,	10 00
Kansas City Young People's Society,	
Individuals,	4 75
Abe Replogle, \$1.66; L. P. Donaldson, \$1,	2 66
Southern District, Congregations.	
Peace Valley, \$11.35; Cabool, Greenwood, \$7; Oak Grove, \$5.67,	24 02
Individuals.	
John R. Groff, \$2; Matilda Groff, \$5, ..	7 00
North Dakota—\$51.83.	
Congregations.	
Rock Lake, \$25.45; Kenmare, \$19.69; James River, \$3.69,	48 83
Individuals.	
A Brother and sister, \$2; Ella Z. Rou, \$1,	3 00
Nebraska—\$37.15.	
Congregation.	
Kearney,	11 65
Individuals.	
A Brother, \$10; Edna Bailey, \$15; Edgar Rothrock (marriage notice), 50 cents,	25 50
Maryland—\$34.75.	
Western District, Individual.	
Perry Bowser,	2 00
Eastern District, Congregations.	
Pleasant Hill, \$25; Piney Creek, \$1.75,	26 75
Individual.	
Mrs. J. Arthur Smith,	6 00
Kansas—\$24.73.	
Northwestern District, Individuals.	
Sarah Horting, \$4; A. J. Wertenberger (marriage notice), 50 cents, ..	4 50
Northeastern District, Congregation.	
Washington,	13 73
Individuals.	
C. A. Shank (marriage notice), 50 cents; H. F. Crist (marriage notice), 50 cents,	1 00
Southwestern District, Individuals.	
Mary S. Beaver, \$1.50; Emanuel Adamson, \$1; Amos O. Brubaker, \$1; L. H. Root (marriage notice), \$1.50; M. S. Frantz (marriage notice), 50 cents,	5 50
California—\$16.32.	
Southern District, Individuals.	
M. D. Hershey and wife, \$15.82; I. V. Funderburgh (marriage notice), 50 cents,	16 32
Illinois—\$13.50.	
Northern District.	
Individuals of Pine Creek, \$2; C. C. Cripe (marriage notice), 50 cents; D. L. Miller (marriage notice), 50 cents, ..	3 00
Southern District, Congregation.	
Astoria,	5 00

Individuals.

Jacob Wyne (marriage notice), 50 cents; J. A. Brehm, \$5,	5 50
Oklahoma—\$8.50.	
Oklahoma City Tithers, \$7.50; Geo. H. Wise, \$1,	8 50
Colorado—\$5.00.	
Sunday-school.	
Valley Union,	5 00
Texas—\$3.50.	
A Sister, Dublin,	3 50
Idaho—\$2.00.	
Mrs. Sarah Lewis, \$1; John Harlacher, \$1,	2 00
Tennessee—\$1.00.	
J. M. Goby,	1 00
New Jersey—\$1.00.	
Louisa Burris,	1 00
Oregon—\$1.00.	
J. Abraham and Phebe Royer,	1 00
New Mexico—\$1.00.	
Samuel Welmer,	1 00
Washington—\$1.00.	
Mrs. L. Clannin,	1 00
Georgia—\$1.00.	
David Horner,	1 00
West Virginia—\$1.00.	
First District.	
Daniel E. Spaid,	1 00
Michigan—\$1.00.	
Mrs. Martha Bratt,	1 00
Arizona—\$0.50.	
F. F. Durr (marriage notice),	50
Montana—\$0.50.	
Mrs. J. E. Keller (marriage notice), ..	50
Total for the month,	\$ 936 25
Previously received,	2,566 99
For the year so far,	\$ 3,503 24

INDIA MISSION.

Pennsylvania—\$50.00.	
Southern District, Individual.	
A Brother,	\$ 50 00
Indiana—\$6.10.	
Southern District, Congregation.	
Pymont,	5 40
Middle District, Individual.	
Etta Ebbinghaus,	70
Arkansas—\$2.72.	
Congregation.	
Springdale,	2 72
Ohio—\$1.90.	
Southern District.	
The Lord's Share of Uncle John's Pension Check,	1 90
Total for the month,	\$ 60 72
Previously received,	133 93
For the year so far,	\$ 194 65

INDIA ORPHANAGE.

Ohio—\$42.09.	
Northeastern District, Sunday-school.	
Owl Creek,	\$ 20 00
Christian Workers.	
Akron,	22 09
Pennsylvania—\$30.00.	
Middle District, Aid Society.	
Altoona,	20 00
Southeastern District, Sunday-school.	
Bethany, Philadelphia,	10 00
Indiana—\$20.00.	
Southern District, Christian Workers.	
Pymont,	20 00
Virginia—\$20.00.	
Second District.	
Young Ladies' Organized Class, Pleasant Valley Sunday-school,	20 00
North Dakota—\$12.50.	
Sunday-school.	
Prairie Home,	12 50
Nebraska—\$10.00.	
Sunday-school.	
Bethel,	10 00
Iowa—\$10.00.	
Southern District, Aid Society.	
Libertyville,	10 00
Michigan—\$3.00.	

Sunday-school.

Sunfield,	8 00
Total for the month,	\$ 152 59
Previously received,	642 86
For the year so far,	\$ 795 45

INDIA BOARDING SCHOOL.

Ohio—\$12.50.	
Northwestern District, Christian Workers.	
Pleasant View Junior,	\$ 12 50
Indiana—\$6.25.	
Northern District, Congregation.	
Turkey Creek,	6 25
California—\$6.25.	
Southern District, Elementary Department.	
Pasadena Sunday-school,	6 25
Illinois—\$1.50.	
Northern District, Christian Workers.	
Hastings Street,	1 50
Total for the month,	\$ 26 50
Previously received,	505 64
For the year so far,	\$ 532 14

INDIA NATIVE SCHOOL.

Pennsylvania—\$10.00.	
Southeastern District, Sunday-school.	
Bethany, Philadelphia,	\$ 10 00
Iowa—\$3.25.	
Middle District.	
Old Sisters Class, Panther Creek Sunday-school,	3 25
California—\$2.75.	
Southern District.	
Covina Sisters' Bible Class,	2 75
Total for the month,	\$ 16 00
Previously received,	25 00
For the year so far,	\$ 41 00

INDIA WIDOWS' HOME.

Pennsylvania—\$3.50.	
Middle District, Individual.	
Sister J. C. Miller, Tyrone,	\$ 3 50
Total for the month,	\$ 3 50
Previously received,	20 90
For the year so far,	\$ 24 40

INDIA INDUSTRIAL.

Pennsylvania—\$12.00.	
Middle District.	
A Brother, \$10; A Sister, \$2,	\$ 12 00
Total for the month,	\$ 12 00
For the year so far,	\$ 12 00

CHINA MISSION.

Indiana—\$11.00.	
Middle District.	
China Mission Band, South Whitley,	\$ 11 00
Total for the month,	\$ 11 00
Previously received,	168 09
For the year so far,	\$ 179 09

CHINA ORPHANAGE.

California—\$44.00.	
Northern District, Individual.	
Bro. Davison,	\$ 44 00
Illinois—\$20.00.	
Southern District, Christian Workers.	
Woodland-Mt. Pleasant,	20 00
Oregon—\$5.00.	
Sunday-school.	
Evergreen,	5 00
Pennsylvania—\$3.50.	
Middle District, Individual.	
Sister J. C. Miller, Tyrone,	3 50
Total for the month,	\$ 72 50
Previously received,	176 65
For the year so far,	\$ 249 15

(Continued on Page 249.)

Our Force of Foreign Workers

(Mail addressed to them at the addresses given will reach them safely.)

India.

Arnold, S. Ira,	Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth,	Anklesvar, B. B. C. I. R. R., India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R., India
Blough, J. M.,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R., India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Emmert, Jesse B.,	Jalalpor, Surat Dist., India
Emmert, Gertrude R.,	Jalalpor, Surat Dist., India
Eby, E. H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren St., Chicago, Ill.
Eby, Anna M.,	Vada, Thana Dist., India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R., India
Heisey, Herman B.,	507 E. Main St., Palmyra, Pa.
Heisey, Grace,	507 E. Main St., Palmyra, Pa.
Holsoopple, Q. A.,	Bulsar, B. B. C. I. R. R., India
Holsoopple, Kathryn R.,	Bulsar, B. B. C. I. R. R., India
Kaylor, John I.,	Ahwa, Dangs Forest, via Billimora, India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Billimora, India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S.,	Vyara, Surat Dist., India
Long, Effie V.,	Vyara, Surat Dist., India
Miller, Eliza B.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Miller, Sadie J.,	Jalalpor, Surat Dist., India
Pittenger, J. M. (on furlough),	Pleasant Hill, Ohio
Pittenger, Florence B. (on furlough),	Pleasant Hill, Ohio
Powell, Josephine (on furlough),	Mt. Vernon, Missouri
Royer, B. Mary.,	Vada, Thana Dist., India
Ross, A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Ross, Mrs. A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Stover, W. B.,	Anklesvar, B. B. C. I. R. R., India
Stover, W. B., Mrs.,	Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C.,	Bulsar, India
Widdowson, Olive,	Vyara, Surat Dist., India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R., India

China.

Blough, Anna M.,	Ping Ting Hsien, Shansi, China
Bright, J. Homer,	Liao Hsien, Shansi, China
Bright, Minnie,	Liao Hsien, Shansi, China
Brubaker, Dr. O. G.,	Liao Hsien, Shansi, China
Brubaker, Cora M.,	Liao Hsien, Shansi, China
Crumpacker, F. H.,	Ping Ting Hsien, Shansi, China
Crumpacker, Anna N.,	Ping Ting Hsien, Shansi, China
Cripe, Winnie,	Liao Hsien, Shansi, China
Horning, Emma,	Ping Ting Hsien, Shansi, China
Hutchison, Anna,	Liao Hsien, Shansi, China
Metzger, Minerva,	Ping Ting Hsien, Shansi, China
Vaniman, Ernest D.,	Ping Ting Hsien, Shansi, China
Van man, Susie C.,	Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J.,	Ping Ting Hsien, Shansi, China
Wampler, Rebecca S.,	Ping Ting Hsien, Shansi, China

Sweden.

Buckingham, Ida,	Frlisgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Frlisgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Frlisgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

For India, we solicit donations for the following funds: General, Training Department, Boarding-school, Orphanage, Native Workers, Native Schools, Widows' Home, Industrial, Loan Fund, and Hospital Fund.

For China, we solicit donations for the following funds: General Work, Native Workers, Orphanage and Hospital.

Supports of orphans, in India, \$20 per year; in China, \$22 per year.

Native workers, in either field, \$60 per year.

Boarding-school scholars, in India, \$25 per year.

We shall be glad to correspond with any one with respect to the support of our workers in each of the fields

GENERAL MISSION BOARD, Elgin, Illinois

HOW MUCH? SIX PER CENT!

ON WHAT?

On FUNDS DEPOSITED with the GENERAL MISSION BOARD

"I WILL INVESTIGATE." So says our clear-headed financier who is seeking for a place to invest his money, so that it may bring forth the greatest returns for the investment made, at the same time combining promptness of dividends, safety of principal and assurance of permanent investment.

The WISE BUSINESS MAN cares for all these things, for he knows that the time will come when it will not be so easy for him to make money, and he desires OLD AGE TO BE FULL OF JOYS for himself.

The WISE CHRISTIAN MAN looks for even more than this in his investments. He seeks for a place that will be safe for his funds and at the same time a place wherein his money will be doing good for his Lord.

ALL THESE THINGS ARE COMBINED IN OUR ANNUITY PLAN. WHY NOT INVESTIGATE?

The following letter, in part, written some time ago to one of our sisters who had some funds to invest, will explain some of the advantages of our annuity plan (and the sister invested the funds):

"Now, Sister, the advantages which are foremost in the annuity plan are these:

"1. Money placed with us bears no taxes. Since you are 45 years of age we will pay you five per cent on any amount that you turn in to us. This five per cent will be clear to you. (If the sister had been past 50 years of age we would have allowed her six per cent. The General Mission Board so decided at their meeting of April 9, 1913.)

"2. The money is placed exactly where you wish it to go, and long after you are gone it will still go on bearing interest and doing good for the Master. You will thus become your own executor.

"3. There is no worry about the investment. The interest comes to you regularly on the first days of January and July of each year. We have never been late in sending out our annuities from the office and to our knowledge do not have a dissatisfied annuitant. The Board's permanent resources of over \$800,000 are behind the investment of your money.

"4. You can figure definitely on the amount of interest money you will receive and can depend on the date when it will arrive.

"After reading the above and carefully considering the matter, if you at any time wish to place money with us please write and tell us the amount you wish to give (also the exact age should be given), and when you can send the amount and we will issue you our annuity bonds. We will send them to you and if, after careful investigation, you do not like them, return to us and no harm is done. If you like them, sign them both, return to us the one so marked, along with your check and all will be correctly closed."

The way to invest your money safely is easy. Just write to us. We will do the same for YOU as we have for this sister, if you desire

ARE YOU INTERESTED? WHY NOT WRITE TO US?

Address, GENERAL MISSION BOARD, Elgin, Illinois

THE MISSIONARY VISITOR

The Crisis

During the present critical period the Christian Church will be called upon to face many problems. The old religions are losing their hold. On the one hand, attempts are being made to resuscitate them into new life; and on the other, a wave of materialistic thought is spreading rapidly. The opportunity for winning China to Christ is greater than ever before. Many are seeking for the Truth and realize that China's greatest need is a spiritual and moral reformation. The old religions are powerless. Their strength has been exhausted and they can not furnish the new spiritual dynamic. The attempt to reestablish them will result in as great a failure as that of Julian the Apostate in the later Roman Empire. The religion of Christ is the uplifting power wanted by China. Surely, at such a time a supreme effort should be made to spread the religion of Christ, Who said, "I am the way, the truth, and the life,"—the religion which was intended by its Founder to be universal, and which alone can satisfy the religious longings of the human race.—F. L. Hawks Pott, "The Emergency in China."

12551
JUNE
1915
SHERTZER, EMMA A.
316 PINE ST.,
LANCASTER, PA.

CHURCH
OF THE
BRETHREN

V. XVI
No. 9

SEPTEMBER, 1914

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

Brethren Publishing House, Elgin, Illinois.

Contents for September, 1914

EDITORIAL,296

ESSAYS,—

The Urgency of the Time, By F. H. C.,	259
The Medical Work at the Liao Hsien Station, By O. G. Brubaker, M. D.,	261
Some Things to Think About, By Fred J. Wampler,	265
Educating Chinese Girls, By Minerva Metzger,	267
Teaching Jesus in the Midst of Idolatry, By Emma Horning,	270
Woman's Place in China, By Susie Neher Vaniman,	272
Among the Women, By Anna M. Hutchison,	274
The Blind Woman, By Rebecca Skeggs Wampler,	277
Some Crosses of Our Chinese Christians, By J. Homer Bright,	279
Silent Witnesses, By Anna V. Blough,	282
Some Notes from China for June, By Anna N. Crumpacker,	283
India Notes, By Alice K. Ebey,	285
Worth Mentioning, By R. D. M.,	287
Sidetracking: Satan's Trick, By Galen B. Royer,	289
Constitution of United Student Volunteers,	294
Suggestive Missionary Program, By R. D. M.,	295

THE LITTLE MISSIONARY,—

If You Were a Child in China, By Winnie E. Cripe,299

FINANCIAL REPORT,302

Armies

Young America, this month, is on the march. The tramp, tramp, tramp of tomorrow's men of affairs is on, and the nation is at the business of evolving a better civilization. Mothers are reluctantly clothing their offspring in Sunday best, and are planting a farewell kiss on the rosy lips of excited, expectant youngsters. Tried veterans of the schoolroom, in disdain, march ahead of the inexperienced troops, and the peaceful lanes and highways of our land are the lines of travel. Each campus is the rallying ground, books and pails the weapons of offense and defense, each schoolroom the battlefield, each schoolma'am the general. The more advanced are in the high school; her graduates in the college. Each home feels the call; the ominous stillness of organized endeavor portends the mighty conflict which is on. The usual topics of conversation in the home are supplanted by fresh interests; old ideas are lost in new thought. Peace and good will is in the air; the shout of contented youth, the battle cry. The Nation's interests are thrown round all these armies of mountain and plain, of forest and glen. Her resources are at their command; every safeguard is placed round them; corps of experts add to their training. Innocent youth is forged into honest manhood and pure womanhood and taught the ways of enlightenment. Thus go our armies in times of peace.

How unlike these peaceful scenes is the spectacle that is being enacted in our sister nations across the sea! Martial music is in the air; martial law throughout the land. Europe is an armed camp. Each hilltop bristles with engines of war; each valley resounds with the heavy tread of warriors; the agonized cries of farewell rise from every home. The son leaves the aged, dependent parents; the husband bids adieu to wife and babies, his crops unharvested; the widow of former wars parts in sobs from a loving son, her only support. Yesterday, it was the ripple of mirth; today it is rivers of tears; tomorrow it will be lakes of fire and blood. Borne on by no grievance, at peace with all men, innocent of any ambition other than to rear his family in quiet plenty, he reluctantly goes forth to slaughter or to be slaughtered in a cause he does not understand. His innocent intentions are only surpassed and thwarted by the murderous avarice of war-mad sovereigns. Herded together in ships, packed into trains, crowded into trenches, these frenzied armies of the twentieth century are compelled to enact the scenes of medieval days in a baptism of their own blood. A war whose end is death is before them; wronged womanhood and starving childhood, alone, must remain to battle for existence and to mourn for loved ones slain. It is the father who goes to do battle. Thus go the armies in the times of war.

This great crime of the ages enlarges our opportunity for good and in tenfold measure increases our responsibility. Ours must be a stand for peace. Europe's young men are being sacrificed. We alone of all the Christian nations will be left uninjured and unhampered in our mission of carrying forward the good news of salvation. Let us do our part in exemplifying the Christian spirit, at this unfortunate time, in gifts to the innocent sufferers, in missions of love, in campaigns for souls. Thus shall go our armies of conquest for King Immanuel.—Ed.



At the Annual Conference of the Church of the Brethren in China May 14, 1914.

The Missionary Visitor

Volume XVI

September, 1914

Number 9

THE URGENCY OF THE TIME

F. H. C.

IT is well known that the people of China have always given much heed to and taken much pride in their educated class. One need only to go into a small village and present some idea a little different from their common ideas to hear some one quickly speaking to his neighbor, wondering if Teacher so and so knows this. Then, probably, some one will break away quietly from the crowd and soon will return about as suddenly. Presently one will see the village teacher, clad in his long gown, with scholarly look, come strolling into the company. He is quickly called upon to pass judgment on what is before the crowd. As his judgment goes so will be one's influence in the place. This, I think, is the recognized condition. Then go into the larger places and one finds several of these educated people, and again they are the leaders of influence. They have had some education, and any new change that takes place in the town must have received their sanction and approval. They are called the gentry, and in point of duties may be compared to the city council at home. In the past these fellows had much more influence than at present. But the feeling still prevails. This new class are respected and their ideas and judgment are the ruling influences.

So we come to the vital place of my subject. If we are going to reach the

Chinese and in any way be able to meet the unparalleled opportunities we must reach this class. Today they come largely from the schools, and since these scholars know much of the Christian Church and its help there will be and is a marked change in their attitude to the church. In many places this gentry class, which is much younger than years ago, is friendly to the church, and often some of its members attend the regular services. The church must save them. Christian education will reach them, and the writer thinks nothing else will do it so quickly and so effectively.

Christian education is the salvation of the class who are to prepare the way for the church. If we cut out the educational work we will be able to reach here and there an individual, but if we can get these leaders going in the right direction we will get a much more substantial class, and in the outcome they will come more rapidly. The Chinese follow their leaders much more than anywhere else that I know of. These educated fellows are the leaders. They always have been, and this will be a hard place to get them to let loose—and in fact we don't want them to let loose here. What we want to do is to get some leaven into this gentry class. They, too, can be moved, and if we get a few well-converted, educated fellows who meet with them reg-

ularly, they will have an influence that will be telling in a way that can not be measured.

The educated Chinese know as well as any of us that the mission schools are doing the best work of any class of schools in China today. *The Missionary Review of the World* has this to say: "President Yuan Shih Kai has put two daughters into mission schools, because he recognizes that these schools are superior to those under government control. The commissioner of education in Peking is advising his associate officials to send their children to government schools. One official left his boy with the Methodist Mission Day-school, and told the boy to give special attention to what the Christians taught from their Bible and the other books, for they were not like the rest of the Chinese, and he wanted his boy to find out the secret of this difference."

The government educational movement in China is handicapped by the shortage of funds, and thus the mission schools have an advantage that it is hard to measure to the end. They give to their students our Sunday as their holiday, and here again the mission has a wonderful opportunity to reach them. Oh, to be able to help this class as they are becoming more and more friendly! It is simply up to us to influence them and save the day in China. If we let this opportunity pass, to add the leaven, who can tell what will be the result? Skepticism and bad literature are flooding China today. If we would change the flow of the great current let us begin at the source. Now is the time of the visitation of God to the church in China.

A native Indian prince lately made a statement that is very true to China. He said, according to *The Missionary Review of the World*: "Where do the English people get their knowledge, intelligence, cleverness, and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.' Of one thing I am convinced, that do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."

How important it is that we get this Bible to the Chinese if we are to save and regenerate their country for God!

One of the best-educated men in Ping Ting Hsien said to me a few days ago that the greatest need, as he sees China today, is a religion. This man is in charge of the city schools. I consider him a key, and if we can get him and his class to move in the right direction we may be assured that their students will be influenced by them. The students think a lot of their teachers in China. Shall we get to work at the fountain? May God lead us to have the knowledge and equipment best to do this! These newly-educated fellows are putting away their superstition, which is one of the greatest if not the greatest barrier to the work of the Gospel. Shall we educate and fill the place that God wants filled? A good spring cannot turn out bitter and sweet water. Neither can the educated Christian Chinese turn out the bad things of life. To give them Christian education let us act today and furnish all the mission schools that we possibly can while our influence is right.

Ping Ting Hsien, Shansi, China.

Ye may yourself ebb and flow, rise and fall, wax and wane; but your Lord is this day as He was yesterday; and it is your comfort that your salvation is not rolled upon wheels of your own making; neither have ye to do with a Christ of your own shaping.—Samuel Rutherford.

MEDICAL WORK



Crude Operating Table Used for Second Operation at Ping Ting Hsien.

THE MEDICAL WORK AT THE LIAO HSIEN STATION

O. G. Brubaker, M. D.

SIX months ago we began our labors here. One hour each day has been given to the medical work. It has been our aim to keep the time limited to one hour per day during our language study, but we have had to break the rule more than once in order to take care of needy patients. Who could turn them away when they come to our gates suffering with pain and disease?

Where the Work Is Done.

The patients come a half hour before the doctoring period, and meet in the chapel with one of our language teachers, who spends the time in telling them of the Christ and the saving power of the Gospel. This teacher is a Christian gentleman, whose father and grandfather lost their lives in the Boxer Rebellion because they would not deny their God.

Taking the history of the patient's

illness, making the diagnosis, consultations, treatments, and operations are done in a small, half-lighted room at the east end of the chapel.

Our Chinese helper, a young Christian, a member of our own church, keeps the room in a clean and tidy condition. He also helps in cleaning and dressing the patients' wounds. He is showing an excellent aptitude for the work and will make us a splendid assistant when we need more than one.

Mrs. Bright continues as interpreter, nurse, historian, and assistant physician, a role which she plays most efficiently, considering the fact that she has had no special training.

A brief history, including age, residence, sex, and patient's description of his own sickness, is recorded and kept on file. Our records show that up to date more than five hundred patients have been treated. Practically all of

them have received some teaching while they were waiting to see the doctor. Among these patients have been the mayor of the city, several of the teachers, some of the business men, women, children, and coolies; some from near and others from far away. We have treated our closest Chinese neighbor, and have had some patients from two hundred miles distant. Tuberculosis, cancer, smallpox, measles, broken bones, ulcers, and many kinds of skin diseases have been prevalent. Tuberculosis in its various forms is everywhere to be found. It seems to affect the glands and bones of the Chinese more than his lungs. A number of operations have been done, but several patients have been turned away because we have no place to care for them—none for in-patients at all.

Three Typical Cases.

During the winter a man came to the dispensary with a bad hand. He told of having been struck with some sort of cutting instrument. The thumb was nearly severed from the hand. The accident had occurred ten days previously. A native doctor had sewed the wound shut with a cord as large as the ordinary wrapping twine. Apparently he never cleaned the wound or sterilized the thread or needle. At all events, when the man came to us his arm was swollen, his hand

was swollen and tender, and he had a temperature of 103 F.; in short, he had blood-poisoning. We removed the twine, cleaned and cauterized the wound, and dressed it for him. We told him to stay in town, but he went back and forth to his home every day, walking a distance of five miles. He carried a fever of from 102 to 103 for a few days. In less than two weeks he was well and brought us a basket of eggs and a heart full of thanks.

A few weeks ago Mr. Sung, one of our teachers, came to our home late in the evening, pleading with us to go to his village, ten miles away, to see a sick relative of his. The way he described the case led us to think that probably it was one of appendicitis or peritonitis. We consented to go in the morning, provided he would furnish the transportation for Brother and Sister Bright and myself. This he seemed only too glad to do. Early next day we were on our way, the bishop and I riding donkeys, while Mrs. Bright lent dignity to a large litter carried on the backs of two large mules. Not knowing what kind of case we might find we took several instruments and medicine grips along. These Mrs. Bright carried. In a little less than two hours we were at our place of destination.

If we had been called on a similar



Some of the Lame and Sick that Come.

Part of one day's Dispensary work for Dr. Wampler.



Wang Tzu.

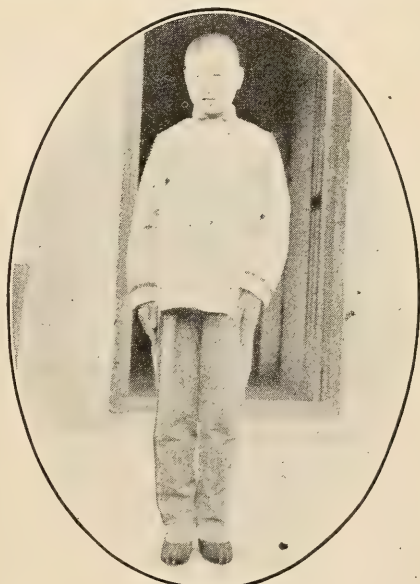
Happy and hearty three and a half months after his operation for appendicitis.

case in America the telephone and auto would have been used and we would have been taken to the sick-room at once. Not so with the patient Chinese. They have no telephones nor automobiles, and were perfectly willing to wait till the next day for us to come. In addition to all this delay, when we got there, instead of conducting us to the sick woman we were asked to sit down and drink tea. This ceremony took a good half hour. After tea, accompanied by no fewer than twenty or thirty onlookers, we were escorted to the sick-room. Here we found a half dozen people trying to make the patient comfortable. Near the kang (a Chinese bed) sat an elderly native doctor, smoking his pipe and to all appearances "biding the time" when death would claim his victim.

Briefly, the history of the case was that some months previously one of the sick woman's children had died suddenly, and since then she had been having violent pain in the abdomen.

She was sure that a large tumor mass would rise and pound against her heart. The patient stated that if some one held the tumor down it neither hurt her nor affected her heart. The native doctor verified the story by saying that he could feel the tumor "jump." I had the patient put my fingers on the place where she felt the tumor. Sure enough, there it was!—a "jumping" or pulsating tumor, right in the abdomen and a few inches below the diaphragm!

The tumor was nothing but the aorta, the large artery running down the spine. She had had some pain in this region, and on trying to locate it she accidentally got hold of the aorta. As that always is beating with the heart, in life, she came to the conclusion, in her ignorance, that she was affected by some monster "devil" that was slowly eating her vitals. The woman was well nourished, good looking, about thirty years of age, with rosy cheeks, good strong pulse, no fever, and said she had a good appetite. After a careful examination we came to the con-



Ksiao Ch'eng.

Whose eyes have been helped by the doctor's coming. An orphan and one of our brightest boys.

clusion that outside of the effect the false tumor was having on her mind, she was a perfectly normal woman. Today she is doing her usual work and is feeling quite well. Ignorance was not bliss in this case. She really was suffering bitter torment.

After we had eaten a good Chinese meal in Mr. Sung's home the villagers began bringing in their "sick, halt, and lame." There were sick babies, and patients with gangrenous feet, sore eyes, tubercular adenitis, ulcers, burns, and skin diseases. We were busy till late afternoon, when we had to start for home. Mr. Sung told us the next day that a great many more patients came after we left.

We have a very interesting case in the personage of a soldier boy. Not long ago he came to us complaining of a badly-swollen hand. He had injured the tissues on the palmar side of the right hand, close to the thumb. A native doctor had filled the wound with some kind of dirty, gummy dope. He had already developed palmar abscess. We sterilized the hand as nearly as we could and made three large incisions to the bones. At present he is nearly well, and certainly shows his appreciation by thanking us. They say they have a banner hung up at the soldier camp, informing the people of a wonderful physician the foreigners have at Liao. We tell all our patients that we are here in the Master's service, and that whenever they have been helped they should give God the glory.

Case after case could be cited, and all would be interesting, but the ones related above will give you a good idea of what we have nearly every day. We are busy with the language and can not devote much time to doctoring, but we have been here long enough to begin to realize the enormous amount of work there is on every hand for a physician. A half-dozen doctors and as many nurses would be kept busy in



A baby with badly infected face, due to the Chinese doctors sticking needles into it to let out the evil spirits, after being dressed by the foreign doctor at Ping Ting. Poor little fellow!

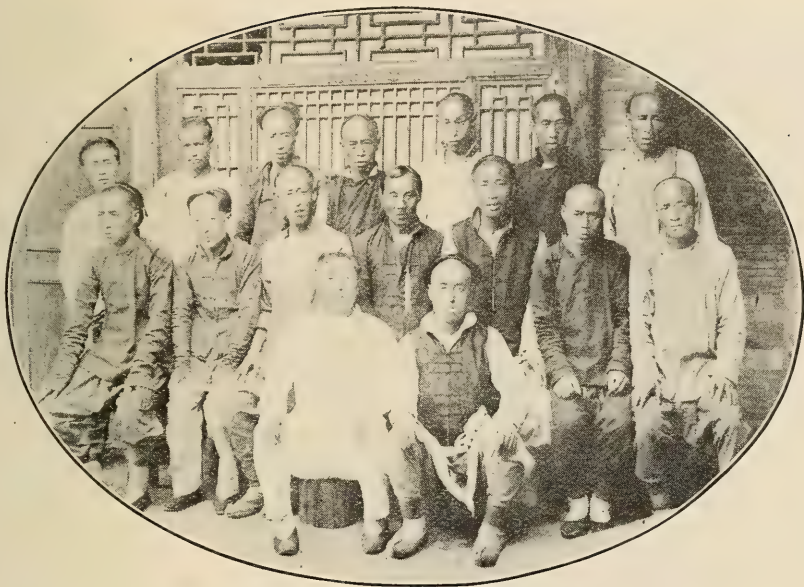
the Liao Hsien district alone, and there is as large a field at Ping Ting Hsien. It is not at all unusual to be asked to go twenty to fifty miles to see a sick person.

Needs.

There are so many cases for operation and cases that need careful nursing in a suitable place that I am sure you will not be surprised to hear us say that our greatest need is a hospital and a trained nurse. We ought to have a nurse learning the language. A lady nurse will be able to get into many homes, and thus carry the Gospel direct to the mothers and children. Doors and gates will be opened to her that will remain closed to all others. The women and children cry out loudly for a lady nurse to come and help them out of their misery and ignorance.

This is a field of wonderful opportunities and responsibilities. Pray for us, that we may be worthy of His blessing.

Liao Hsien, Shansi, China, June 10.



The Opium Patients at Ping Ting.

Our friend and faithful keeper, Mr. Chao, dressed in white, is seated in front.

SOME THINGS TO THINK ABOUT

Fred J. Wampler

IN America there is one physician to 625 people; in China there is one physician to more than a million people.

"A tablet in an English hospital informs the reader that \$3,000 was donated by each of three gentlemen, the income from which added three cots to the hospital accommodation."—*From Dr. Tucker's "A Modern Miracle Plant."*

At five per cent each cot costs \$150 per year. In China \$150 would support ten "beds," and each bed about fifteen patients per year.

At Ping Ting Hsien we have already turned away seven people who have cataract, six of the cataracts being double. Just now we need the time on language study, but even if we had the time we have no place. So it is with other operations, except the most

simple. We tell them they must wait until we have better quarters for operating.

"Carve your names on hearts and not on marble."—*Spurgeon.*

"The dispensary and the hospital are the twin keys which unlock many Chinese hearts closely sealed against all other influences. . . . Preaching to dispensary patients, and especially faithful work among regular occupants of the hospital, is probably the most immediately rewarding missionary effort in China."—*Arthur H. Smith, quoted by "A Modern Miracle Plant."*

"Some of the substances known to be used in Chinese prescriptions are dried scorpions, rhinoceros skin, wood shavings, silkworm, oyster shells, maggots, cicada shells, asbestos, roasted barley, chalk, melon seeds, crushed pebbles, moths, centipedes, toads, liz-



A Tumor of the Neck.

A call for a ward for women in the Ping Ting hoped-for hospital.

ards, caterpillars, tiger's bones, powdered snakes, wasps and their nests."

It was on Sunday night. In the west suburb at Ping Ting a woman was in travail. They came for the "foreign doctor." An examination revealed that delivery would be impossible except by Cæsarian section. This means delivery through an abdominal incision. Why not do it, you say? In the first place, we have no operating-room; in the second, no trained assistants for such an operation. China would be a wonderful field for some consecrated *graduate* nurses.

"In China the so-called native doctors are the merest empirics, and, having no fear of medical colleges or examination tests before their eyes, prey on the folly and ignorance of the people without let or hindrance. With no knowledge of physiology or anatomy, pathological diagnosis is the merest

guesswork. Such a remedy as amputation is never, under any circumstances, thought of, since it is regarded as indicating disrespect to ancestors to mutilate the body. A Chinese doctor, entirely ignorant of the distinction between arteries and veins, will feel the pulses of both wrists, with the idea that the beating of the pulse of the left arm indicates the state of the heart, while that of the right indicates the health of the lungs and the liver. If these signs fail, the tongue will surely yield some mystic augury concerning the nature of the disease. As to remedies, they are composed of many vegetable, mineral, and animal substances, some of them of the most absurd irrelevance. A remedy of noted efficacy is the carcass of a tiger. It can be used in a variety of ways, and is supposed to possess marvelous tonic qualities. There is a potent medical power in dried scorpions, and as a remedy for Asiatic cholera nothing excels a needle thrust into the abdomen.

. . . A native medical prescription in northern China required a wife to take some of her own flesh, and, having properly prepared it, to give it to her sick husband to eat. The directions were heroically carried out, but with-



A Tumor Somewhat in the Way.

out avail."—"Christian Missions and Social Progress."

"Christianity is, before all things, a medical movement. It aims to reach the soul, but it first inquires about the health. He who would bear a message to the soul must not ignore a preliminary condition—an inquiry into the physical condition of the man."—George Mathewson.

A baby was brought to Ping Ting in April, with a large abscess on each side of the nose. A native doctor had stuck a pin into the cheeks, thinking that by thus making openings in the skin the evil spirit, which was causing disease, would be allowed to escape and the child would be well. Instead of letting the evil spirit out, he, with his dirty needle, carried "evil germs" beneath the skin, and hence this infection. One of the pictures shows this case after having been dressed by the writer. After treating it for a week or two it was entirely well.

"It is a lesson to all the world, that He Who came with angels singing in the midnight sky, Who came from the fullness of the heavenly glory, Who came to the earth to teach it, to purify it, to redeem it, came also to give liberty to the lame, sight to the blind, and to make, by His divine touch, the loathsome leprosy drop away like a defiled garment."—Rev. Richard S. Storrs, D. D.

"How noble, by the simple opera-

tion for cataract, to 'throw open the darkened windows of the soul and let the sweet light of heaven into man's otherwise dreary tabernacle'! But how nobler far to open the spiritual eye to see the Sun of Righteousness, to behold the Lamb of God! How kind the art by vaccination, to deposit in man's earthly frame a particle of wondrous power, whereby a loathsome and most fatal plague shall be either altogether averted, or rendered mild and tractable when it comes! But yet how far more kind to be the means of introducing into the inner man a new and vital principle, more powerful and prophylactic still—the new heart, the gospel light, the Spirit's grace—whereby the worst of all evils, sin, shall be shorn of its malignant power, shall be subdued and trampled on, routed and driven away! How blessed is that skill which cures the ulcerous wound, and mitigates the agonies of fell disease! But how far more blessed to heal the soul's deadly hurt, and pour the 'balm of Gilead' into the sinner's wounded spirit! How grateful is the task to cure the halting cripple, and make him walk and leap again as if in youth! But how more glorious, far, to recall the wanderer's steps from folly, sin, and death; to guide his feet in the way of peace; to show him the old paths, where is the good way that he may walk therein and find rest for his soul!"—Miller, Quoted by John Lowe, F. R. C. S. E.

EDUCATIONAL

EDUCATING CHINESE GIRLS

Minerva Metzger

The Purpose.

OUR Girls' School is still in its infancy, and has not had time to do what it purposes for the girls

and the future homes of Chinese. We, however, do not hesitate for a moment to go forward, establish and equip a school, where the best training may be



Girls' School, Ping Ting Hsien.

given for efficient service. The great lack at present is trained workers, especially lady teachers and Bible women, who only can reach the women and girls of China. The hope of the future of the new republic is wrapped up in the school children of today. If the children are taught to think in terms for the general welfare, well and good; but if the greater number continue in the superstitious ignorance of the past, no form of government can make China what its leaders would have it be.

As yet there is no true love for country and fellow-men. The masses have no interest outside of their own clan and village. Many do not know what a republic is, nor that they owe something to a fellow-countryman who may be suffering from famine in another province. They do not know what love is, nor what home means. Why? Because they do not know God's love, without which love for state and for home can not exist. For this reason the mission felt it wise and expedient a year and a half ago to open a school for girls, where a few of the many might be given a fair chance for the abundant life, which Jesus came to give to the world.

Already the Spirit of God is being manifested in our midst. The rude, quarrelsome, ill-dispositioned little ones are polite, courteous and well-behaved. They enjoy the stories of the Bible and delight to sing the songs of praise. They came from raw heathendom and were well acquainted with all its evils. It has been no easy task to "whip them into shape." The quiet hour has had

a most telling effect upon the girls. It is then that, with the open Word in front of them they are still before the Lord. Every morning fifteen minutes are spent in quiet devotion. The older girls read a portion of Scripture, while the little ones leaf through the Book. "Suffer



Chou Nu.



Chen Chih.

the little ones to come unto me, for of such is the kingdom of God."

Some of the Girls.

Yuan Chung, who is known as the "Big Sister," comes from a well-to-do family. She received her first inspiration to learn to read from her mother, who a few years ago took the opium cure. She taught her daughter the songs she had learned while in the Refuge. These became precious to Yuan

Chung, for it was the only thing she had ever learned from books. Soon after the school opened she was enrolled as a pupil. She has chosen that good part which shall never be taken from her. She has poor health and may never be much help, but she has found peace and joy in Jesus, her Savior.

Yu Lien entered school about the same time as Yuan Chung. Her father is a Christian and is anxious that she, too, become a disciple of Jesus. Yu Lien has an ill disposition and her temper often gets her into serious difficulties. Since her two classmates have embraced Christianity she has been very unhappy. She is resisting what the others so quickly heeded, the pleading of the Holy Spirit.

Chen Chih has been "my problem." I did not know what to do for this child. No one has ever been worse. Such an ugly temper! Expelled from the government school! Now she asks to be baptized and will soon be ready. Praise God for the marvelous change wrought in her life! The Bible is dear to her. She reads it much and is happy to witness for Him Who died for such as she. Her favorite verse is, "For God so loved the world that He gave His only begotten Son, that whosoever believeth



Girls in School.

Left to right: Yu Lien, Miss Kuo, the teacher, Yuan Chung.

on Him should not perish but have everlasting life."

Chou Nu is a poor girl, whose home life isn't altogether pleasant. Her mother is dead and she is at the mercy of a wretched second mother, half dead with opium. She isn't a pretty girl, but she has a sweet disposition and a brilliant intellect. I am praying the Lord to save her for a teacher in the school. She has had a dreadful time unbinding her feet. The bandages just wouldn't stay off.

Perhaps the most interesting pupils in the school are the two little brides, Chiao Nai and Poa Nai, scarcely six years old. They are not yet married, but are betrothed to two of our school-boys. Their future father-in-law is a Christian, and his wife is interested in the Gospel. Usually a betrothed girl does not fare so well. The mother-in-law believes that to secure an obedient daughter-in-law she must receive no schooling. Chiao Nai's mother is dead, and her father is an opium smoker. No one cared for her except a brother a little older than herself. She, like Chou Nu, has a kind heart and a keen intellect. Everybody loves Chiao Nai.

Depends on the Church.

The education of the Chinese girl will require effort and patience. Is it worth the price? Does she need our love, prayers and gifts? What shall her



The Two Little Brides. Pao Nai and Chiao Nai.

future be? It devolves upon the Christian Church to fill her life with light and inspire her to holiness, for the united prayers of the righteous avail much. Pray for the Chinese brethren, for some do not yet appreciate the value of education for their women. Pray for the parents who, in their blindness, can not see that a well-trained home-maker would be surer of a happier home. Pray for those who have the work in charge. Pray for the Chinese girl.

Ping Ting Hsien, Shansi, China, June, 1914.

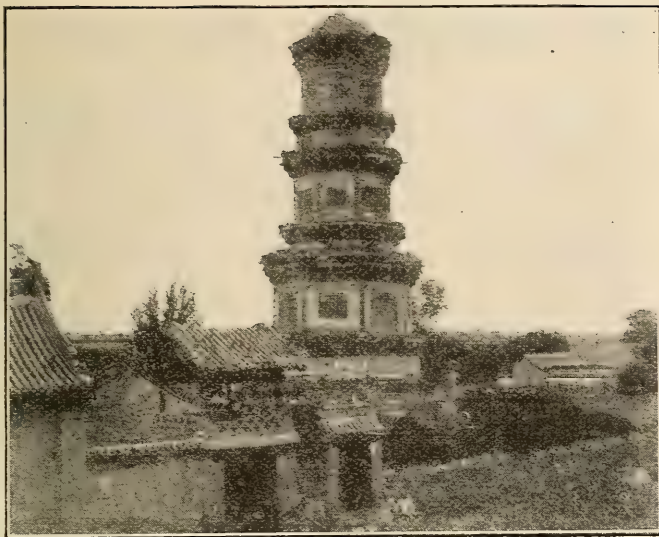
TEACHING JESUS IN THE MIDST OF IDOLATRY

Emma Horning

ON the first day of the fifth moon the women told us that hundreds of men and women were going to the medicine temple to burn paper money and incense to the gods. They said that most of them would

come in the morning and worship the gods, and later would have the theatrical, which is one of the important parts of each day of their worship.

This we said would be a good day to preach to the women and give out



A Chinese Temple.

tracts, for they would be in from all the villages around. So we took one of our old women, with plenty of tracts and a Sunday-school chart of the life of Christ, and went with the crowd to the temple, distributing tracts as we went. When we arrived great crowds were everywhere, and the tracts were soon gone; but some of the brethren, also, were there, with many more, preaching to the men, so we took the chart and talked to crowds of women in many parts of the temple court, where they were waiting for the play to begin.

Most of the women had never seen us, and had never heard about Jesus and His beautiful Gospel. They do not understand a great deal the first time, but they learn that we are teaching only good things and that we are their friends. That goes a good ways. We invited them to our home and to services whenever they come to the city, and then went home when the

play began, for we and all reformers always speak against these plays, especially, because of the class of people who carry them on.

In the afternoon a lot of the women came to see us and examined everything, from the mats on the floor, and the beds in our sleeping-rooms, to the kitchen and storeroom; then they went to the afternoon school services, and seemed to enjoy them as much as their own worship. May the time soon come when all these women will know the joy of serving Christ and will worship regularly in His house.

After services some of the women remained to talk with the teacher. They asked her if the foreigners kept vessels in their houses, filled with blood drawn from the hearts and eyes of the children. They could not find any in the house, but they had heard that it was so. Such are the superstitions we must work against!

Daniel Webster once spent a summer in New Hampshire, and every Sabbath went to a little country church, morning and evening. His niece asked him why he went there, when he paid little attention to far abler sermons in Washington. He replied: "In Washington they preach to Daniel Webster the statesman, but this man has been telling Daniel Webster the sinner, of Jesus of Nazareth."

WOMEN'S WORK

WOMAN'S PLACE IN CHINA

Susie Neher Vaniman

"The hand that rocks the cradle is the hand that rules the world."

WHEN we see the women of China, and know in some measure their place in the home and society, we are made to think strongly of the above quotation. We wonder why the greatest nation—greatest in number—in the world has existed these thousands of years with practically no

her crippled women. The practice of foot-binding is a custom at least two thousand years old. Various theories have been advanced as to its origin. Among them is the one that in times past some empress had clubfeet and the women, wishing to respect what was found in the imperial palace,



Four Chinese Women, Helped by the Gospel.

development; why she has contributed nothing to the world's wealth of knowledge and industry, and why she has remained so long in the grossest superstition and ignorance. Cannot the above questions be answered largely from the fact that her mothers and daughters have not been given their legitimate place in the home and country?

China has rightly been called a nation of cripples. One of the first things that impress us as we enter China is

bound their feet. Another is that husbands demanded it to keep their wives from gadding about. The most probable explanation, however, is that it was due to female vanity, thinking to increase natural beauty by artificial means. Be that as it may, it certainly is a most inhuman and cruel custom. The feet are bound in early childhood and thereafter the victims never walk normally. Most of them support themselves with a long cane.

The Chinese woman comes into the

world unloved and unwelcomed as a babe, as most mothers and fathers prefer sons instead of daughters. At the age of about 5 years the foot-binding is begun. The toes, except the big toe, are bent under the foot and bound so tightly that the instep arches up. The bandages reach above the ankles, and every few days they are tightened. This is very painful, indeed. The Chinese proverb, "A pair of golden lilies costs a jar of tears," is sufficient evidence of their own realization of the suffering and misery it costs them.

Last winter, in the court next to us, we could hear a little girl crying most every day for a couple of hours at a time. It seemed hard to be unable to do anything for her, but one must move slowly and not go into the homes unwelcomed, lest one make foes instead of friends.

They wear a very small shoe, many not over three inches long, which comes to a decided point at the toe. We could scarcely believe it possible for a grown woman to get her foot into such a small shoe if we did not see it about us every day. We wonder why such a practice could live so long, for the feet are deformed in a most pitiable manner and the sufferers are unable to get about freely. Yet custom holds them bound to the old ideas. However, the women who are being educated are abandoning the custom. It is waning and is destined in course of time to disappear. The modern Chinese girl is ashamed of the fact that her feet were once bound, and often tries to conceal it by wearing large shoes and filling out the extra space with cotton, instead of being proud of her "little golden lilies." But this reform has not reached farther than the cities and the higher classes. Very few of the women of our town take such an attitude toward the custom. Quoting from Dr. Morrison we have these words: "It is safe to say that at the

present there are in China 70,000,000 pairs of deformed, aching, and unsightly feet."

Woman is constantly given a place of inferiority in the home. She is the servant of the husband and not his equal. He does not walk with her on the street, nor accompany her to public places. In fact, young women are not seen in public places. After they become older, about middle age, they may go outside their own homes and courtyards. Up to this time their lives are very narrow. Many of them know nothing except the happenings of their own small home, and perhaps those of a few of their neighbors. These are often altogether unpleasant. When several daughters-in-law are thrown together under one roof, with a domineering mother-in-law, it often leads to quarreling, fighting and even the pulling of hair. Besides this, the majority of Chinese women do not have any say as to what this home shall be like. A girl is betrothed while yet very young, to some one whom her parents choose for her, the consideration more often being the money than the congeniality of the parties concerned. She is not permitted to see her husband face to face until the day when she is carried in her little red chair, amidst the shooting of firecrackers and the beating of drums, to the home of her husband, to become his wife. After the girl is betrothed, the mother-in-law rules as to whether she is to have any education, and in most cases she is not given this privilege.

Very few of the women among the common classes in China are able to read. The wife prepares the food for the family and does her little housework. She has a great deal of leisure time, which she spends in smoking opium, gossiping, and gambling with her neighbors. What has she to brighten and ennoble her life? No books to give her mind development and broad-

en her ideals, no helpful intercourse of friend with friend, no Christ to afford cheer and peace and comfort, and no hope for the future.

One would almost think that, since woman has been so neglected and ignorant these many years, her mind would be slow to learn. This is not true, however. She is capable of better things, and by careful training will be able to take her place by the side of her husband as his equal. This of course will have to come slowly, as they get the wrong idea of their liberty and misuse it, unless wisely directed. Boldness and boisterousness often take the place of the modesty for which she has

so long been known. Sudden transitions always are perilous. Unaccustomed to the free intermingling of the sexes, there is grave danger lest her liberty too often lead to her ruin. Christ is the solution of the problem.

When Christ finished His mission in the world, His plan was for the disciples to tell others, they to tell others, and so forth down through the ages. Have we been faithful to the trust He left us? Christian women of America, thank God that you were born in a Christ-land and know the refining influences of a Christian home and parents, and then remember that you owe a duty to your less fortunate sister.

AMONG THE WOMEN

Anna M. Hutchison

COULD you, dear sisters in the homeland, spend even one day with us among the women of Liao Hsien, perhaps it would be the most interesting day you have yet experienced. You would no doubt see and hear much that would amuse and interest you and you would also see much that would touch your deeper feelings of sorrow and sympathy. In outward appearance these dark-skinned sisters of yours present a decided contrast to your fair American sisters, but could you look into their real heart life—their inner feelings and longings—you would find them just as human as you—yes, real women with all a woman's nature, only lacking in the many opportunities that are yours. Could you see them in their ignorance, helplessness, and hopelessness your sympathies could not but go out to them, even as did ours while yet the language stood as a barrier between us. We longed to help them and speak some word of comfort and hope, but wondered if we would ever be able to con-

verse freely with them in their own peculiar language. Even now this difficulty often arises, yet God is giving us an open door among the women of Liao Hsien, many of whom are beginning to rejoice in the knowledge of the true God and Jesus Christ, their Savior. And now we shall tell you something of

Our Method of Reaching Them.

We do not say that our plan is the only plan, nor the best one, but it seemed the best we knew for conditions here, and is apparently accomplishing our desires. In the first place we have not hurried to push the work in its opening stages, which has been the advice of older missionaries. Thus we have been enabled to give more time to the language than we could otherwise have done, and meanwhile have opened the way for the teaching we have now taken up. For the first year we simply visited in the homes, with no special purpose of regular teaching—did not condemn their gods nor preach ours, except as opportunity

offered to drop an occasional word. Our primary purpose at that time was simply to make friendly calls, winning their confidence and friendship.

As this year opened up we began with our regular teaching, and that in the homes, hoping there to lay a foundation, for the average Chinese woman seldom gets beyond the four walls of her courtyard. To these homes we took our stereoscopic views of Christ, and Sunday-school charts. These last have been mounted separately on cloth, convenient for rolling up. Scarcely would we enter the homes, before either the women or children would begin to ask what we had, or if they knew, would ask to see our pictures. Thus showing the pictures the way was opened for the teaching we desired to give, at first not even having song or prayer. They were delighted with these pictures and never tire of seeing them. Thus our work opened—we going to the people and invariably finding a welcome.

At present there are upward of seventy homes open to our teaching, and at no time has there been a feeling of resentment manifested. Often when explaining the pictures in one home a number of the neighbors and friends would come in. Then we would ask the ones to whom we had just shown the pictures to tell or help us tell it to the others.

Recently we opened a Sunday afternoon class in our home. Each Sunday our dining-room is well filled with women and children. Now we have begun to teach them hymns, and many of them are almost afraid to hear their own voices, though some are bravely taking hold. We are also teaching them the meaning of prayer, and each Sunday we teach them a short Scripture verse. They are very proud and happy to learn, though ever so little. A number have said they want to learn to read. We are now purchasing some

small primers and shall aim to teach them so that they may be able to read the Bible for themselves. Later we aim to open up station classes of daily Bible teaching and other lines of work as may seem expedient. Through it all we feel we should keep in close touch with the homes and home life of these women, and if possible help to raise their ideals in cleanliness and appreciation. Our sisters in the homeland can scarcely realize the barren, dirty, and comfortless places that many of these people call home, nor conceive of

Their Ignorance.

Just a few incidents to show you what little conception many of them really have of some of the things we are trying to teach them, and how very primary must be our instruction. One day, while showing our pictures in a home, amidst the exclamations of delight, one woman asked, "Did these pictures come from heaven?" Another time, shortly after our Christmas services, which for the women were held at Bro. Bright's, we were in a home teaching of Jesus and His mission on earth, when finally we asked if they knew where Jesus is now. One woman promptly spoke up, saying, "Over on North Street, at Pai Mu Shih's" (Bro. Bright's). Somehow she had associated the services at Bro. Bright's, on Jesus' birthday, with Jesus Himself in a way that she thought He actually lived there.

In a number of the homes we had shown the picture of Jesus as a Babe, with Mary, His mother, explaining that Lao tien yeh (God) was His Father. Since then some of these women still speak of Mary as being God's Lao po (Wife). And as yet we have not thought it wise to try to explain the virgin birth. That will come later.

We have a neighbor woman, Mrs. Li, whom we have been trying to get out to the services, but her ex-

cuse has been that she was too busy to go to church. So one day we told her that God did not like to have people say they were too busy to go to church and worship Him. Just the other day I called at the home alone and asked her why she was not out to the services. She promptly replied, "I forgot." Her answer struck me at the time as simply an excuse, but I did not say much. On leaving she went with me to call on one of her neighbors in whose home we had not been. Before leaving I invited the woman to come to our services. When she replied that she was too busy, Mrs. Li spoke up saying, "You ought not to say you are too busy to go. God does not like for you to say that. You must say you forgot." I understood then why she herself had given that excuse, and so explained to her that God is just as displeased for us to say we forget to worship Him as He is when we are too busy to worship Him. I do not know what excuse she will have next time, but poor, ignorant soul! We hope that some day she will be interested enough so that she will not want to make any excuses, but will delight in going. When I left they insisted that I should stay longer, but I said "No, I must hurry home. I have other work to do. We are always busy." Mrs. Li promptly spoke up and said, "You must not say you are busy. God doesn't like it."

Their Receptive Hearts.

For the most part the women, from the first, have shown an interest in our pictures and teaching, and have been responsive at times, even beyond our hopes. They have ever given us a welcome to their homes, and they appreciate any manifestation of affection or love for them. And why not? They have a woman's heart and yet have scarcely had an opportunity of knowing what love and appreciation really mean. Most of them are as babies, be-

cause they were *girl* babies, and came unwelcomed into their homes, and because unwelcomed, they seldom receive the love and affection that belong to them. At an early age they are engaged by their parents and a middle man. When the time comes for the girl's marriage she enters into the home of her husband's parents,—a home of strangers, as a rule, not even so much as having seen her husband until the day of their marriage. Can she look for love there? Not always. Is the husband unkind, but for the most part what he looks for in a wife is one able to cook and sew and raise children. The latter is primary, that the parents may be cared for in old age and the family name be perpetuated.

Is it any wonder that the hearts of these women go out for love and appreciation? And they cherish a friend, even though it be a foreigner, who really cares for them and seeks their welfare. Those of us who aim to reach them with the sweet Story of God's love must first have a real love for their souls and a burning desire for their salvation, that we may be able to look beyond the filth and the ignorance and see in them a soul for whom Christ died.

Thus may the weakest of us be able to help save China for Christ.

Our Opportunity.

If it be true that "the hand that rocks the cradle rules the world," then China's hope is in her women. But China, this new China of unparalleled opportunities, will never attain to the zenith of her power and privilege until her womanhood, her motherhood, is given an opportunity, and is raised to a higher standard of life and truer ideals of home-making. Here is an opportunity that angels might covet. But whose opportunity is it? It is yours, my sister! It is mine! Thank God He has led me thus far. Are you open to His leading? Are you ready

to say, "I'll go where you want me to go, dear Lord, over mountain or plain or sea"? Are you ready to lose your life that you may find it in the hearts and lives of the women of China, who so much need *you*? Having laid your life on the altar, are you—am I—ready to come down to them and be one with them, that we may lift them up? Are you ready, through patience and perseverance, to stay by them through the long, slow process of development

until, by God's grace, they shall blossom and beautify into fit subjects for His kingdom?

Thus shall we be sharers in the great service of the Master, Who "came to seek and to save that which was lost," "not to be ministered unto but to minister." And so shall we continually experience the peace that passeth understanding, and at last receive the reward of the faithful.

THE BLIND WOMAN

Rebecca Skeggs Wampler

SHE was only a blind beggar woman, with ragged, filthy clothes—a common sight in a Chinese town. She was returning from a begging tour in the city and could not find the gate, and so was reviling every one who came along, because no one would lead her to the gate. A missionary teacher saw her, and, although the woman was much afraid, led her to the gate.

Some weeks later, when returning one afternoon through a village several miles away, this teacher again saw the blind woman. She was standing in the middle of the road, yelling at the top of her voice. She had lost her way. The teacher spoke to her, and in the course of the little talk said something about God. The woman protested that she could learn nothing; that she was very dumb. The teacher could see that she was much frightened, and told her that she could repeat "Shang Ti chiu shih ai" (God is love), and finally the woman did so. The missionary put her on the right road and left her, telling her where she lived and, if she ever wanted to learn more about God, to come to her.

One evening, on returning from her work, the teacher saw this blind woman

being led to her house. She had overcome enough of her fear of the foreigners to come to visit her. The teacher talked with the woman for a while, and then asked some Chinese Christian women to take care of her for the night. A class for inquirers was being taught, and the next day these Chinese women took her to it. Some clean, decent clothes were given to her and she stayed several days, attending the class. She was still much afraid and finally went away. She returned at intervals, and gradually her fear lessened. One day she told the teacher the story of her life.

She could not remember when she had not been blind. She was married, and her husband made her go out and beg food for him. He stayed at home and did nothing except gamble. When she would come in from her begging trips, he would take her beggar's jar from her, kick her or beat her, and send her away. Before her acquaintance with the foreigners and the Christians she did not know what it was to be kindly treated.

Her understanding was slowly developing, and after a time she asked to be enrolled as an inquirer. She was

sent by the teacher to a school for the blind at Peking, where she learned to read. She studied and tried very hard to understand the doctrine, and after some years was received as a member of the church. She did not return to her husband, or to begging, but remained with some of the Chinese women. Her husband never seemed to miss her, for he never made inquiries about her. She was of little help to any one, as she could not sew, make food, nor do much of the work of the house, so the teacher gave a small sum each month toward her support.

About this time a blind man, a Christian, wanted to marry her. She came to her benefactor and asked if she could marry this man. The missionary inquired if her husband were not yet living, and she had to answer that he was. Then the missionary told her that it would not be right to marry another man while her husband was living. (These poor people! There are so many, many things they do not know, even after they become Christians, because centuries of heathen customs lie behind them.) A year or so later she came, her face beaming, and exclaimed, joyfully, "*That's* dead. Now, I can marry again." It was true. Her hus-

band was dead and in a few weeks she was the wife of the blind man.

They have a little home of one room. He sells Gospels and tracts in the villages round about them. They are very happy together. He has taught her to sew, to keep her clothes clean and tidy, and to make food. She thinks he is a fine man, and talks with much pride of what she has learned to do. Both can read, and this gives them much pleasure. Needless to say, the Bible is the Book they read. She is a continual source of wonder to her neighbors, because she is able to do so many things previously unknown to be done by a blind woman. Then, although they are very poor, she is always happy and cheerful.

What great things the love of Christ can do! This blind woman when first met was scarcely more than a beast, except that she had a soul to save. Now she is a vitalized human being, happy and contented, reaching out to tell others the wonderful Story of the Cross and what it has meant to her.

There are many such needy ones in China. Pray earnestly, dear reader, that the Message of Salvation may be carried to them, causing their lives to be brightened and making them a blessing to others.



A Group of the Influential Class After Tea at the Liao Chou Mission.

The man on the chair is the head official.



China's Method of Cleaning the Fields of Weeds and Thinning the Growing Crops.

SOME CROSSES OF OUR CHINESE CHRISTIANS

J. Homer Bright

HUMAN nature is much the same the world over. In all ages has it died hard. The weight of the cross or the stress of the burden of denying self has varied with the ages, with peoples and with individuals.

The obstacles we must help the natives surmount are much the same in all heathen lands, and yet the customs and methods of thought stamp those of any place as peculiarly their own. That we may appreciate our Chinese brother's hindrances, especially of our own field, and pray more definitely for him, let us look at some of the things that are his real crosses.

Ancestor worship is one of the heaviest crosses, especially inland, where the touch of the outside world has been little felt. Every year, once or twice, each filial son must go to the graves of his ancestors and worship their spirits by offering food, shooting off fire-crackers, and bowing with his face to the ground. In the best room in the

home is found a tablet to each ancestor on the father's side, where food is offered and obeisance made. Many are beginning to disbelieve the idols, and could easily leave idol worship, but feel much different when it comes to taking down the ancestral tablets. They do not want to be judged unfilial, and would almost rather be out of the world than out of custom. One of our friends here, of the teacher class, has found this a great obstacle, but has finally said that he must have Christ, let it cost what it will. He has always been a staunch Confucianist, but says the teachings do not compare with Christ's, and, though hard, he must give it all up, even its principal tenet—ancestor worship.

With the Orientals everywhere it means much to "save" or "lose face," and the Chinese of the eastern mountains of Shansi are no exception. So it is not a light thing for them to admit their mistakes, and many are sore-

ly tempted to resort to their age-old customs of "saving face." When they feel they have "lost face" it is sometimes difficult to reach them. The missionary then needs to use tact to help them overcome their weaknesses without causing them to feel they are "losing face."

Theatricals are frequent and are about their only form of amusement. Every performance is an appeal to some god to prevent disease or calamity, or is an expression of thankfulness for crops or rain, bodily healing, or escape from danger. The theatricals follow the trend of those of our own blessed land, if not stamped even more completely with evil. History says they were instituted for much the same reasons that they were inaugurated centuries ago in Europe, but they soon degenerated to be an instrument of the evil one. By it the country's history of golden ages of the past was taught the people, as well as the wise sayings of their sages. Since there are a few of this kind of plays still extant, there are those who uphold them. The people living adjacent to the temple where the performance is given are expected to subscribe their portion to defray the expenses, and then the play is presented publicly. Not to go to these plays, meet with friends and neighbors and receive the diverting influence of the event, to say nothing of the de-

moralizing influences, is quite a cross to many. The Christian Church can successfully combat the evil only by giving the natives some other kind of entertainment.

The general use of tobacco, too, makes the quitting of the weed a sore trial, when those who are trying to abstain are invited to take a smoke on every visit they make. Old associations make this temptation very strong, and I am sure they need our sympathy and prayers. Without the backing of generations of moral lives, it is no wonder they falter under one cross or another; but, on the other hand, when a firm stand is taken by them for the truth, we have joy that knows no bounds, and added glory is given the name of our Redeemer.

The term for doing manual labor means to "bear pain," and of course labor is despised. Some people almost starve because they belong to a class that are not supposed to labor. To lead them to see that labor is, or may be, dignified is no little task. After some are given a position of trust in the mission they lose the meek spirit which they seemed to have when they came, and one here and there falls from grace because he has become proud and haughty. Great care needs to be taken to be sure that the interest manifested is not for gain or position. Paul says that we should not place mere nov-



Liao Chou Boys' School.

One boy absent. The beginning of great things for
Liao Chou Station.

ices in the lead. Because of the scarcity of workers in any field, at times some are put forward before they really have been tested. If each inquirer is given time to learn of the cost of discipleship, as well as of the blessings of salvation, most of those termed "rice" Christians will be eliminated. Cheerfully to labor honestly and honorably is a lesson that every Christian needs to learn.

Each son, to be filial, is supposed to accede to his parents' wishes. If he leaves home to earn a livelihood, as many do, he is expected to send a goodly sum yearly for the support of his parents, wife and children. All the sons, or their families, at least, live with the parents till the latter's death. Sometimes they expect too much of the son, and sometimes the son neglects to send them money, even though they are caring for his wife and children. He spends all for good food and clothing, and then, when the opportunity comes to send money home, he must borrow of his friends. It is a great cross to many to live within their means. If they do otherwise, when misfortune comes they are in want. Much patience and diligence is needed to raise the standards of the Christians so that in their dealings they may surpass their neighbors.

Footbinding and early betrothals are the rule here yet. Not to observe either almost spells lack of chastity for the family. To lead the parents to abandon these customs and educate their daughters, thus placing them on an equal footing with their boys, is difficult to do. Many want their daughters educated, and believe that footbinding is harmful, but have not the courage to join the vanguard. The

light is breaking upon these benighted homes, though, and the prospects are bright for the opening of a good girls' school at Liao and the enlarging of the one already in operation at Ping Ting. Over ten, whose feet will be unbound and who are not betrothed, are promised to enter at the opening of the school at Liao, and others are merely waiting to make a decision. We can hardly appreciate the courage it needs to take such a stand, for the father as well as for the mother, especially since in their social order the girl does not count for much in the home.

The boys of our schools, as they go to their homes for the summer, also need our prayers, as we hope they are among our Christians to be. The parents are concerned only about their being educated, and as they return home the influences of idolatry there and in the neighborhood have a tendency to destroy what they have learned of the true God. It was a joy to hear several of the older boys witness for Christ at the last prayer meeting before the close of school, and then to pray so earnestly for themselves and parents. Besides, many of the smaller boys repeated verses, giving chapter and verse. May we not pray that they may be real message bearers, and though children, may lead the home to the light. O Father, grant that a few rays from the Sun of Righteousness may just now enter there.

And as you pray for your brethren beyond the waters, we have the assurance that the crosses they take up will be much lighter, for the intercession of the saints with the Father has made and will make a difference.

Liao Chou, Shansi, China, June 13.

"There is no opportunity in the individual life that affords as wide a field for service as the opportunity for prayer."

SILENT WITNESSES

Anna V. Blough

"For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity" (Rom. 1: 20).

THE receding lines of yon distant coast fade gradually until the eye can no longer follow its course, leaving naught but the trackless sea to the wandering view. Beyond those vanished shores, o'er hill and dale, the centuries have witnessed the thrilling uplift of a Power That has brought peace and good will to men and glory to God the Father.

And now, as we turn from the Christian land of our nativity, there breaks on the vision the vivifying outline of a nation which, for ages, has been the seat of the dragon throne. Here for thousands of years the devotion of its subjects has risen to a no more exalted being than their ancestors, or so-called gods of paper, wood, and stone. The question arises, Has Jehovah, the Maker of heaven and earth, forsaken this people in their idolatry and given them no witness of His everlasting power and divinity? Let us search within the ancient walls of this long-deluded people, that perchance we may find some pleading witness of a loving, ever-present Father.

The day has dawned. The sun's full orb ascends the eastern sky to the zenith of its glory, and then sinks till hidden by the western hills. In the darkness of night the starry heavens reveal a vaster universe, that speaks of some mighty creative and controlling Power. Thus the days and seasons have rolled by, each bearing witness of love and forethought of the Heavenly Father. Hill and valley show traces of a Master Carving Hand, while hidden beneath their surface lie vast stores of mineral

wealth, to be utilized for comfort and convenience. With the refreshing days of springtime the forces of nature unite to clothe the fields in verdure, while harvest time follows in due season, by which all mankind is fed and clothed. And so, from every hand, there call out voices, "Despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance" (Rom. 2: 4)?

But there is yet a plainer language, whereby we know that the Father waits to receive this wandering people into His favor. The spiritual laws of regeneration, that transform a soul from the defacement of sin into the image of the Creator, have the same power in the life of the one who, all his lifetime, has bowed to the graven image that his forefathers have worshiped in gross ignorance these thousands of years, as in your life and mine. But first comes hearing, and then does the Holy Spirit come with conviction and guidance through repentance and obedience into the sanctified life in Christ. Notice that the hearing precedes the work of grace in the heart. Had there been no value placed on the souls of this people, do you suppose God's unbounded blessings would have continued thus long, or the work of grace have its power in these lives? Many are the living examples today, who go about as Pastor Hsi or Bro. Mao, doing marvelous works for the Master.

If, then, since the time that Abraham left his Chaldean home to follow the

voice of Jehovah, this same Jehovah has been silently pleading by the works of His hands for the children of the Celestial Empire, should we pass them by, heedless, and withhold the Word of Reconciliation? Let us then, as children of the Heavenly Father, partake of

His Divine love and become one with Him in purpose to bring the lost world to His loving embrace! May each one ask, "What is my part,—gifts, prayers, service?" The answer surely will come.

Ping Ting Hsien, Shansi, China.

SOME NOTES FROM CHINA FOR JUNE

Anna N. Crumpacker

THE writer has met several of the missionaries of China in the last month, for with her family she has been spending a little time at the coast, making an effort to get away from the heat and to recuperate a little strength for later work. In the meantime she has talked with other missionaries on things of common interest.

Often there is a criticism made that the missionaries are a bit loose in their teachings of the Bible. I think this is entirely unfounded, for recently I have met several who seem to be especially busy urging all to obey the Gospel and get ready for the Lord's coming. One of the leaders in this movement is Mr. Thwing, the great world reformer. He is secretary of the International Reform Bureau. He does not lose an opportunity to urge on all, both foreigner and Chinese, to keep diligently to the Word. So we are hopeful in China that the people of this great country will really be led to the Gospel as their guide for life.

Mr. Thwing recently addressed a letter to President Yuan, with whom he is well acquainted, entreating him to make a careful study of the Bible, for he thinks, as we all do, that this will help the president in his trying times to guide the country to better things.

Measles has been having a turn in

the Boys' School at Liao Hsien. After being there a little time the disease came to the family of Dr. Brubaker, and so his children have had to keep in for awhile. At last reports all were doing well and in a short time likely will be out again.

With us at Ping Ting Hsien the dysentery has been causing some trouble in school, but more especially with the other people in the neighborhood. Our little Chinese girl had this disease when we left Ping Ting for this place. She is having a hard time to recover. A week ago Sister Crumpacker came down with the ailment. We had the doctor on the spot, and now after a week she is getting on nicely toward wellville, for which we are grateful. If no backset comes we hope she will be out in a few days. Baby improves much more slowly.

The far-interior seems to be suffering from a robber crowd. The leader is called White Wolf. He was so called from the translation of his Chinese name. The soldiers are so far from communication, and the means of travel so difficult, that, before they can reach a place which he has looted he has descended upon some other locality. So far there has been no injury to missionaries and mission property.

The government shows its interest in the Panama Exposition, to the ex-

tent that it will allow any one who wants to make an exhibit to go and come without paying duty on his goods. In this respect there has been a happy departure, for many of those who are arranging to show at San Francisco are using the unique plan of giving a month's exhibit at home before going to the Panama Exposition.

Wu Chang, the town where the revolution originated, is showing her interest in real progress by putting forth efforts to clean up the town. This began by ousting the old police force and installing a new lot. Then came the task of closing brothels and opium smoking dens. Next were introduced electric appliances. Street cleaning had its turn and later, sewers. Now there is a detective system. People who know seem to think it is about the best in China. A lookout must be kept for secret plans to overthrow the government, for not all of China is as yet settled to the idea of a republic.

As reported some time ago, John D. Rockefeller has completed arrangements for developing the oil resources of a part of China, and his work has already begun. His train of carts and mules that took his supplies interior was made up of about two hundred drivers with their animals. He also had a guard, furnished by the Chinese, to protect his caravan. He carries expensive machinery and is taking every precaution against defeat in his early plans. His engineers are men of experience. They think that the country in the Shensi Province is wealthy, but needs development. This is rather significant, for the province is one of the poorest of the poor. The people are few, for they say they can not make a living. Every one at all interested is watching this carefully, and we hope for the best to come of the effort.

There is a proposal to open to the public the forbidden city within Pe-

king. It will be remembered that this is a well-walled and carefully-guarded inclosure in the capital city. The president has his home there, but others without his permission cannot enter. Foreigners have never had free access to it. In 1900 soldiers forced entrance to the place, only to find that the empress had fled a few hours before. To make her escape she had dressed as a coolie woman, and unsuspected had passed the guards. At some distance outside the city carts were awaiting her. She escaped to the interior of the country, where she remained in hiding till the troubles were settled.

Owing to an extended drouth in parts of Szechwan Province a great famine threatens. Many people already are destitute of food.

In a political way the government seems to be moving towards better plans. The old system of duties is to be abolished, so that free trade can go on among the states within the republic. Heretofore there has been a local system of duties, and the business man who wanted to do extensive trading was much handicapped. The development of the country's resources also was hindered materially. All of us hope for the speedy carrying out of this reform. This, with the reform in the money system, will mean much for China, and it is good that the leaders are getting to see this.

During the months of June and July and part of August the missionary work in China is rather quiet, for the missionaries in many places are forced to be away from their stations. Thus progress is materially hindered. In many localities, to be sure, where the Chinese are developed sufficiently, the work goes on, but these are few indeed. To get the natives to become real leaders is a difficult task.

May the Lord keep all His workers in this important field of China for long periods of service.

INDIA NOTES

Alice K. Ebey

"The will of the Lord be done" (Acts 21: 14).

THIS is a common saying in India. It is the keynote of the doctrine of Karma (fate). When misfortune, death, or any calamity comes, the only consolation the Hindu knows is, "It is the will of God; what can we do?" Every kind of sin is thus condoned, as the idea of personal responsibility finds little place in their thought. "It is written in his forehead," so the individual becomes an adulterer, a thief, a murderer. God's sovereignty is well understood, even by the ignorant; but that the will of God is ever anything but arbitrary, always working evil toward mankind, scarcely enters their mind.

God, a loving Father, seeking the salvation and ultimate good of every man, finds no place in their doctrine. How much better is the Christian's faith, that gives the certain assurance that the will of the Lord is always and only good to all who will conform to that will! The trusting soul knows that even what now seems only loss and bitter sorrow, will somehow, sometime, prove to be gain and joy for him. How the heart of every disciple of Jesus longs to see the light of this joyful, triumphant faith dawn in the sad and darkened hearts of all believers in fate!

Five thousand one hundred eighty different patients have received treatment at the little Karadoho Dispensary during the first half of this year.

The foundation for the new bungalow at Bulsar is finished, and during these rainy months the carpenters are busy making the doors, windows, etc. Bro. Holsopple hopes to have the bungalow ready for occupancy by Christmas.

Cholera has broken out in Vada, and many of the residents have fled from the town. Bro. Jacob Israel, our Indian worker at that place, tried to take his family to a near-by village where a Christian teacher lives, but the headman of the village refused to let any one from the stricken town come into the village.

The Bible School at Bulsar opened for second year's study on June 15. Bro. Blough has charge, and is trying to help these young church workers to grow not only in Bible knowledge but in spirituality and efficiency. Pray that he may be given strength and wisdom for this important matter.

Monsoon has come again and the hills and valleys are beautiful in their fresh dress of green. Farmers are busy plowing and planting. Christians in this heathen land are not forgetful to render thanks to the Giver of these bountiful rains.

Mr. B. G. Tilak was released from his six years of imprisonment at Mandalay and brought to Poona, June 17. His friends gave him an enthusiastic welcome. His release recalls the long, tedious trial in Bombay in 1908 and his final conviction for seditious utterances. The political condition in India is much quieter now, and we hope that no cause may again arise for similar trials or imprisonments.

Sister Sadie J. Miller had a special Sunday-school program at Jalalpor on Sunday, June 20. The children of the Christian households recited Scripture verses and sang suitable songs. Sister Himmelsbaugh and Drs. Cottrell were present to enjoy the service and lend a hand in making the day a success.

The American Arcot Mission has just passed its sixty-first birthday, having been organized in 1853 by Revs.

Henry and William Scudder. The present members of the mission number twenty-nine, twelve of them bearing the name of Scudder. The Reformed Church in America has sent over \$3,000,000,000 to the Arcot Mission during these sixty years. They have a good system of education, having 150 village schools, ten higher elementary, four secondary schools and one college.

Bro. Emmert and family are returning to their home in Jalalpor, after some three months in the cooler mountain region at Coonoor. Sister Emmert's health has improved and she hopes, after a few more months of care and medical treatment, to take up her full share of burdens and work on the mission field. We feel sure that God's children in the homeland are joining with us in earnest prayer for her full recovery.

Bro. Long had a severe siege of malaria during the month. Dr. Cottrell soon had the disease under control, but it was followed with fever blisters on the eyeball, which caused great pain. The doctor took Bro. Long to the Bombay Hospital for special treatment, and he is now at home much improved. He must still refrain from reading, writing, and exposure to the sunlight. We trust he may soon be able to resume his wonted duties. His little daughter, Magdalene, also had been quite ill, and for some time Sister Long had her at Bulsar for medical treatment. The family is now together again in the Vyara home, and we join with them in thanksgiving for God's goodness in restoring the sick ones.

The municipality at Amritsar passed an order for the removal of all milch cattle from the city. This evidently was for sanitary reasons, but the order brought such a storm of protest from the Hindu community that it was not enforced. They argued that it is the

sacred duty of every Hindu to serve the cow, and they must have her daishau (interview) the first thing in the morning. Then, too, the fresh cowdung is a necessity for plastering floors, and for many practical and religious purposes. In the Sanatau Daraue (eternal religion) of the Hindu, the cow is given a higher place than the mother, and she must deserve this exalted position, because the cow, after the mother, nourishes and rears up the children.

The heart of the missionary often is pained because of the lack of faithful, efficient Indian helpers to supply the need in outlying villages. At present Bro. Kaylor has two good schools disbanded because the teachers were unwilling to bear the loneliness and jungle dangers during the monsoon months. Let no one think that the foreign missionary meets no hindrances nor has cause for discouragement. On every side the opportunities are vastly larger than our ability to lay hold of them. Brethren and sisters of the homeland, pray that your missionaries may ever be pressing forward in the Lord's work, unmoved by any of these things from the single purpose of spreading the Gospel among the heathen.

Karadoho, via Dahanu, July 3.

❖ ❖ CONSTITUTION OF THE UNITED STUDENT VOLUNTEERS.

(Continued from Page 295.)

Section 5.—These reports from the various bands shall be condensed and, together with a report of the business and other meetings of the union, shall be published in the current number of the Visitor following Conference.

Section 6.—A special effort shall be made to hold one public volunteer meeting at each Conference, and for which a definite program shall be prepared.

Article XI.—Amendments.

This constitution may be amended by the consent of three-fourths of the bands, four-fifths of the members of each band in this case constituting a quorum. The decision shall be read at the regular annual meeting of the union.



AN OBJECT-LESSON

—Exchange.

WORTH MENTIONING

R. D. M.

A CHURCH that is interested in home missions is also interested in foreign missions. The two go together and are not easily separated. In fact, they should not be separated. To believe in the one and not in the other is impossible. These two names, home and foreign, are used to locate mission effort, not to indicate two kinds of mission.

In the light of this, an argument was presented that ran something like the following: Enough heathen at home; let us try to save these first before we send our money across the ocean. It never pays us to send our young men and women to heathen lands while churches at home are in great need of preachers and personal workers. Look at the money that is contributed every year. Large churches in the homeland are going down be-

cause there are no ministers to preach the Gospel. We are sending them all away. It would not seem nearly so bad if the foreign field did not continually demand the best we have.

What would we Americans be if the church at Jerusalem had decided to do no foreign mission work until all the "heathen at home" were converted? If this plan had been carried out by the first church members in Jerusalem we would all be heathen, for they could never have converted all the home folks. America, the greatest religious nation on the globe, would be heathen today. Yet there are those who argue for the conversion of the heathen at home first. If we wait until there is no need at home before we send money and men across the ocean, we will never do any foreign mission work.

Prosperity is a far greater factor in arresting the growth of the church than poverty. Perhaps we have not always looked at it from this viewpoint. But we seldom, if ever, hear of a church closing her doors because of poverty. In not a few instances, however, churches are gradually losing their spirituality, locking up their houses and raise fine crops. It is right, to the accumulation of wealth, and turning to the pleasures and amusements of the world, because of prosperity. Instead of giving to the Lord's work as He has prospered them, they take away from Him as He has prospered them.

Fine dwelling-houses and well-filled barns are not always a sure index to the spirituality of the community. They ought to be. Broad acres of golden grain may be waving in the midst of dying and even dead churches. It is not wrong to dwell in comfortable houses and raise fine crops. It is right. God intended it that way. But wrong comes in when we are selfish about the matter.

The same is true of prosperity and poverty when we approach the subject of missions. As a rule the more wealthy churches are not in the lead when it comes to contributing to the mission cause. It is so easy to forget God when all goes well. We become independent, heaping upon ourselves honor and glory for the wisdom and strategy we used in securing our wealth. The widow's mite has sent the Gospel farther into the centers of paganism than million-dollar gifts. How is this? Rarely do we hear of a millionaire casting into the treasury all he has, but it is common today, as in the days of Jesus, to hear of a widow casting in all she has.

The closer we live to God the farther

from sin we want to live. The closer we live to the Master the more we are willing to live for the same purpose He lived. The more we agonize in prayer for the lost world the more effort we are anxious to put forth to have our prayers answered.

While among the churches of Middle Indiana many things along the line of missions were found worthy of mention. The first church visited was the Monticello. Here a live Mission Band was found. This band renders public programs every month. Each member has pledged to give a certain amount monthly for missionary purposes. As a result the band has money to remember many worthy causes. Another band was found in the Sugar Creek and Pleasant View churches. It rendered a few programs in adjoining churches. A splendid idea, indeed!

The Manchester College Volunteer Band has been very active in going out among the churches to create missionary sentiment. While most of the students are away from school during the summer, there are enough in attendance to have a regular organized band, which has been continuing the work. We hope the band may prepare many for the mission field.

The Mexico church, presided over by Eld. Frank Fisher, has more than an ordinary interest in endowments. The church is alive to the needs of the foreign fields and is contributing in a most commendable way. Although Bro. Fisher has the burden of the Old Folks' Home and Orphanage, located at Mexico, resting upon him, he finds time to create in his church a missionary spirit which reaches beyond the needs of the Home and Orphanage. Charity begins at home but never remains there. So with men that get interested in the welfare of needy peo-

ple. They work wherever there is a need. They do not draw lines of demarcation, saying, "This is my field and no more."

We should like to mention the Sunday-schools and classes that are supporting orphans and training-school

pupils, but space forbids. Then, too, there are individuals much concerned in this great work. We found one church where the MISSIONARY VISITOR goes into every home where members live. Send the VISITOR to those who do not get it. Our plan for doing this appeals to many.



Court of a Chinese Inn in Li Yang Chen.

One of the many villages between Ping Ting and Liao Chou. In center, wearing an American hat, a native preacher, "John," telling about Jesus. To the right Dr. O. G. Brubaker. The party stopped here for noon rest and luncheon, Thursday, Nov. 3, 1913.

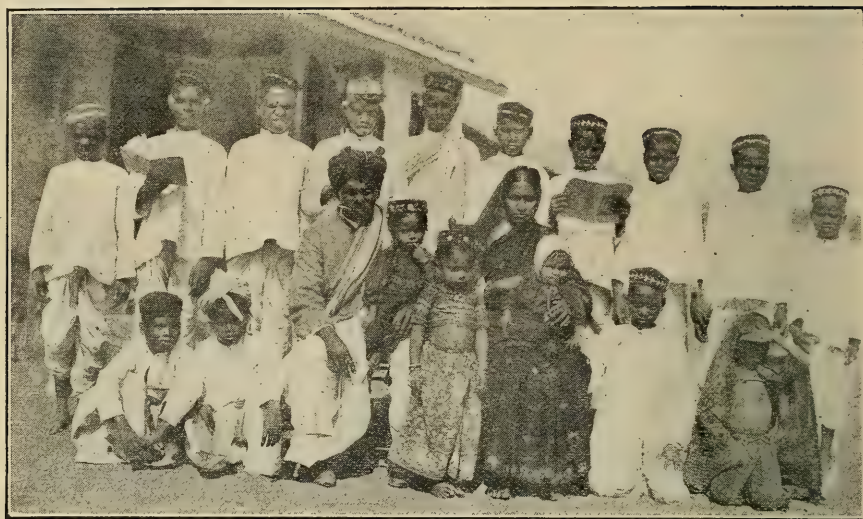
SIDETRACKING: SATAN'S TRICK

Galen B. Royer

GOD'S love sent His Son into the world to redeem it from sin.

Paul says that He was "reconciling the world unto Himself" through Jesus, and after this was done He "committed unto us the words of reconciliation." Jesus Himself declares after He arose from the grave, "As the Father sent Me, EVEN SO send I you." He also declares that His disciples should "seek first His kingdom and His righteousness," and to do this they are to "go . . . and make disciples of all nations." He promised His companionship only on the terms

of this obedience. The Spirit, through David, commands, "Ask of Me, and I will give thee the nations for thine inheritance." Everywhere in the Bible the purposes of God in the world are to stand first and paramount in the life of His believers. God through Christ saves "by grace" every one who believes and thereby "creates him unto good works," so that whether what one has opportunity to do is little or much it in no way interferes with his salvation. Further, it enables him also to place little value on his life, and at no time need he consider personal safety



The Master and the School at Pimpalner.

The master, his wife and three children at Pimpalner, India. The property and territory have passed into the hands of another mission. See page 292.

in order to secure salvation. In fact, it teaches, rather, that through losing his life he shall find it. By this one must conclude that Christian work really is the greatest work in the world, and the Christian is placed in such a relation that he *can* do this work freely and fully if he will.

Under such unusually favorable conditions, and through the Spirit, Christians catch visions of opportunities for service for God, and hear the call to witness for the truth against error, for the right against the wrong. In a moment of noble inspiration and lofty ideals they form purposes and commence a great work to which God has called them.

Now it is time for Satan to begin: for a noble purpose is being put into execution and this will destroy his kingdom. He has long since learned that open violence is not the best method. The blows he struck in driving the nails on Calvary have ever since been bounding back on him. He went too far that time. He is wiser. His usual tack is well illustrated in Nehemiah's experience. The enemies made

five attempts to draw the prophet of the Lord away from his work on the walls. Every one was a base subterfuge, no matter how good looking it appeared. Even that warning about assassination, and urging him to seek safety in the temple of the Lord, carried a good face, but was false. Satan certainly advanced plausible motives for the change, but the prophet cried unto the Lord, "Strengthen my hands." This brought courage of heart, and then he boldly declared, "Should such a man as I flee?" Nehemiah would not let Satan sidetrack him even into the temple of the Lord.

Though Satan failed with Nehemiah it would appear that he has not given up his efforts of sidetracking even to this day. He has the church on the home base pretty well in hand, inasmuch as he has so many of her membership leading listless, indifferent lives. He has about full control when, during the "heated season," churches close their doors and all but himself go on a vacation.

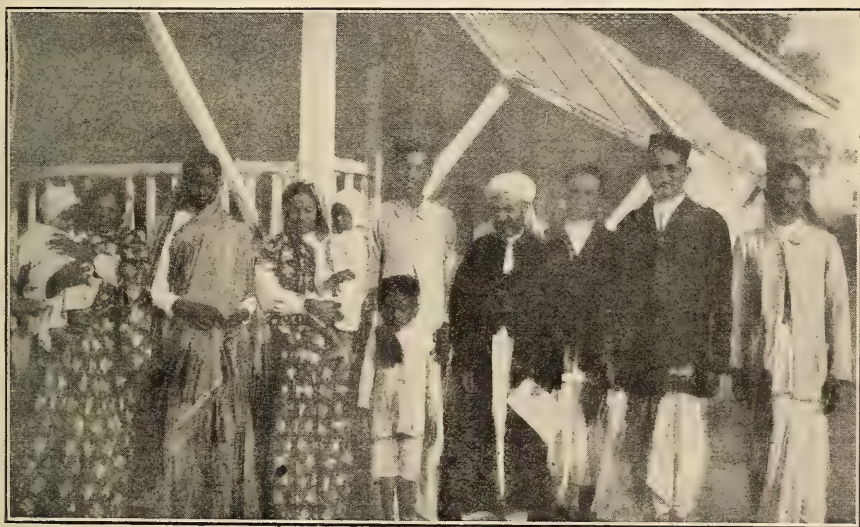
But his work does not stop here. His most despotic reign is on heathen

fields. He has made "the heathen rage and imagine a vain thing," until their condition is most pitiable. It will never do, from his viewpoint, to have them know better, or they will rebel against him. Instance the Dutch Boers in Africa opposing and persecuting Livingstone because he gave the natives better light and knowledge. Or, the East India Company, refusing to take missionaries to the Orient because it thought if it gave the natives light and gladness its trade would be injured. Satan is most jealous of any encroachment made where his reign is supreme, and so he busies himself at the source of all evangelistic movements.

First. By sidetracking bishops, ministers, and pastors of the congregations of the Christian churches. He believes thoroughly "like shepherd, like sheep"; and if he can keep the leaders inactive or incapable he has succeeded in domineering the whole congregation. The minister should inform himself on missions, but Satan makes him believe he is too busy to read missionary literature. He tells him it is bet-

ter to busy himself on certain forms of godliness and that it is immaterial about real soul-saving power in the spiritual life. He will urge the minister not to preach missionary sermons, because he is not well enough informed, cannot do as well as others, it is too great a drain on the membership to do so much giving, or it may hurt his influence with the moneyed members, who are just a little close, anyhow. If he is constrained to urge the membership to give, then Satan tries to sidetrack by holding in bold array "the heathen at home," mostly those who refuse the gospel message, and urge that ALL the money collected be spent upon them.

Second. Satan is doing effectual work sidetracking volunteers for the foreign field. At school, under the blessed inspiration of consecrated teachers and faithful religious leaders, the student catches the missionary inspiration and signs a pledge card. He keeps his pledge during the pursuance of the course, but in the last year "splendid business openings," or "desirable marriage" to one who will not



Members and Their Children at Vardi.

With them is their native teacher. The one with the white head dress is the Mohammedan priest who expressed a desire to unite with the church. See page 292.

go, sidetracks the once-enthusiastic volunteer. This is unlike Morrison, who rejected business openings in his home, met the displeasure of his father, and left behind the lady to whom he was engaged, because she refused to go to the field.

About five years ago, in visiting the Volunteer Bands, I concluded that four years later the Board would have more missionaries available than could be sent to the field. Where are they? Never has there been such a dearth of workers as today; and this in the face of the fact that never has there been such a need, from the field standpoint.

Just look at China! When the deputation committee met the workers on that field in November, 1913, it ascertained that at the least calculation twelve were needed at once to occupy territory that was pressing itself upon them, not to speak of enlarging the field. In going from Ping Ting to Liao we passed through villages every day, large and small, where the Gospel is wholly unknown, the white face the greatest curiosity, and the eager, mute appeal for light very strong.

Behold India! At Pimpalner the mission had put up a splendid brick building and was conducting a native school; but in February, 1914, the field committee sold the property and relinquished the territory to the Alliance Mission, simple because there was no one available for the station. Vadi, another station in the same language territory, stands empty. It is a good stone building, well equipped for mission work. The members call for the Word of Life; a Mohammedan priest expressed a wish to espouse the cause of Christ while the committee was there, but there is no one to occupy the station.

Whether it be China or India, the workers on the field are carrying an overload, so burdened as to grow very "tired in the work, though never tired

of the work"; so crowded that the Board fears for their health. This condition exists, not because there are not plenty prepared to go, but because volunteers and others have been sidetracked from this first business of the church:

Third. Satan is doing splendid work in sidetracking the laity who are too old to go to the field. Through him some have been led to believe that only home missions are proper. These have their just claim, but have no right to all our endeavor. He argues that it is not good or right to give money when the giver does not know where it goes, or that a soul at home is worth as much as one abroad. After he gains this point his next is, that it is useless to spend any money on these at home. Or, he leads parents to believe it would not be right for their children to go so far from home, and thus they stand in direct opposition to the needs of missions. But he does not stop there. He induces members to use God's portion of their income for their own selfish purposes, thus causing them to lead lives of ease and selfishness, when God wants "sacrifices of righteousness" rather than "ease in Zion."

Oh, how many are sidetracked! How many have never reached the goal of their highest ideals and finished their tasks, God only knows. The Son sits at the Father's right hand, longing to return to this earth, His footstool, but sees His purposes sidetracked here and there in the lives of His children, until only Infinite patience can wait the culmination of His divine plan.

Saddest of all is that those on the sidetrack believe they are doing God's bidding, and rest easy thereby. Indeed, they like the "rest" part. The pleasure due to lack of resistance against the winds of opposition, through standing still, the freedom from suffering and sacrifice because no campaign is made into the realms of

the devil, the exemption from sneers of persecution because one is simply passively good, is most desirable to too many Christians. They rest in this condition sincerely and joyfully. Paul and Silas were full of joy when in prison with bleeding backs. The resting ones think they are pleasing the Lord, forgetting that "the heart is deceitful above all things," and that Satan, the father of lies, is always, through lower motives among men, seeking to thwart God's purposes of world-wide evangelization: **THEIR LIVES HAVE BEEN SIDETRACKED.** The consumption of energy is almost nothing. The alarm bell of their progress hangs still. The throttle of beginning to do does not work. And though completely equipped for good running on the main line of God's world-wide plan, they are wasting away on the sidetrack of some lesser good. To say that Satan has sidetracked them would be offensive, indeed. Yet did not Jesus say to sincere Peter, when he proposed to keep the Master from suffering, "Get thee behind Me, Satan" ?

How often Satan thus gets in good work through ill-informed men! Livingstone had to withdraw from his mission board because its members did not catch the vision of Africa that consumed his heart. Carey and his associates were driven to the like-painful ordeal for the same reason. Many a noble life has been thwarted from largeness of service and the goal of God-inspired ideals because men of smaller vision sought to sidetrack them, and he did not stand sure, like Nehemiah.

No man can afford to defeat God's plan, to preach the Gospel to all the world, by any neglect, any indifference, any self-satisfying work of his own. If not all can go to the field, as is so often urged, those who do not go have no right to better comforts, greater ease, more selfish lives, than those who

go. Let them prove their sincerity by lives of self-denial that fills the treasury of the Lord.

Two lifelong college chums had consecrated their lives to the foreign field. One was accepted and the other was rejected because of his health. The sickly one went with his chum to Boston to see him off. In the hour of separation the disappointment of not going was almost too much for the sickly one. Tottering under the load he whispered as a parting word, "I'll support you with my prayers and-my means." He turned his back upon the field on which he had hoped to labor, and went into the Rocky Mountains in the Northwest. He toiled with his own hands and supported the chum abroad. But he did more. He preached to the lumbermen of the district, formed a church of believers in Christ Jesus, and literally laid down his life for that people. That man did not let Satan sidetrack him.

History is full of men who would not be sidetracked by offers of large salaries from the government, good positions in colleges, splendid openings on the home base—oh, any good work that Satan will sidetrack one, just to keep the church from evangelizing the world. Those who have gone forth are giving excellent service. Just because you do not hear of it, or know of it, is no reason this is not true. They have overcome obstacles, removed difficulties, and persevered in their missionary purposes. They have remained at their post, like Sister Quinter, who said, "If my work on earth is done I want to go higher from India."

Men may plot; men may blunder against the work of a Spirit-filled man: but all of earth and all of hell cannot change the man who says, "I am doing a great work. . . . I cannot come down. . . . Should such a man as I flee . . . to save his life? . . . I WILL NOT."

SUGGESTIVE MISSIONARY PROGRAM

R. D. M.

EVERY church should render a missionary program, at least quarterly, for the purpose of spreading missionary knowledge and creating and maintaining interest and enthusiasm in this great cause. The first Sunday of each quarter is the best time to present the program. The Christian Workers' Booklet contains a program for Oct. 4. The following program is not to take the place of that one, but rather to supplement it. At least an hour should be devoted to this work. In many instances the elder or pastor in charge would be glad to give the preaching hour for a well-prepared program.

The leader of the meeting should be the chairman of the local mission committee.

1. **Opening Song**, No. 163, "Kingdom Songs."
2. **Scripture Reading**, The Macedonian Call.
3. **Prayer**.
4. **Song**, No. 182, "Kingdom Songs."

5. **Report of the Work in China**.—Suggestive material for this topic may be secured from the Missionary Visitors, in which a report from China is found every month. In the June number is quite an extensive report from China. The September issue is a special on China. The Messenger also contains reports of our China work from time to time.

6. **Recitation**.—For this part of the program a poem, with a strong missionary sentiment, should be selected and recited by one of the children.

7. **Song**.—A song by the children, trained by the chorister, is always a good thing to put life into a program.

8. **Essay**.—The "Go Ye" Commission.

9. **Plans of the Local Mission Committee**.—This part of the program should be discussed by a member of the committee, so as to let the church know what is being planned. A plea for coöperation should be made at this time.

10. **Offering**.—An opportunity should be given every audience to help in this great cause, and the best way to do this is through an offering. The committee should decide where the offering is to be used, so that the persons who give may know where their gifts are being used.

11. **Song**, No. 135, "Kingdom Songs."

12. **Closing Exercises**.

CONSTITUTION OF THE UNITED STUDENT VOLUNTEERS

The following constitution, ratified by the local Volunteer Bands of our colleges and adopted by the United Volunteer Assembly at Seattle, now becomes the authorized document of each volunteer organization of our church:

Preamble.

We, the Volunteer Mission Bands of the Church of the Brethren, in order to bring about a closer union among the local bands, to be mutually helpful in the preparation for our life work, and to encourage missionary activity among the young people of the church, do adopt for our direction the following constitution:

Article I.—Name.

The name of this organization shall be "The United Student Volunteers of the Church of the Brethren."

Article II.—Motto.

The motto of this organization shall be, "The Whole Wide World for Jesus."

Article III.—Purpose.

The purpose of this organization is to encourage, through confederation and coöperation, the young people to consecrate fully their lives to special service for the Master, to stand firmly and definitely for missionary education and advancement throughout the Brotherhood, and to organize and maintain local Volunteer Bands in our schools.

Article IV.—Membership.

Section 1.—The membership of this organization shall consist of those who have prayerfully considered and signed the following declaration: Whereas, My acceptance of Jesus Christ has brought me pardon and peace and responsibility, and my study of His Word and of the field has confirmed my conviction that "the Gospel is the power of God unto salvation," I hereby dedicate myself to special missionary service in whatever way God may direct, at any time, in any place, and at any cost.

Section 2.—All missionaries of the Church of the Brethren who are now, or have been, on the foreign field, shall, by virtue of their special service, be advisory members of this union.

Section 3.—All members of the General Mission Board of the Church of the Brethren shall, by virtue of their office, be advisory members of this union.

Article V.—Officers.

Section 1.—The officers of this union shall consist of president, first vice-president, second vice-president, advisory president, and secretary-treasurer.

Section 2.—All members who are members of the Church of the Brethren shall be eligible to office.

Section 3.—The officers of this organization, except the advisory president, shall be elected at the meeting of the union at each Annual Conference, and shall assume their duties at the close of said Conference, and shall serve throughout the following year.

Section 4.—The officers shall be nominated at the meeting and elected by ballot.

Section 5.—Either the president or one of the vice-presidents shall be elected from the college nearest the place of the next Annual Conference, if there are members of the union at that college.

Section 6.—The editor of the Missionary Visitor shall, by virtue of his office, be an advisory president of this union.

Article VI.—Duties of Officers.

Section 1.—It shall be the duty of the president to preside at all meetings of the union, to fill all vacancies for the time being, to appoint all committees not otherwise provided for, and to perform such other duties as his office may require.

Section 2.—It shall be the duty of the first vice-president to perform all duties of the president in the absence of that officer.

Section 3.—It shall be the duty of the second vice-president to perform all duties of the president in the absence of the president and the first vice-president, to secure the information and to circulate the letters to the nurse-training and medical students, as provided in Article X, Section 1.

Section 4.—It shall be the duty of the advisory president to assume official leadership at such times as it is impossible for the regular officers to officiate, and to be an advisory member of the executive committee.

Section 5.—It shall be the duty of the secretary-treasurer to keep a careful record of the meetings, to prepare a report of the meetings of the union held at Conference, and submit said report to the editor of the Missionary Visitor for publication, to receive the moneys and keep a correct account of the funds of the union, to preserve a record of all the members, and to perform such other duties as his office may require.

Article VII.—Meetings.

There shall be held at least one regular meeting during each Annual Conference.

Article VIII.—Committees.

Section 1.—The executive committee shall consist of the president, first vice-president, secretary-treasurer, and advisory president, whose duty it shall be to act upon all matters that can not be brought before the annual meeting of the union.

Section 2.—A program committee of three shall be elected by the executive committee and shall serve in the capacity of arranging programs, publications, et cetera, as directed by the executive committee from time to time.

Article IX.—Official Organ.

The Missionary Visitor, published by the Brethren Publishing House, Elgin, Ill., shall be the official organ of the union.

Article X.—Miscellany.

Section 1.—Owing to the isolation of the nurse-training and medical students, the union shall secure information as to needs, opportunities, et cetera, of the field from the medical missionaries or from other sources, and twice during the school year shall circulate letters with such information to said students who are members of the union. The officer responsible for this duty is provided for in Article VI, Section 3.

Section 2.—A circle letter shall be used as a medium of correspondence among the various local bands.

Section 3.—At least one article of a missionary and educational nature shall appear in the Missionary Visitor from each of the several local bands each year.

Section 4.—Each local band shall send to the meeting of the union assembled at Annual Conference a clear and definite report, setting forth the work of that band during the year. Said report should be sent with a delegate from that band if possible.

(Continued on Page 286.)

EDITORIAL

We send forth this issue of the VISITOR, feeling very sure that our readers will hail its coming with pleasure. Our China missionaries have supplied us with a number of unusually fine articles and many photos. They are happy in their work, yet feel the mighty responsibility which rests upon them and the tremendous need that is found in their broad land. With the prayer that this issue may evoke a widespread interest among our people, and that their sympathies may go out to those in great darkness and need, we send it forth.



The editor desires through the VISITOR pages, to thank all of our workers, who, amid the many calls and demands for their time, are willing to write in the liberal way that they do. Such efforts are appreciated by the church at home, and increase our interests in the lands across the sea.



August 11, Brother and Sister Raymond C. Flory, with their two children, sailed from Seattle, Wash., for China. For the time being they can be addressed safely at Peking, China, care of American Consul. It is the plan of the China Mission to have these new workers spend some time in a splendid language school at Peking. The missionary in China needs all the assistance he can get, in studying that almost-impossible language. The prayers of the whole church are with this little party as they set their faces toward an unsaved Orient.



At the request of the United Volunteer meeting at Seattle we are glad to present in this issue the new constitution of that organization. Copies of the constitution may be had by applying to the MISSIONARY VISITOR.

Many inquiries have come from subscribers as to why they have not had their paper since Conference. No doubt all long ago received them, but by way of explanation we may say that unusually large numbers of subscriptions are always secured over Conference time, and in spite of all that we can do delay thereby is occasioned. We want all who are entitled to the paper to have it, and we much regret such unavoidable delay.



Well, here comes the refreshing wind of a larger vision, when a brother corrects a receipt made by the office in this manner: "You made a mistake when you said I gave of my money; it is the Lord's money entrusted to my care, and I am sure He wants usury." The brother does not tell what the principal is on which he is paying interest, but such a spirit will surely not give less than six per cent, which is common between man and man, and perhaps he is paying ten per cent, the rate common between man and God in olden times. The amount sent in at least is commendable. The Mission Rooms are glad to make this correction.—R.



The following incident of Stonewall Jackson will speak for itself: "Just after the second battle at Bull Run the telegraph lines were down, and the people in the South were in a feverish anxiety to get the news. At length a letter arrived at the postoffice in Lexington, the home of Stonewall Jackson, addressed to his old pastor. It was in the general's handwriting, and all were impatient to have it read, so that they might know how the battle had gone. But when the seal was broken only this was found: 'Dear Pastor: I remember that this is the day of the collec-

tion for foreign missions. Please find enclosed my cheque.—T. J. Jackson.’”



One of the university professors at Seattle at the close of our Conference was asked by one of our brethren to give his opinion of our people. This he did in a very clear, written statement. Among other things, he said that our members were preëminently gifted as financiers. Surveying our Brotherhood as a whole, thinking of the large barns, the open, hospitable homes, the average wealth per capita among us, we confess that our friend, the professor, sized us about correctly on the financial side of our makeup.



Our habits of frugality, simplicity, and retirement have developed the spirit of finance very remarkably among us. The elders of the church so oftentimes are the moneyed men, not only of their local congregation, but of the neighborhood. They think in terms of money and draw their illustrations for sermons from the field of industry and finance. Like cat, like kit, and the membership seeks to become rich like their eldership.



This spirit is not without its dangers. We amass fortunes, oftentimes, at the expense of keeping our boy from the college education that he should have. He must “stay at home and work.” We have seen it, oh, so many times, that these same boys, the sons of our brethren, deprived, by the parent financier, of a college education such as the neighbor boys secure, never become very enthusiastic about the church, and consequently never join it. Then, upon the death of their godly parents, who meant their gold-hunger in good faith, their property is left to their children, and both children and gold are lost to the church.



Then, too, we finance undertakings

for ourselves, and our schools go in proverbial rags, because of our frugality. They seek for endowment and they find it not. They run behind in their current expenses, and no hand of charity is extended to them. Yet our schools are at the very foundation of our church life, and our missionary recruits must be drawn from them.



We have godly financiers, men who are devoting their ability to amassing fortunes for the use, ultimately, of our educational and missionary work; but compared to the great number in our church they are few. There are not enough of them. Because of this fact our words of commendation cannot be too many for those earnest, consecrated ones upon whose shoulders rest the financial burdens of these various institutions. They do their work heroically and well, and they do their best.



Our great need, brethren, is to develop our abilities along philanthropic lines; to produce, not more financiers, but real exponents of the simple life; members filled with the Holy Spirit and with power. It must become increasingly popular among us for young men to “forsake all and follow Him.” The development of a consecrated life and the acquisition of an education must become more popular than the gaining of the “quarter section” alongside of ours.



Mr. J. Campbell White, the secretary of the Laymen’s Missionary Movement, not long ago made these remarks, which will be pertinent to our situation: “Men and women who have gained wealth and position find their hearts still hungry. Many of them are beginning to give unstintedly of their time and treasure to the extension of Christ’s kingdom in the world. Not a few have deliberately stopped adding to their capital, with

the aim of giving all their income henceforth to make Christ known throughout the world." Speaking further, Mr. White says that the dominant notes of a new religious renaissance, which prophets see in the near distance, will be: "Righteousness in personal life; emphasis upon personal Bible reading, personal testimony and service; the churches acting coöperatively; the consecration of time and wealth to the extension of Christ's kingdom; laymen taking their larger place as active Christian workers and leaders; a more serious and determined effort than has ever yet been made to evangelize the world in this generation."



At last it has come. The populations of Europe have long been groaning under the increasing burdens of militarism. The world has long wondered what it was all for and when the end would be reached. Now, like a flash of lightning, the world is thrown into a panic and the conflagration, involving almost the whole of Europe, is on. As Christian nations we must bow our heads in shame that the bloodiest war, possibly, since the fall of Rome, must be between Christian nations, almost two thousand years since the coming of our Prince of Peace.



Much as we have hoped for it, prayed for it, and witnessed for it, this is not the day of universal peace. Today it is universal bloodshed, but it may be the dying gasp of brutish barbarism. We may be standing upon the threshold of good will towards all men. It may be the clock striking the hour just before the dawn. Possibly this is the price that we have to pay for the mighty mistake of an armed peace. It is an awful remedy, a terrific price for folly, and its outcome is as mysterious as its cause.

What the effect of this war will be upon mission work we cannot attempt to forecast. Surely it will paralyze for the time all organized effort for advancement in Europe. It may cause a deficit in the treasuries of some of the strongest missionary societies. It will create a tremendous question mark in the heathen mind, as to why Christians, who are commanded to love one another, are willing to kill, instead. This war need not interfere with any missions of our own church, if it spreads no farther. Of course, there is the dread possibility, of Denmark and Sweden becoming involved; or Japan may feel an anxiety to strengthen herself in China; or India may become restless for freedom; but there is not the probability of all this coming to pass. Let us unite our hearts in prayer that peace may speedily come to these great world powers, and that quiet may again be restored to their distracted peoples.



"The Presbyterian Handbook" contains an interesting summary of the growth of Christianity by centuries. We note:

Close of first century	500,000
Close of second century	2,000,000
Close of third century	5,000,000
Close of fourth century	10,000,000
Close of fifth century	15,000,000
Close of sixth century	20,000,000
Close of seventh century	25,000,000
Close of eighth century	30,000,000
Close of ninth century	40,000,000
Close of tenth century	50,000,000
Close of eleventh century	70,000,000
Close of twelfth century	80,000,000
Close of thirteenth century	85,000,000
Close of fourteenth century	90,000,000
Close of fifteenth century	100,000,000
Close of sixteenth century	125,000,000
Close of seventeenth century ...	155,000,000
Close of eighteenth century	200,000,000
Close of nineteenth century	400,000,000

The Little Missionary

IF YOU WERE A CHILD IN CHINA

Winnie E. Cripe

JUST why you were born where you were is something God must have planned, but if you had opened your eyes first on this side of the world and looked up into a Chinese mama's face, here are some things you would have been doing and seeing since then:

Whether you were a boy or a girl, it wouldn't have mattered; when you were a month old you would have been introduced to a barber who would have shaved your head till it was as smooth as your face. Then you would have been given a little cap, most likely a new one, made of red or blue cloth, with a hole in the top, and trimmed in bright-colored ornaments and braid. When you were old enough to begin to walk there would have been some little bells or dangles of some kind sewed to the back of your cap, to let mama know where you were if you slipped out of the door.

You would not have had dainty little cribs or beds to sleep in; just the same big bed, built of brick across the end of the room, on which all the family sleep, and which is always warmed in winter by a fire underneath. If papa and mama could have afforded it you would have had a pad to lie on; or if not, you would have lain on the straw mat, which always covers the kang. There is some cover when baby is cold, and a pillow stuffed with buckwheat chaff for his little head.

The Chinese mother makes all the playthings for her babies, unless she has older children who can do it. A very common method is to split reeds till they are thin and flexible, cross them and tie in the middle. Then on the ends, suspended by threads, are various colored articles as fish, chickens, birds, dragons, and children, made from paper, cloth, or egg shells. When finished this is hung to the ceiling, and any breeze keeps it waving and moving. It is enough to interest grown-ups for awhile, and of course baby likes it.



San Hsi and Little Yü Hsien, His Sister.

Not long after you could sit up alone you would have had your first lesson in feeding yourself. You would have been given a bowl with a little meal or millet, perhaps more to keep you from crying than because you were hungry, and then the two little wooden sticks which are the only fork and spoon you will know, would have been given you and you would have used them both in one hand to carry the food to your mouth.

If you were to go into the homes you surely would wonder what the children do play with, for the place is so bare one can only conjecture how they get on without so many things that seem necessary to us. The fact is, most of the children are on the street and play in the dirt a good part of the time.

Perhaps you are wondering how long you would have to go without hair. Let me tell you that no one likes nice, long hair more than the Chinese, and when they are "dressed up" they pour on a good supply of oil and comb the hair down nice and smooth. It is an honor to a man or woman to have long hair, so they shave to promote rapid growth. It is all shaved at first, then a little tuft is left for a cue and the rest is shaved. This cue will be left one time at the back of the head, next on top, another time on one side or the other; each time all the rest is shaved, leaving this funny little tail in such peculiar places. This is done to coax the hair to grow very rapidly, and still baby may have a cue.

If you were born a hearty, fat baby, the better for you, especially if a boy; not much matter if a girl. But should you be a weakly little boy you are to be pitied. The evil spirits want you and are sure to give you bad luck, make you sick or cause you to die. Chinese papas and mamas never think things happen because of what they may have done, but anything, good or bad, that enters their lives and homes is proof of the pleasure or anger of the gods.



Came to See the Kai Chiao Shih.

To keep such trouble from coming to a little boy they may give him an ugly girl's name and put earrings in his ears, so that when the evil spirits appear they will think, "He is only a girl," and not trouble him.

Not long ago one of our little school-boys came to be doctored for very sore ears, caused by putting earrings in them. Often a ring, made of cloth, and stuffed with cotton till it is about an inch thick, is put around the boy's neck and he wears it day and night for several years. This surely will keep the spirit from making him sick. Another plan is to make little mice of cloth and cotton about two inches long. These are sewed on the left shoulder or on the cap, and are to keep all harm away. Poor children! Think of all these horrid stories to which they must listen and believe while mama makes and sews these things on them! Do they ever ask "Why?" Yes, and this is the reason

they get. If they had been born where you were they might know something of how Jesus watches and cares for children.

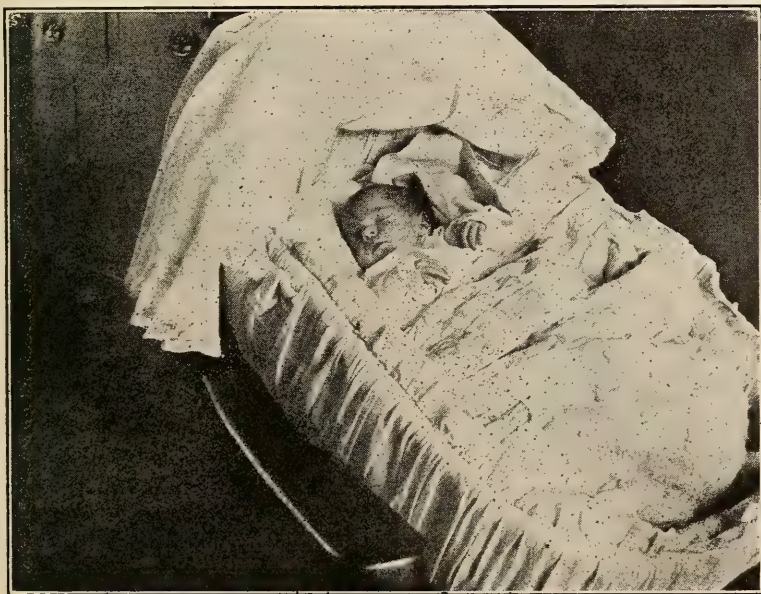
Oh, yes! I think of one more thing you might have to do were you a Chinese child. Not long ago some of us went to a temple to look about. While we were gazing at the horrid things which people call gods, a father came in with his little girl, and at his command she knelt and bowed her head to the floor three times in worship to the gods. At another temple I saw a father lead his little boy in and ask him to kneel and "ko-tow," as they call it. The boy refused at first, and then the father raised his hand as if to strike him. I agreed with the boy that he had better get down quick if he wanted to escape a blow; but in his doing so it was plain to me that he wasn't enjoying it. These were Chinese children; they have heathen parents instead of Christian parents as you have.

I imagine I hear you say, "It must be awful to be a Chinese child!" No, it

isn't. Look at these dear children in the pictures. The large one is a boy eleven years old, whose name is San Hsi, and the other is his little niece, Yü Hsien. They are friends of ours, and often come to our home. San Hsi is in our boys' school here at Liao Chou, and is a bright child. In the picture you see him sitting down holding a book. This day they came to my room, "just to see Kai Chiao Shih," and seeing my song book lying on the table he asked if he might sing while Yü Hsien looked at pictures. Of course I agreed, for he has a sweet, trembling little voice which I love to hear, and here you see him singing, "Jesus loves me, this I know." I wish I could turn this into a graphophone and let you hear him.

Yü Hsien is only seven, but she is waiting to come to our school as soon as we have one for girls. She says, "I'm not going to have bound feet, nor wear earrings, but shall learn to read like the Chiao Shihs." That is what they call lady missionaries. Her parents seem to

(Continued on Page 304.)



Miss Edna Pearl Vaniman, the Littlest Missionary. Twelve Days Old.

Financial Report

CORRECTION.

By mistake a check for \$360.00 was included in the loose in the hat Conference offering, which should have been credited to Income Endowment Fund. This decreases the Conference loose in the hat offering proportionately, making the full Conference total, \$21,471.53.

During the month of July the General Mission Board sent out 130,529 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of July:

WORLD-WIDE.

Pennsylvania—\$275.55.

Western District, Individuals.
Sarah Cover, \$100; E. M. Walker, \$25; Mrs. Robert McMillen, \$1.\$ 126 00
Middle District, Congregations.
Lewistown and Maitland, 14 20
Individuals.

Lizzie Guyer, \$1; D. P. Hoover (marriage notices), \$1. 2 00
Southern District, Congregation.
Upper Codorus, 40 00
Individuals.

Mr. and Mrs. J. W. Galley, \$50; Solomon Strauser, \$6.30; A Brother and Sister, \$3.75, 60 05
Eastern District, Individuals.

A Brother-Norristown, \$5; Henry Bollinger, \$3.25, 8 25
Southeastern District, Congregation.
Coventry, 24 05
Individual.

Mrs. Elizabeth G. Harley, 1 00

Missouri—\$150.91.

Northern District, Individuals.
N. S. Rhodes and wife, 7 00
Middle District Congregations.

Mound, \$15.25; Deepwater, \$3.37; Warrensburg (City), \$4; Prairie View, \$14.77; South Warrensburg, \$15.44; Mineral Creek, \$11.26; Turkey Creek, \$7.57; Spring Branch, \$31, 102 66
Happy Hill Mission, 7 93
Mineral Creek Mission Bands, 18 32
Individual.

J. C. Gauss, 7 00
Southern District, Congregation.
Cabool, 7 00
Individual.

Abel Killingsworth, 1 00

Indiana—\$125.57.

Northern District, Congregations.
Yellow River, \$42.18; First South Bend, \$30.54, 72 72
Individuals.

Elizabeth Hay, \$5; Eli Roose, \$1, .. 6 00
Middle District, Individuals.

Nettie Dailey, Pipe Creek, 25 cents; B. B. Keepert, Peru, \$1; E. S. Metzger, Pipe Creek, \$5; Joe Martin, Logansport, \$1; J. J. Cart and wife, Ogans Creek, \$5; Josephine Hanna, \$1; Marion F. Swank, Mexico, \$5; Herbert Fisher, Mexico, \$1; Elizabeth Ault, Mexico, \$1; Dianah Himelick, Mexico, \$1; Jacob Fike, Mexico, \$5; Earl D. Fisher, Mexico, \$1; Wm. Weimer, Somerset, \$2; Roy Moore, Somerset, \$2; C. F. Rush, Roann, \$1.50; S. S. Pontius, Roann, \$1; Eld. Otho Winger (marriage notice), 50 cents, 34 25
Congregation.
Pymont, 8 00
Sunday-school.

Killbuck, 1 00
Individuals.

D. C. Campbell, White, \$1.10; A. F. Loveless, White, \$1; Maggie Cook, White, \$1; F. E. McCune (marriage notice), 50 cents, 3 60

Ohio—\$81.27.

Northwestern District, Congregations.
Lick Creek, \$11.75; Silver Creek, \$5.57, 17 32
Sunday-school.

North Poplar Ridge, 17 60
Individuals.

Edna Pifer, \$1; Sadie Noffsinger, \$1; J. D. Wampler (marriage notice), 50 cents, 2 50

Northeastern District, Congregations.
Mahoning, \$30.57; Wooster, \$4.63, .. 35 25
Individuals.

Simon Harshman, \$2; Floyd Diemer, \$1; Samuel Fosnight, \$1; A Brother, Sugar Creek, \$2; Birdella Printz Thompson, \$1, 7 00
Southern District.

The Lord's Share of Uncle John's Earnings, 1 10
Individual.

A. H. Weimer (marriage notice), .. 50

Illinois—\$60.49.

Northern District, Congregation.
Dixon, 1 00
Brethren Mission Fund, Mt. Morris, 15 00
Individuals.

L. J. Gerdes, \$5; Mary W. Thoms, \$3.50; Ida S. Emmert, \$2, 10 50
Southern District, Sunday-school.

Macoupin Creek, 8 45
Joint Meeting, Cerro Gordo, La Place, Decatur and Oakley, 31 00
Individuals.

Mamie Gibson, \$14.04; D. J. Blickenstaff (marriage notice), 50 cents, 14 54

Maryland—\$38.25.

Western District, Individual.
Annie Beachy, 1 00

Eastern District, Congregation.
Middletown Valley, 37 25

North Dakota—\$14.14.

Congregations.
Rock Lake, \$10.81; James River, \$2.33, 13 14
Individual.

Mrs. J. F. Byer, 1 00

Canada—\$7.30.

Sunday-school.

Sharon, 6 30
Individual.

Mrs. J. L. Weddle, 1 00

Kansas—\$7.00.

Northwestern District, Individual.

Katie Whetstone, 1 00

Southwestern District, Congregation.

Monitor, 5 00

Southeastern District, Individual.

J. A. Franklin, 1 00

West Virginia—\$7.00.

Second District, Individuals.

M. C. Czigan, \$5; J. F. Ross, \$2, .. 7 00

Iowa—\$3.50.

Southern District, Individual.

Simon Arnold, 3 00

Middle District, Individual.

J. D. Haughtelin, Coon River, 50

Nebraska—\$2.00.

A Sister, 2 00

Tennessee—\$1.50.

Lula D. Klepper, 1 50

Colorado—\$1.50.

Individuals.

D. M. Mohler, \$1; John A. Robinson (marriage notice), 50 cents, 1 50

Virginia—\$1.50.

First District, Individual.

J. S. Crumpacker (marriage notice), 50

Southern District, Individual.

Sarah J. Hylton, 1 00

Oregon—\$1.00.

A. E. Troyer, 1 00

Idaho—\$1.00.	
Lizzie Greene,	1 00
Minnesota—\$0.50.	
J. Schechter (marriage notice), ...	50
Washington—\$0.50.	
W. H. Tigner (marriage notice), ..	50
California—\$0.50.	
Southern District.	
W. M. Platt (marriage notice),	50
Total for the month,	\$ 800 98
Previously received,	3,503 24
Conference offering,	20,148 58
For the year so far,	\$24,452 80

INDIA MISSION.

California—\$34.65.	
Northern District, Sunday-school.	
Reedley,	\$ 34 65
Virginia—\$15.00.	
Second District, Individuals.	
A Brother and Sister,	15 00
Missouri—\$10.66.	
Middle District, Congregation.	
First Kansas City,	10 66
Ohio—\$6.04.	
Northwestern District.	
Class No. 1 Hickory Grove-Silver	
Creek,	4 14
Southern District.	
The Lord's Share of Uncle John's	
Pension Check,	1 90
Pennsylvania—\$1.15.	
Middle District, Sunday-school.	
Riddlesburg,	1 15
Total for the month,	\$ 67 50
Previously received,	194 65
Conference offering,	11 00
For the year so far,	\$ 273 15

INDIA ORPHANAGE.

Canada—\$80.00.	
A Brother and Sister,	\$ 80 00
Pennsylvania—\$72.00.	
Middle District, Sunday-school.	
Huntingdon,	20 00
Southern District, Sunday-school.	
York,	52 00
Virginia—\$40.00.	
First District, Individual.	
Mrs. T. C. Denton,	20 00
Second District.	
Middle River Aid Society,	20 00
Ohio—\$36.00.	
Northeastern District, Sunday-school.	
East Nimishillen,	15 00
Individual.	
A Brother, Sugar Creek,	1 00
Southern District.	
New Carlisle Christian Workers'	
and Aid Society,	20 00
Illinois—\$36.00.	
Southern District.	
Cerro Gordo Aid Society,	20 00
Organized Classes, Oakley Sunday-	
school,	16 00
Washington—\$17.00.	
Individual.	
E. C. Weimer,	17 00
Iowa—\$15.00.	
Middle District.	
Old Sisters Class, Dallas Center, ..	10 00
Southern District, Sunday-school.	
South Keokuk,	5 00
Indiana—\$12.00.	
Northern District.	
Manue Laborum Class, Elkhart	
Sunday-school,	2 00
Middle District.	
North Manchester Aid Society, ...	10 00
Minnesota—\$10.00.	
Sunday-school.	
Worthington,	10 00
California—\$9.23.	
Northern District, Sunday-school.	
Lindsay,	9 23

Kansas—\$5.00.	
Northwestern District, Individuals.	
Clara T. Brandt and Daughter, ...	5 00
Nebraska—\$2.00.	
A Sister,	2 00
Total for the month,	\$ 334 23
Previously received,	795 45
Conference offering,	293 00
For the year so far,	\$ 1,422 68

INDIA BOARDING SCHOOL.

California—\$7.70.	
Northern District, Christian Workers.	
Oak Grove,	\$ 7 70
Nebraska—\$5.50.	
Individuals.	
Susie McLellan, \$4; A Sister, \$1.50,	5 50
Total for the month,	\$ 13 20
Previously received,	532 14
Conference offering,	119 63
For the year so far,	\$ 664 97

INDIA NATIVE SCHOOL.

Canada—\$20.00.	
Individuals.	
A Brother and Sister,	\$ 20 00
Iowa—\$3.00.	
Middle District.	
Old Sisters Class, Panther Creek	
Sunday-school,	3 00
Virginia—\$1.83.	
Second District.	
Intermediate Class, Linville Sun-	
day-school,	1 83
Total for the month,	\$ 24 83
Previously received,	41 00
Conference offering,	44 38
For the year so far,	110 21

INDIA HOSPITAL.

Colorado—\$25.25.	
Congregation.	
Sterling,	\$ 25 25
Illinois—\$10.98.	
Northern District, Sunday-school.	
Bethel-Naperville,	10 98
Ohio—\$5.00.	
Southern District, Individuals.	
A Sister, \$4; Sara Bigler, \$1,	5 00
Total for the month,	\$ 41 23
Previously received,	5 62
Conference offering,	127 11
For the year so far,	\$ 173 96

INDIA WIDOWS' HOME.

Ohio—\$2.00.	
Southern District, Individual.	
A Sister,	\$ 2 00
Total for the month,	\$ 2 00
Previously received,	24 40
Conference offering,	20 00
For the year so far,	46 40

CHINA MISSION.

North Dakota—\$46.05.	
District of North Dakota, Eastern	
Montana and Western Canada,	\$ 46 05
Michigan—\$16.05.	
Sunday-school.	
Woodland,	16 05
Virginia—\$15.00.	
Second District, Individuals.	
A Brother and Sister,	15 00
Maryland—\$10.00.	
Eastern District, Congregation.	
Washington City,	10 00
California—\$6.32.	
Southern District, Congregation.	
Covina,	3 32

Individual.	
A Sister, Lordsburg,	3 00
Ohio—\$5.35.	
Southern District.	
Ft. McKinley Sunday-school Class,	5 35
Colorado—\$5.05.	
Sunday-school.	
Hartman,	5 05
Kansas—\$4.00.	
Southeastern District, Congregation.	
Altamont,	4 00
Illinois—\$2.40.	
Northern District.	
Brethren Mission Fund, Mt. Morris,	2 40
Nebraska—\$2.00.	
Individual.	
A Sister,	2 00
Total for the month,	\$ 112 22
Previously received,	179 09
Conference offering,	148 73
For the year so far,	\$ 440 04

CHINA ORPHANAGE.

Montana—\$11.00.	
Aid Society.	
Medicine Lake,	\$ 11 00
Indiana—\$6.50.	
Southern District, Sunday-school.	
Rossville,	6 50
Ohio—\$2.00.	
Southern District, Individual.	
A Sister,	2 00
Total for the month,	\$ 19 50
Previously received,	249 15
Conference offering,	32 23
For the year so far,	\$ 300 88

CHINA BOYS' SCHOOL.

Virginia—\$3.75.	
Northern District, Sunday-school.	
Mt. Bethel,	\$ 3 75
Ohio—\$3.25.	
Southern District.	
The Proceeds of Uncle John's Waste	
Basket,	3 00
E. F. Ewry,	25
Total for the month,	\$ 7 00
Previously received,	128 47
Conference offering,	13 00
For the year so far,	\$ 148 47

CHINA HOSPITAL.

Indiana—\$5.00.	
Middle District, Individual.	
M. N. Huffman, Pipe Creek,	\$ 5 00
Ohio—\$1.00.	
Southern District, Individual.	
Sara Bigler,	1 00
Total for the month,	\$ 6 00
Previously received,	92 48
Conference offering,	5 30
For the year so far,	\$ 103 78

SOUTH AMERICAN MISSION.

Ohio—\$1.00.	
Southern District, Individual.	
Sara Bigler,	\$ 1 00
Total for the month,	\$ 1 00
Previously received,	
For the year so far,	\$ 1 00

CUBAN MISSION.**Iowa—\$5.00.**

Northern District, Individual.	
Ira P. Eby,	\$ 5 00
Total for the month,	\$ 5 00
Previously received,	2 00
For the year so far,	\$ 7 00

SUNDAY SCHOOL EXTENSION.

Michigan—\$2.56.	
Sunday-school.	
Thornapple,	\$ 2 56
Illinois—\$2.00.	
Northern District, Individual.	
Martin Zellars,	2 00
Total for the month,	\$ 4 56
Previously received,	6 47
For the year so far,	\$ 11 03

CHURCH EXTENSION.

Maryland—\$2.00.	
Eastern District, Individual.	
A Brother,	\$ 2 00
Total for the month,	\$ 2 00
Previously received,	10 25
For the year so far,	\$ 12 25

**IF YOU WERE A CHILD IN CHINA.**

(Continued from Page 301.)

love her and she is happy, but if you were her little cousin, San Kai, you would feel some different. One day we called at her home and they said their two boys had died and three girls were living. I replied that it was good that the girls lived, when the father said, "Ah, what a pity to have three girls and no boys!" As he spoke, one of the girls sat on the kang and hung her head. How would you have felt? Would you like to be she?

But you were born there, and these here. Why? Do we blame the parents for these conditions? They know no better, and try very hard to teach the children what they think is right. Do we blame the children? They never were told that Jesus loves them, but seem to believe the first time they hear it. Maybe you were placed there till you can grow big and get ready to come and help these, or help send the Story to them. Ask Jesus why.

General Mission Board

of the Church of the Brethren

ITS ORGANIZATION.

H. C. EARLY, Chairman.
 CHAS. D. BONSACK, Vice-Chairman.
 GALEN B. ROYER, Secretary-Treasurer.
 J. H. B. WILLIAMS, Asst Secretary and Editor the Missionary Visitor.

ITS MEMBERSHIP.

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
 H. C. EARLY, Penn Laird, Va.
 CHAS. D. BONSACK, New Windsor, Md.
 J. J. YODER, McPherson, Kans.
 GALEN B. ROYER, Elgin, Ill.
 OTHO WINGER, North Manchester, Ind.

ITS FORCE OF FOREIGN WORKERS.

India.

Arnold, S. Ira,	Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth,	Anklesvar, B. B. C. I. R. R., India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R., India
Blough, J. M.,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R., India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Emmert, Jesse B.,	Jalalpor, Surat Dist., India
Emmert, Gertrude R.,	Jalalpor, Surat Dist., India
Eby, E. H. (on furlough),	3435 Van Buren Street, Chicago, Ill.
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren Street, Chicago, Ill.
Eby, Anna M.,	Vada, Thana Dist., India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R., India
Heisey, Herman B.,	507 E. Main St., Palmyra, Pa.
Heisey, Grace,	507 E. Main St., Palmyra, Pa.
Holsopple, Q. A.,	Bulsar, B. B. C. I. R. R., India
Holsopple, Kathren R.,	Bulsar, B. B. C. I. R. R., India
Kaylor, John I.,	Ahwa, Dangs Forest, via Bilimora, India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Bilimora, India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S.,	Vyara, Surat Dist., India
Long, Effie V.,	Vyara, Surat Dist., India
Miller, Eliza B.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Miller, Sadie J.,	Jalalpor, Surat Dist., India
Pittenger, J. M. (on furlough),	Pleasant Hill, Ohio
Pittenger, Florence B. (on furlough),	Pleasant Hill, Ohio
Powell, Josephine (on furlough),	Mt. Vernon, Missouri
Royer, B. Mary,	Vada, Thana Dist., India
Ross, A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Ross, Mrs. A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Stover, W. B.,	Anklesvar, B. B. C. I. R. R., India
Stover, W. B., Mrs.,	Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C.,	Bulsar, India
Widdowson, Olive,	Vyara, Surat Dist., India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R., India

China.

Blough, Anna M.,	Ping Ting Hsien, Shansi, China
Bright, J. Homer,	Liao Hsien, Shansi, China
Bright, Minnie,	Liao Hsien, Shansi, China
Brubaker, Dr. O. G.,	Liao Hsien, Shansi, China
Brubaker, Cora M.,	Liao Hsien, Shansi, China
Crumpacker, F. H.,	Ping Ting Hsien, Shansi, China
Crumpacker, Anna N.,	Ping Ting Hsien, Shansi, China
Cripe, Winnie,	Liao Hsien, Shansi, China
Flory, Raymond C.,	Ping Ting Hsien, Shansi, China
Flory, Lizzie N.,	Ping Ting Hsien, Shansi, China
Horning, Emma,	Ping Ting Hsien, Shansi, China
Hutchison, Anna,	Liao Hsien, Shansi, China
Metzger, Minerva,	Ping Ting Hsien, Shansi, China
Vaniman, Ernest D.,	Ping Ting Hsien, Shansi, China
Vaniman, Susie C.,	Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J.,	Ping Ting Hsien, Shansi, China
Wampler, Rebecca S.,	Ping Ting Hsien, Shansi, China

Sweden.

Buckingham, Ida,	Frilsgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Frilsgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Frilsgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

Make Hay While The Sun Shines!

This is the time of year, in every direction, when farmers are filling their barns to the breaking point. Large crops have been raised in a large portion of the country, and our brethren have been among the most fortunate of all.

***The crop is raised. Most of it is harvested.
Part is already marketed.***

What are you going to do with the money? Where are you planning to invest the surplus? Would it not be well to place at least a portion of it in something that is absolutely safe, and from which a permanent income is assured?

Our Annuity Plan Has Stood the Test of Years Our Annuitants all Vote in its Favor

Read what Brother D. L. Miller, a most careful investor, has to say about this plan of missionary work

Mt. Morris, Ill., July 30, 1914.

For a number of years I have had a considerable sum of money in the hands of the General Mission Board of the Church of the Brethren, upon which an annuity has been paid me as regularly as the dates come. I have never had to notify the treasurer that the annuity day was coming, for always, several days before the date, came the amount due. I unhesitatingly recommend the annuity plan as a safe investment. You receive the annuity while you live and at your death your money goes on working for the Lord. After seventeen years of experience, if I had money to invest, it would go to the General Board on the safe, reliable and eminently satisfactory annuity plan.

D. L. Miller.

The following amounts have been paid by us in annuities since the plan was inaugurated in 1896

1897	.....\$ 1,501.76
1898	..... 4,081.49
1899	..... 4,889.61
1900	..... 5,536.77
1901	..... 7,111.92
1902	..... 8,097.74
1903	..... 10,204.24
1904	..... 11,560.26
1905	..... 12,871.08
1906	..... 13,248.00
1907	..... 15,073.63
1908	..... 15,813.66
1909	..... 15,802.93
1910	..... 17,513.69
1911	..... 19,255.82
1912	..... 21,320.15
1913	..... 23,621.71

Total\$207,504.46

It is an easy plan by which you can invest with us. Our booklets explain the plan thoroughly. A postcard will bring them to you.

Are you interested?

Why not write to us?

General Mission Board, Elgin, Illinois

The Missionary Visitor

Vol. XVI

OCTOBER, 1914

No. 10

From Scandinavian Harbors



Simply Trusting Jesus. Our Pioneer Elder and Helpmate, in Denmark.

We herewith present Eld. C. C. Eskildsen and wife to the readers of the Missionary Visitor. Bro. Eskildsen was born and raised on a farm near Hjörning, and until recent years lived on this farm. He was born Aug. 15, 1840, and therefore is seventy-four years old. Feb. 19, 1867, he was married to Lillie Tofte. To this union nine children were born, six of whom are living. Only one, a daughter, resides in Denmark; the others are in America. Brother and Sister Eskildsen were among the first to be baptized and directed into the Church of the Brethren here, June 24, 1877. They have had the pleasure of seeing all their children, now living, become members of the church, except one. She is a member of the State Church. Bro. Eskildsen was elected to the ministry in the fall of 1877, and was advanced to the second degree at the same meeting. Brethren Fry and Eby were present and directed the election. Several months later he was ordained to the eldership, just before Brethren Fry and Eby returned to America. He was the first ordained elder of the church in Denmark, and still has charge of the Vensyssel congregation. Owing to the condition of his health he has not been able to do much active work for several years. He has taken into his council, as assistant elder, Bro. C. Hansen, who carries into effect the work desired to be done. Sister Eskildsen has been confined to her home for about five years. She is able to get around some in the house, but it is with difficulty because of her size, and her sufferings with rheumatism. Notwithstanding their affliction they are always cheerful and happy, glad to have one visit them. It always does me good to be in their home. The welfare of the church rests heavily upon Bro. Eskildsen's heart. He hopes to see the work go forward, yet he fully realizes the conditions in Denmark. In his younger years he was a speaker of much influence, loved and respected by all who knew him.—A. F. Wine.

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

Brethren Publishing House, Elgin, Illinois.

Contents for October 1914

EDITORIALS,	347
ESSAYS,—	

The Church of the Brethren's Mission in Sweden, By J. F. Graybill,	305
Mission at Vannaberga, By J. F. G.,	306
The Young People's Organization, By Alice M. Graybill,	309
Our Sunday-school and Junior Society, By Ida Buckingham,	310
Mission at Olseröd, By J. F. Graybill,	312
Our Aid Society, By Alice M. Graybill,	314
Simply a Stopover for Lunch, By J. F. G.,	316
Denmark, By A. F. Wine,	317
Thyland Congregation, Denmark, By Peter Hansen,	319
A Little Word from Denmark, By Karen M. Jørgensen,	320
The Church of the Brethren in Denmark, By Martin Johansen,	321
Denmark's Young Folks, By Kristine Johansen,	322
Answer to Prayer, By C. C. Eskildsen,	323
Systematic Giving, By Ross D. Murphy,	324
The Missionary Home, By Minnie F. Bright,	325
Some of Our Natural Resources at Ping Ting Hsien, By Ernest Vaniman,	328
First Impressions, By Cora Brubaker,	332
Notes from China for July, By Anna N. Crumpacker,	334
At Language School, By Anna M. Eby,	337
Mohammedans and Mission Work, By W. B. Stover,	340
A Zulu Testimony on Christian Missions, By John L. Dube,	342

THE LITTLE MISSIONARY,—

"Feast of Clowns," By Thelma Celesta Wine,	349
FINANCIAL REPORT,	351

The Missionary Visitor

Volume XVI

October, 1914

Number 10

THE CHURCH OF THE BRETHREN'S MISSION IN SWEDEN

J. F. Graybill

ALL our members are, or should be, interested in the missions of the church of their choice. It is the very life breath of any church and should rest heavily upon the heart of every member. The church that is not missionary has the death sentence written over it, and when it is gone no one will mourn the loss.

The Scandinavian Mission, though the first missionary endeavor of our church, has been kept somewhat in the background. Those posted in the work of the church thirty-five years ago well know what led up to the opening in Denmark by Brethren Hope, Eby, and Fry, which soon extended its influence to Sweden. Bro. Hope began the work here about 1880-82, but remained by it only four or five years, when he again returned to the States. Like the Apostle Paul, he several times visited the work he had established in Sweden, to see how it was prospering and to give needed instruction and encouragement.

It is evident that Bro. Hope's time of service in the Scandinavian field was too short properly to organize the work. The foreign laborers have done well, considering their ability and the chance they have had. The greatest hindrance in the church's influence in Sweden is explained, in short, in this number, by one who has lived through it all. Because of the lack of the spirit,

"in honor preferring one another," trouble arose that proved almost fatal to the church—a condition from which it has not yet fully recovered. But we are glad to say that conditions have greatly improved, and we pray that all may soon be forgotten. We feel confident that much trouble would have been avoided had one, or several, American workers been here to head the cause, as in India and China, and the church would be better established and nearer the point of self-support. Why the Scandinavian labors have not been planned and carried on as has our other foreign efforts has been a question with me since we have been on the field. Possibly it was an experiment. "We learn to do by doing," is true even in mission work.

For some years very little has been heard from this field because no American representative was here. All eyes, sympathies, and prayers were turned on our other foreign fields. True, this is not a heathen country, in the full sense of the word, yet the greater part of these people worship not the true and living God, Who has paid the price of His own dear Son to redeem them. The little religion that is here can hardly be called Christianity, or is at least of a very low type. Sin is a monster, and immorality greatly abounds. These people, as well as other people, are worthy of the Gospel, and should have

a chance at least to know the perfect way of salvation. The work and workers here are entitled to your sympathy and prayers. Do and pray no less for India and China, but more for them and for the cause in Europe.

We are glad to know that a number of our members are anxious to know more about our work. This is why we were desirous to have a Scandinavian issue of the VISITOR. These arti-

cles give a little history of the efforts in Sweden, its progress, discouragements, and opposition; what we are trying to do, and some of our needs. A few articles are a little lengthy, but no less interesting. Several articles, written by our Swedish brethren, have been translated into English. May all serve to the extension of the kingdom and the glory of God.



Vannaberga Mission House.

MISSION AT VANNABERGA

J. F. G.

OUR work in Sweden is almost entirely confined to Skane, the most southern province. Occasional services are conducted in the homes of the few members who happen to live in the adjoining provinces, Halland and Smaland. Vannaberga is a village in the central part of this province, and is sixty miles north of Malmö and two miles from a branch railroad.

The Work Was Opened

here in 1890, by Brethren J. Olsson and H. Olsson, ministers in the Malmö church. Their efforts during the first

year were crowned by the baptism of five. These members are still living and can relate interesting as well as sad experiences. One of the number, however, I am sorry to say, has left our rank and united with another persuasion, or rather with a company of religious fanatics. Sister Bergren, of whom Bro. Royer, in an article some time ago, made mention, was the first one baptized in this church. She is now near eighty years of age and has been quite feeble for some years, but she is strong in faith. Her greatest desire is to be delivered from this world of sickness and pain, to depart and be

with the Lord, which is far better.

Bro. Jönsson, the elder in charge, and his wife were among the five members who were baptized the first year. Sister Jönsson led the family in this noble resolve. At first she had a very hard road to travel, because of her husband's opposition, but shortly the Spirit of God operated on his heart. The heart of stone was changed into a heart of flesh, and he was won for Christ and the church. He who had been one of the chief sinners in this community and had done all he could to prevent his wife from accepting the teaching of the Gospel of Salvation, was the one who opened his door to celebrate the first Lord's supper and communion in this part of the Lord's vineyard, and became a diligent worker in the church he once persecuted. This illustrates the transforming power of the Gospel of Jesus Christ. His house was opened for preaching until Bro. Olsson moved his family from Malmö to Vannaberga the following year.

In 1891 several others were baptized, and thus the work was begun and showed signs of a healthy growth. Bro. Olsson was able to set forth the simple teachings of God's Word, and tactful in winning the confidence of the people, but like many talented men, he failed properly to fortify his weak point, which later resulted in disgrace to the family and the Lord's work.

A Place of Worship

was one of the great needs of the work thus established. The first two years' services were conducted in the preacher's and members' homes. In the autumn of 1891 Brother and Sister Miller, in company with Bro. Höpé, visited the work in Sweden. They made their home for a few days with the preacher's family. This happened to be Sister Miller's birthday and, according to the Swedish custom, the members were

assembled to celebrate the occasion. It was a day well spent and long remembered. As Bro. Jönsson himself speaks of it: "It was certainly a glorious day, a day never to be forgotten by all who were present." Before separation they had a season of prayer, in which Brother and Sister Miller took part. After prayer Bro. Miller stated that the Lord had revealed to him that a house of worship should be built, where this little band of followers of the meek and lowly Savior could worship the God they love and serve. Sister Miller replied, "And I will donate half the amount it requires to erect it."

Bro. Jönsson was asked to get four stakes to mark the place where the church was to be built. This was cheerfully done. Then all present went out, and on one-fourth acre of ground donated by Bro. Olsson, Sister Miller drove the first stake. In Bro. Jönsson's own words, "The members were all full of thankfulness, both to God and their dear brother and sister from



Elder Per Jönsson and Wife.

In charge of the work at Vannaberga.

America, that they soon shall have a place where they in peace can worship the Lord in spirit and in truth."

The following year the house was erected and dedicated to the Lord. Members from our other missions in Sweden were present and the Lord manifested Himself in great blessings.

Since 1892 the members at this place have enjoyed many glorious seasons from the presence of the Lord, Whose hand has not been slack in blessing. This place of worship was largely made possible by Brother and Sister Miller's liberality. What a worthy memorial in a far-away land! Would to God we had many more to follow their example!

The house, which is one and one-half story, frame, 30x70, has a hall for services at one end and living quarters for the preacher and his family at the other end. It was erected at a cost of \$1,500, and is in good condition. All the money for building was received from the church on the home base. The General Mission Board holds the property in trust for the church.

Discouragements Appeared

when, in 1893, Bro. Olsson moved to the States, leaving the church for a few years without a resident minister. The cause of this move had no little effect on the work, then in its infancy. But the Lord provided one to shoulder the responsibility, in the person of Bro. Per Jönsson, who was elected to the deacon's office Sept. 27, 1891. He was elected to the ministry in 1895 and ordained in 1899, in which capacity he has served faithfully to the best of his ability these fifteen years.

Bro. Jönsson's efforts mostly were exercised in Skane. Some work was done in Halland and Smaland. During his time of service he has baptized seventy. Not all of these, I am sorry to say, have remained faithful, but the greater part of them are rejoicing in the God of their salvation. An effort

is made to visit the members once a month and to preach in homes where it is convenient to assemble the scattered members.

The congregation covers a territory of about seventy square miles. The extent of the territory makes the labors somewhat difficult. The shepherd is not near enough his scattered flock to ward off the wolf and false prophet who are always lurking for prey and seeking to scatter and devour the sheep, especially the lambs.

Brother and Sister Jönsson are hospitable. The members of the Vannaberga church feel that their home is a mission home for the members in general.

Growth

of mission work in Sweden is slow in general, because of the centuries of teaching of Lutheranism in the public schools. Then it has not been without opposition, adversity, and almost insurmountable difficulties, but it has stood the test for a quarter of a century, and by the grace of God "the gates of hell shall not prevail against it."

The membership at present numbers seventy. Three preachers, of whom two are elders, and two deacons constitute the official board. The church has opened a mission at Olseröd, and is about to open another about twenty miles from Vannaberga.

Traveling is mostly done by cycle. I endeavor to make an annual visit to the members in this church in company with Eld. Jönsson. The members appreciate it and I enjoy it very much. One becomes tired enough after cycling from fifty to sixty miles, even to rest (?) in a bed without springs.

It might be profitable for those who can so easily absent themselves from services to live isolated for a little while. It might renew their zeal, or create zeal if they never possessed it.

Malmö, Sweden.

THE YOUNG PEOPLE'S ORGANIZATION

Alice M. Graybill

IN Sweden we have the same problem which Sunday-schools meet in the States—how to keep in touch with the young during that critical age, from fourteen to twenty-one. To bridge over this period, the Free churches in Sweden have an organization to maintain the interest of the young and to keep them from questionable places; to teach them nobler ideals, and lead them into relationship with Christ.

We felt the need of such an organization for our young members and friends. The matter was presented at our council meeting. A committee of five was appointed to formulate a constitution to be presented at our next council. The committee did its work. The constitution was adopted by the church and Oct. 13, 1912, appointed as the time to effect the organization.

This organization resembles our organized Bible Classes in the homeland, but it is not connected with the Sunday-school. We meet every Sunday evening. The order of services is sim-

ilar to a preaching service—a short address, directed to the young, much song, occasionally a select reading, or an hour for testimony and prayer. Special programs are given occasionally.

The officers are, president, vice-president, secretary, assistant secretary, and treasurer. The organization has monthly business meetings. A small admission fee is charged and dues are paid quarterly.

A section in the constitution explains the object of this society. The one entering this organization promises to be temperate and proper in conduct, to abstain from the use of profane language and from dancing. While we endeavor to help them live a better life morally, we also seek to implant a saving knowledge of God.

The Young People's Organization is conducting a Sewing Circle. They are working faithfully. This promises to be a helpful department in our mission work.



Bro. Alfred Jönsson and His Class of Boys in Malmö Sunday-school.



On an Outing. Some of the Juniors.

OUR SUNDAY-SCHOOL AND JUNIOR SOCIETY

Ida Buckingham

THE Sunday-school is one of the most active agencies for teaching and spreading God's Word. It seems that in Sweden the Sunday-school has been held to its primary idea, that of "gathering the children from the lanes and streets of the cities to teach them God's Word and to instruct them in right ways concerning the Sabbath." While in many lands it was learned, long ago, that men, and women, too, have their place in the "Sunday-school army," such is not the condition in Sweden, for here the Sunday-school is considered as an institution strictly for the children. Very few are the boys and girls over fifteen or sixteen years old found in the Sunday-school.

Religious instruction is a part of the curriculum in each year's work in the Swedish schools. Each day the chil-

dren are taught a Bible lesson. One day the lesson is from the catechism, Luther's exposition of the Bible, and the next day Bible history. In this way, until they finish the school course, they have covered the whole catechism and the history of the Bible, both Old and New Testaments. When the children are about fourteen or fifteen they begin to go to the priest to read the Bible and the catechism with him, during their last year in school. He has these classes perhaps six months, two or three times a week, and then the children are confirmed in the State Church at the time they finish the school course.

The State Church does not have Sunday-schools at all places. It is only where the free churches have begun the Sunday-school work and, in order to keep the children, they also have

been forced to it. The children are in the Sunday-school only until they are confirmed in the church. Those who are especially interested may continue to go, though there is no regular class for them, but they may sit as hearers, and from these are taken the teachers. Neither in the State nor free church are there adult classes, and the Sunday-school year is the same as the school year, having a vacation of about ten weeks in the summer.

We have been doing, as have the other schools, regarding the summer vacation, but it is because we can hardly carry on the work ourselves and do not have those who are willing to help us. We hope the time is not far distant when we can continue our Sunday-school throughout the year. Even though some of the children may drop out for the summer it may be an opportunity for getting others who are especially interested. Many of the



Primary Department, Malmö Sunday-school. Sister Maria Jönsson, Teacher.

Our Sunday-school in Malmö has been progressing nicely. Last year there were five classes, with an enrollment of about seventy-five and an average attendance of sixty. The children do not seem hard to interest. Our problem here is not that of getting the children into the Sunday-school, but the securing of teachers who are consecrated and are willing to help in the work. I believe it would be possible to gather the children here by the hundred, had we the room to accommodate them and the teachers to teach them, for a large class can be secured with but very little effort.

children are anxious for the reopening of the Sunday-school. Just the week after our school closed for the summer a little girl met Bro. Graybill on the street and asked him when there would be Sunday-school again, and many times since we have been asked the same question. We are glad thus to see their interest and we have bright hopes for the future of our Sunday-school work.

It is almost impossible to keep the boys and girls in Sunday-school after they are about fourteen or fifteen years old, when they go to read with the priest and are confirmed in the State

Church. They then consider themselves too old to go to Sunday-school and so lose interest and drop out. So we have formed a junior organization for the children over ten, as a step between the Sunday-school and Young People's Society. We meet with them each Wednesday evening for work. The attendance during the summer is not very large, for some of the children are out in the country for the season, and some have work during their vacation. But we have a fair attendance of faithful little workers, who are very much interested. The girls are doing different kinds of sewing, and the boys simple work with wood, bast, and such like. They really enjoy it,

and are never ready for closing, when it is time. It is an inspiration to see them all busy, and a real pleasure to help them. We hope in this way to keep them interested and save them for the church.

Our hope for the future work here is in these boys and girls, whose lives can be influenced through the Sunday-school and Junior Society. We trust that the impressions which are made may deepen and a foundation be laid for strong Christian character, that from among them may come strong workers for the future. Pray with us, that the seed which is sown may grow bountifully and bring forth much fruit for the Master.



Malmö Sunday-school on an Outing.

MISSION AT OLSERÖD

J. F. Graybill

Location.

OLSERÖD is a small village on the eastern coast of Sweden, with a railroad station, postoffice, and all that is required to make up a little village of several dozen houses. Yes, even more than is required. The distillery could easily be dispensed with for the welfare of the villagers

and the community. A distillery's influence is felt far and wide. The village line, as is the case with most villages in this part of Sweden, is a little hard to determine. The country about it is almost as densely inhabited as the village or, possibly, better say the village is as thinly inhabited as the country.

Previous Work Done.

The nearest church is about four miles from the village. This is too far for people to walk, unless they are specially interested. The people were literally "as sheep without a shepherd" before we opened work. They were left to themselves, without religious teaching—just what can be expected where similar conditions exist, even in the States, not far from strong and prosperous churches of the Brethren.

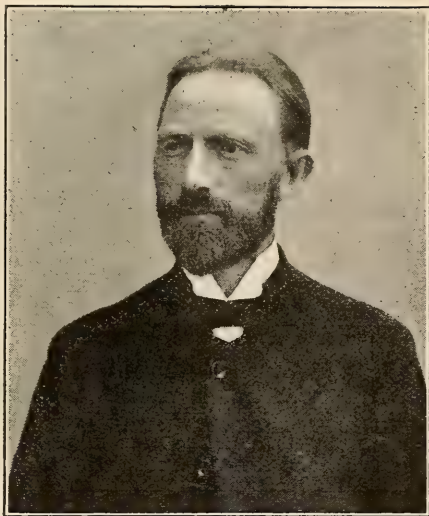
Brethren Begin Work.

Olseröd is twenty-four miles from the Vannaberga church, where Eld. Per Jönsson has had charge the past fifteen years. Four years ago, while on a mission tour on his cycle, he found "an open door" for preaching in a private home. For over three years Bro. Jönsson has made a trip once a month to this place and preached three and four sermons while there. During this time several were brought into a proper relationship with Christ and in fellowship with the church which was bought with His own precious blood.

Work Reënforced.

One year ago the District Mission Board in Sweden decided that Bro. Lindell, who for a number of years has been an elder in the church, but was employed at sponging goods in a large clothing factory, and only preached occasionally, should locate at this place. He moved his family to Olseröd and took charge of the work Oct. 1, 1913. A Sunday-school, with an enrollment of thirty-five children, and an Aid Society, with thirteen members, have been organized.

Bro. Lindell has four services each week. Sunday-school and preaching are conducted in his home. A place for worship is rented in a village about five miles from Olseröd. The other two services are held in homes of those



Elder B. Lindell, in Charge of the Work at Olseröd.

who are not members of any church, but are becoming interested in the Gospel. The services are well attended. More interesting audiences the writer has not found in any part of Sweden.

In June the distiller's wife was baptized. She had no little opposition in taking this advanced step. Her husband opposed it in every way possible. She is happy in her Savior, and her husband is becoming interested in the services. Others are almost persuaded to take up the cross and follow the meek and lowly Nazarene. They, like Agrippa, are "almost persuaded to become a Christian," but lack moral courage to take the stand on the side with Christ. These people need more grace than the average person who has been raised under better conditions and has had more favorable environments.

This place rests heavily upon our hearts and is the subject of our prayers. Reader, will you not help us pray that these people may be brought to a saving knowledge of the Truth and be numbered with the people of God?

Malmö, Sweden.



Limhamn Sunday-school.

Officers, Reading From Right to Left: Supt., F. Johansson; Ass't Supt., M. Olsson; Sec.-Treas., J. Sjölin.

OUR AID SOCIETY

Alice M. Graybill

THE Aid Society in the Malmö church was started Nov. 4, 1912.

The first meeting was held in our home. Some of the young people, members of the "Seger Ungdomsförening" (Victory Young People's Organization), an auxiliary in the Malmö Mission to hold the young people who think they are too old to attend Sunday-school, assemble every two weeks in different members' homes to sew, and in this way become interested in the work of the mission, and helpful in the Master's cause.

The Aid Society is a creature of the Young People's Organization. When we began this work it was intended for the young, but the older ones were interested, and they also were invited to come if they so desired. They are not counted as members of the society, but as helpers in the work.

At our first meeting nine members

and a few of the parents were present. Every one seemed to enjoy the evening and the organization was effected by electing a president, secretary, and treasurer. We decided to meet every two weeks. Since the Swedish custom is to treat to coffee or tea when social calls are made, it was decided to have this feature in connection with the sewing. For our part this could well be omitted, but one can compromise when principle is not at stake. The expense was considered, after which it was decided that we would have the set-out as simple as possible, a cup of coffee and skorpor. This is half a rusk, toasted, and costs one-half öre, or a penny a dozen. Our meetings are opened by Scripture reading and prayer. We have song and reading of helpful books during the meeting hours. These gatherings are interesting and helpful, and are well attended,

considering the small membership. We have only ten members and the average attendance for the first year was eight.

When we started we received very slight encouragement. Most thought they were too poor and could do but little. We took consolation in the proverb, "Despise not the day of small things." We continued to do the little we could and were surprised with the result at the end of the first year, when we found that our efforts were blessed by the Lord and the work done amounted to Kr. 257.75, or something over \$76. Seventy-five kroner was given to the mission, the same amount to the Young People's Organization, and fifty kroner was applied to buy shoes for poor children, of whom we have so many here in Malmö.

In connection with our labors we received several very liberal donations to help us in our aid work. Two Elgin Sunday-school classes sent us \$8 and \$11, respectively; Washington Aid Society, \$5; Cannon Branch Aid Society, \$5; Annville Aid Society, \$20. One brother sent us \$50 for mission work, and a number of smaller donations have been received. All these donations are being applied to assist the poor.

Last Christmas forty children were clothed at our mission hall. We have purchased goods at wholesale and at a

very liberal discount to clothe forty poor children next Christmas. Needy children can be gathered by the hundreds. The European war, causing factories to close, and the cost of living to increase, brings on great poverty and distress. It affords us much pleasure to help in relieving this distress and to have the means to apply. We can not with words express our gratitude to those who have, by their donations, made it possible to take our part in this line of endeavor.

The Mission Board has given us the privilege to solicit our members for funds for this kind of work through our church papers. There are more destitute children here, who do not have sufficient clothes to protect them during the cold winter, or the proper food to give their little bodies strength and growth, than we and other missions here in Malmö can provide for with the means at hand. Then we also need money to buy shoes for those we have arranged to clothe at Christmas. Sisters, would you like to share the joy that comes to those who help to make glad hearts at Christmas time in Malmö? Brother, do you desire to make a little investment by being merciful to the poor in this mission field? If you do, you can send your donation direct to us or to the treasurer of the General Mission Board, Elgin, Ill.



Sister Anna Lindelön's Class of Girls, Malmö Sunday-school.



Brother Graybill Thinking With His Pen for the Visitor Family.

SIMPLY A STOPOVER FOR LUNCH

J. F. G.

I AM homeward bound from Vannaberga, where I have spent two days. On Saturday I cycled from Malmö to Vannaberga, a distance of sixty miles, and preached in the evening. On Sunday the members assembled in council. This being the semi-annual meeting, and time for emptying the savings banks, the method used by most Free Churches to gather money for mission and church expenses, a number from a distance were present. In the evening we enjoyed a very nice and quiet feast. Twenty-five surrounded the Lord's table, to commemorate the Savior's suffering for the sins of the world. Two were present for the first time. The number was not so large, though larger than when the Master instituted these ordinances, and we felt His presence in Spirit on this occasion.

Yesterday (Monday) we had two meetings. One was with an aged sister who could not come to the feast;

the other was in the mission house in the evening. After the day's work, and before retiring, I bade Bro. Jönsson's family, and the members that remained for the night, good-bye, and told them not to be alarmed if I should be absent in the morning. I plan to cycle the greater part of the journey home before the sun has reached its zenith.

One can get within two miles of Vannaberga by train. The fare is \$1.50, but I have a "mission cycle," the kind that a person simply guides and for which he furnishes the power. That is why I was anxious to take the coolest part of the day in the middle of July for my sixty-mile trip.

Sister Jönsson prepared my breakfast before I retired for the night, because I insisted upon her not getting up so early in the morning. I knew she required the rest more than I needed the breakfast.

This morning I awoke at 3:30, and

when the clock struck four I was on my cycle, headed for Malmö. At seven I find myself in the home of an aged widow sister, and twenty-four miles of my journey are behind me. I can visit this sister, give her a few words of encouragement, have a season of devotion, and write this article, while I rest my lower limbs. Here I partake of the lunch that was prepared to be eaten by the way, and drink the social cup of coffee. All my protesting would not keep the sister from cooking the coffee. I am not fond of coffee and would rather not drink it, but to refuse would be a breach of etiquette. Several kinds of cakes are served with the coffee, and these are good. These I certainly could not refuse.

A short call with a neighbor, and then I will be on my way again. The mark toward which I am pushing the

wheel today is thirty-six miles ahead of me, and if nothing causes a delay I will reach home by high noon. The longest, but best part of the trip, is before me.

I enjoy cycling for various reasons. It makes muscle and develops the lungs. It brings one through woods, where the feathered songsters play, and by lakes that have a music of their own; yes, into the very heart of Nature. It is convenient and saves not a little traveling expense. This way of traveling gives one the privilege to make short calls along the way, as I am doing this day. If one becomes a little tired at times, a good night's repose restores all and puts one in a normal condition to take up the duties of the following day.

Malmö, Sweden, July 14.

DENMARK

A. F. Wine

I BELIEVE that our people, as a rule, have a wrong conception of this little kingdom, and therefore this brief description, so that all may know more of our surroundings and conditions in general.

In size it is perhaps the smallest, but in progress it is by no means to be so considered. One is reminded of its age on every hand by the many very old castles, churches, statues, buildings, etc. It has been my privilege to visit buildings that were erected in the eleventh century. One can also see many modern structures of every description, especially churches, schools, hospitals and old folks' homes. There are many beautiful parks in which are found an abundance of flowers.

While Denmark is a kingdom, its government is largely representative,

having two houses, the Landstinget and the Folketinget, which are about the same as our house of representatives and senate. The king has but little to do with the making of the laws and the government of the people. His rights and privileges in this respect are not even equal to those of the President of the United States. His salary, however, is many times larger.

The mainland was divided into two provinces, Northern and Southern Jutland, but in 1864 Southern Jutland was taken by Germany and is now under her control, although the people are still Danes and would speak the Danish language if permitted to do so by the German Government. The other provinces are Fyen, Sjaelland, Bornholm, Iceland, Faroe, and Danish West India Islands. The surface of the first

four mentioned is a little rolling, and the soil, as a rule, is quite fertile.

As to machinery and methods of working, the Danes are not so up-to-date as in the homeland, yet they are fast coming to the front in these respects. In yield per acre they are far ahead of us in America, receiving usually double the amount and sometimes more than double. Every foot of available ground is cultivated and usually fertilized from the large amount of stock they keep. It is quite interesting to see how carefully they preserve all the manure and offals from the farm. Denmark is one of the leading dairy countries, and produces the finest butter in the world. One sees many large herds of Holsteins, which are by far the most numerous. There are many coöperative creameries throughout the kingdom, owned and conducted by the farmers. Practically all products raised are sold through the coöperative plan, while the articles and materials used on the farm are bought in the same way.

In activity the Danes, as a rule, are much slower than the Americans, but what they do generally is well done. They are a very strong and sturdy people. Especially is this true of the women who, in many places, work with the men in the field. Sometimes it seems to me they are expected to do most of the drudgery. I am told that this is not nearly so common as in former years. Many of the families have from twelve to fifteen children, and live in a way that we would consider very poor. Often they occupy only two or three rooms, and all sleep in one room, with closed windows. I

have preached in homes where there were twenty to thirty people crowded into one or two rooms, with the ceiling only a foot above my head, all windows closed and sometimes a hot fire. What a relief to me when I was permitted to get into the pure open air! The percentage of poor people is much larger than in America, yet there are not such extreme cases as often are found in the large American cities. In caring for the poor and aged, Denmark is far ahead of any country of which I know. There are many nice homes for both, and there is a pension given to those that reach a certain age—sixty, I think.

The educational advantages are equal to any and in some ways ahead of the United States. I find, however, a lack of interest on the part of many of the children. They go to school only because they have to; are slow to learn, and quit school just as soon as they have reached the age at which they are not compelled to go, which is fourteen. Still, the percentage of illiteracy in Denmark is the smallest of any nation in the world, it being less than one per cent. Of course those who prepare for the different professional lines are well educated, but it seems that it is only those who take much interest in education further than the age limit.

As a whole, Denmark is one of the leading nations of the world, except in size, and is a most beautiful country in which to live. But, even with all of its good qualities, the work of a foreign missionary is most difficult, as you will see in the article on the religious conditions.

If the Protestant church members of America gave an average of only four cents a week to foreign missions it would mean an income of nearly \$50,000,000 a year for the work. Many could give \$1,000,000 outright to foreign missions while they are still alive and are not compelled to give it up.—J. C. White.

THYLAND CONGREGATION DENMARK

Peter Hansen

IN 1878 or '79, Bro. Christian Hope, who then lived in Hjörning, came to Thy and preached the true Gospel of Jesus Christ with much zeal and earnestness for the salvation of souls. This was in the homes in and around Hörðum. The immediate result was that three old souls, namely, Anne Marie Overgaard, P. Laugesen, and S. Nielsen, all in Hörðum, were pierced in their hearts, which were as good soil for the seed. Through the grace of God and the power of His Spirit they were converted and entered into a new covenant with God in Jesus Christ by baptism, as given in Matt. 28: 19-21, from which they arose to walk in the new life, filled with much joy and happiness. They had a desire at once to enjoy in completeness the ordinances of the Lord's house. So the three traveled to Sindal, a distance of over 100 miles, to engage in a love feast with the brethren and sisters at that place. This gave them much strength, deepening their faith in the newly-accepted religion and a greater desire for Christian fellowship.

Fully a year intervened before there were any other accessions, but in 1880, on Whitsuntide Monday, there were six, and the next day three more who accepted Jesus Christ and joined with the other three, so that now there was a little band of twelve. They had a love feast on both evenings, this being the first held in the Thyland congregation. It was in the home of Bro. Lars Olsen, who is still living. Bro. Hope was present and officiated. The church had no resident minister, but the need of an organization was felt. This was effected, and Bro. P. Laugesen, the

oldest member, was chosen as deacon. Since the beginning the following have been chosen to that office: Lars Olsen, Paul Christensen, Villis Olsen, and last the writer.

For some time after the organization they had no house in which to worship, and so met around in the different members' houses, to read and study God's Word, which gave them power and encouragement to go on in the good work. The church was visited from time to time by the ministers from Vensyssel, among whom were C. C. Eskildsen, S. Nielsen, P. Poulsen, C. Hansen, a Bro. Johansen, of Copenhagen, and J. Olsen, of Malmö, Sweden. These men were full of earnestness and zeal for the Master's cause, seeking to win souls. Time after time they would be called to administer baptism, to the great joy of all.

From the beginning, the Brethren in America have had a watchful eye over the work, and have, usually every third year, sent some one from the church there to see what was most needful for the progress of the Gospel in Denmark. During one of these visits the Brethren saw that the work in Thy had outgrown the accommodations of the homes, and recommended to the committee in America that a house of worship be built. This request was granted, and in 1885 a Mission Home "Bethel" was built in Hörðum, which stands to the joy and happiness of the members. The house was erected by our dear Bro. Eskildsen, of Hjörning, he being a contractor. He is still living. He has also stood in the pulpit and preached to the people many times with much earnestness for

the salvation of souls, but can do it no more because of age and bodily infirmities, yet he is remembered by all with much love and respect.

In 1887 Bro. C. Hansen, with his family, moved into the house, to take charge of the church's interests in the capacity of pastor and elder, and if possible to be the instrument in God's hand to the salvation of souls, which purpose did not fail. After four years' service Bro. Hansen moved from Thy, and the church was again left to herself without a minister for several years. Upon the recommendation of the Brethren from America, Bro. Martin Johansen moved into the mission house in the fall of 1895, to take charge of the church. He was soon advanced to the full ministry and became her elder, which he is to this day. He serves the church with much zeal and earnestness, to the salvation of many souls. During Bro. Johansen's work

in Thy the church grew in numbers until it was thought best to call one of her own number to the ministry. An election was held and Bro. Christian Olsen was chosen and installed into the office of minister in the first degree. He was advanced to the second degree soon afterward, when Bro. M. Johansen moved back to Vensyssel. He has been the only resident minister for the past three years. Now, after thirty-five years' work, the church has been richly blessed, in spite of the many trials and adversities through which she has had to pass. From the beginning, in 1879, to have won one soul and now, in 1914, to have a membership of fifty-one, to say nothing about the many that have died, and others who have emigrated to America, is an encouraging record. Blessed be the name of the Lord for all of His loving-kindness, so richly bestowed upon us in the past.

Sövang, Denmark.

A LITTLE WORD FROM DENMARK

Karen M. Jørgensen

WE have great reason to rejoice in this little corner of the world, because the Lord has heard our prayers. We were longing for help, we needed it much, we prayed, and the Lord heard and answered our prayer and has sent Bro. Wine and family to assist us in this needy field. Blessed be His Holy Name! But while we waited we tried to do the best we could to keep that sound and precious Gospel, "Which is the power of God unto every one that believeth."

Some thirty years ago, while in Copenhagen, I first heard that blessed Gospel preached by the missionaries sent here from America by the Church of the Brethren. Oh, that precious time, when I, through the mercies of

God, was made able to understand and enter into that blessed salvation of Christ, which is so very mysterious to the unsaved mind! What a joy! Oh, what a richness, happiness and blessing to be a child of God, called out of darkness into His marvelous light, "Whose throne is the heavens and the earth His footstool," saith the Lord! For the mercies and unspeakable grace bestowed upon me by my Lord and Savior Jesus Christ, I felt my very much guiltiness—yes, more than I could pay, even by giving myself and all that I had. Through these many years I have met many obstacles hard to overcome, but the Lord has mercifully taken care of me to this day, all praise and honor to Him! And now

we are here, a little band, who rejoice that the help has come. We trust in the Lord's promises and hope it shall be to much blessing to this little dear country of ours.

My work has mostly been in the Sunday-school, and that has been much joy to me—the privilege of telling the children about the great love of our

God and Savior, and that we, the children of men, have more precious things to strive and live for than the amusements of this world. But one thing is sure, the harvest truly is great but the laborers are few, and we beg the brethren to pray for us.

Brethren Home, Sindal, Denmark.

THE CHURCH OF THE BRETHREN IN DENMARK

Martin Johansen

MY first knowledge of the Brethren was about thirty years ago.

At that time I lived as those who know not God. I was a sinner and a servant of Satan. My home was in Örum, between East Brönderslev and Hallerup, in Vensyssel County. There came to this neighborhood an old man by the name of S. Nielsen, who was a preacher of the Brethren, and he expounded the Gospel for the salvation of sinners. My wife and I were at one of his meetings one Sunday afternoon in the summer of 1884, when he spoke of God's love to the fallen race, and that there was salvation for all who were lost and would believe in the Lord Jesus. I knew that I was a sinner, and that very thought made me want to become a child of God. As I left the meeting I understood that God had spoken to me through this man, who was then over sixty years of age. The result was that I gave my life to the service of God. Feb. 9, 1885, wife and I were baptized into Jesus Christ and received into the Church of the Brethren.

Some time later, at a love feast in Bro. Eskildsen's home, I was chosen to the office of deacon. Bro. Hope was present at this meeting. Later I was

called to the ministry. In 1896 I moved from Vensyssel to Thy to serve the church there as her leader, and was at once ordained to the eldership. The church in Thy at that time consisted of about twenty old members. After a few years of hard work against the many difficulties and oppositions, some from other denominations and others from the world, God gave us the victory. Many souls were saved for Him, and the church grew in numbers and in Spirit. Many of the old members have died, but the young have come in to take their places in the work of the church. The parents in the church of Thy have the great joy to see many of their children in the church, which is a great blessing in its progress. True, many of the young members have gone to America, yet there are quite a few left, who seek to win souls for Jesus.

I am thankful to God that I can truthfully say I love the church and her work. My motto is, "The best one has should be given to the advancement of the church." The number of members now in Thy is about sixty, mostly young and middle-aged; poor in this world's goods but rich in God and the love of our Lord Jesus

Christ. They are true to the Word of Truth, ready to defend the Gospel in all meekness, if any one tries to explain away its saving power and divine meaning.

I wish to write a little about the church's present need. The Danish people never have learned to go forward in the best methods of church and missionary work. They can preach a spiritual sermon, awaken sleeping sinners and lead them to God. They can talk to them about the blessed life, and admonish them to live faithful to the end, but they have not learned to lead them in the work of missions, Sunday-schools, Young People's Societies, etc., so as best to suit the children, the young, the middle-aged and the aged. This is in a special degree true of the Church of the Brethren, which has no Sunday-schools or Young People's Meetings. There are enough children and young people in Thy to take part in both, but we need some one to lead us. We have not had qualified Sunday-school superintendents and teachers, but it is not to be said that we do not have brethren and sisters with God-given talents; nay, verily, nay! But they have had no opportunity for training. We have several young

brethren and sisters whose hearts are aglow from the work of the Spirit, who are willing to be used of the Lord in His sowing and reaping time, but they need to be taught and trained in the best methods of doing work for the Lord. I believe that, if our people get a little instruction in the methods of doing things in the right way, we will soon have diligent workers in the Master's vineyard. The young people are the hope of the church, and if they are properly trained the work will go forward.

I am very glad that Brother and Sister Wine have come to us. I hope he will be able to put the work in a good condition when he has learned to speak Danish correctly. This can be done only by the help and grace of God. There is much here for him to do. He needs much patience and perseverance; also the prayers and help of all the members in Denmark as well as the church in America. Our prayer for him is that he may receive all necessary help, and that God will bless, strengthen and keep him, so that the work which he has begun here may result in the salvation of many souls, to the glory of God.

Taars, Denmark.

DENMARK'S YOUNG FOLKS

Kristine Johansen

ALTHOUGH Denmark is but a small country, there are many people here, both old and young. I want to say something about the young folk of Denmark, for I love them, perhaps because I am myself young. It is my desire that the young people may really get a vision of heavenly things, for the one great necessity, to love God. I am glad that I have the privilege of loving and serving Jesus,

but I would that many more of Denmark's young people may believe on Him so as to serve Him.

We know that God's cause has gone forward here, especially the last year, and we rejoice much over it; yet there are many of the young that sink deeper and deeper in sin, who seek only the pleasures of this world, which have blinded their eyes so that they can not see or understand that "God has cho-

sen us through Christ before the foundation of the world was laid" (Eph. 1: 4); neither do they see the danger there is of living a life without Jesus. When I really reflect that the largest part of Denmark's young people have not given their hearts to Jesus so as to live the sanctified life, my great desire is to work more to lead them to Him.

Several religious denominations in Denmark have established "Young People's Societies," in places where many of the young are Christians. The members of these societies are not afraid to let the world know for what they stand, as they wear a badge of some kind, showing the name and aim of their society. As a rule, wherever these Young People's Societies have been established their work has made much progress. I believe that this is a good method of doing work for the young, even though I do not belong to any of the societies. It is not because I do not want to, but because I live too far away from them. I know well the work they are doing. I hope

soon to have the privilege of closer association with them.

In the Church of the Brethren we have not had a Young People's Society. I think it is, for the most part, because we have had no one to lead us in this way. We are very glad to have Bro. Wine and family among us. I believe, if he had been here some years sooner, that now in the Church of the Brethren we would have much work for and among the young people. There are yet many people in our little country who only know Jesus by name, but have not received Him as their personal Savior. I desire that God's Spirit may lead us in all things, and especially in the establishing of Christian Workers' Societies. We know that the harvest here is great, but the laborers are few. I pray that God Himself may bless and carry forward His cause in all the world, for we know that "without Him we can do nothing" (John 15: 5). A greeting of love to all who love the Lord Jesus.

Taars, Denmark.

ANSWER TO PRAYER

C. C. Eskildsen

HEROD, the king, put forth his hands to afflict some of the church. He killed James, and when he saw that it pleased the Jews, he seized Peter also (Acts 12: 1-3). He cast him into prison and placed men to watch, so that there was no possible way of escape. But the church was united in prayer for him, so the Lord sent His mighty angel to open the doors of the prison and saved His servant. This shows the wonderful power in prayer.

The church today has sent forth many missionaries to foreign lands to preach the same Gospel that Peter

preached nearly two thousand years ago. These missionaries, like those of old, have much to endure, the acquiring of a new language, the change in climatic conditions, the customs, etc. It gives them much courage and consolation to know that the church always is united in prayer to God for the strengthening and keeping of them and the progress of their work. Oh, that the church might be as earnest in prayer for our workers as the apostolic church was for Peter, Silas, Paul, and all of her laborers in the mission fields.

We in Denmark are very thankful to the church in America for the mis-

sionaries that you have sent to live among us and lead us in the work of the Lord. It gives us much joy to hear Bro. Wine preach in the Danish language, so that we can well understand him. God grant that he may lead many sinners to Christ; and cause much rejoicing in the church on earth

as well as among the angels in heaven. May we pray continually for all the missionaries and their work. We know that the answer to prayer will come to us just as it did to Peter and the other apostles.

Hjörning, Denmark.

SYSTEMATIC GIVING

Ross D. Murphy

AT our various local and District gatherings the subject of systematic giving is receiving more than ordinary attention. In the past we have had subjects to discuss which we thought of more importance. For some reason that of systematic giving either was overlooked or not considered of sufficient weight to invite attention.

Of late, however, we have taken up this subject with great zeal, and are looking into the merits of the system. Too long have we been giving without method or system. But now we are seriously considering the advisability of systematizing our giving. Like other things, we believe that the best results can be secured through system.

At the Ministerial Meeting of Northwestern Ohio the subject was discussed. Nothing was said against this system of raising church money; on the other hand, all the speeches favored it.

A query involving this principle was sent up by one of the churches to the District Meeting of Northern Illinois and Wisconsin. It asked for a committee to inaugurate the "Every Man" system of raising church finances. Much favorable discussion ensued and the query passed without opposition.

There was a time in the history of our church when our expenses were low. We employed no pastors; our ministers, like Paul, earned their living by

daily toil—not by tent making, however, but by farming. Our evangelists were well paid at a dollar a day and expenses. We built our churchhouses painfully plain, and not even as comfortable as our dwelling houses. There was no call for funds by Home Mission Boards, to open mission points in the city. We were a rural people, and the only Home Mission Boards were the horseback preachers. These gave their services without remuneration. For twenty-five years we did no work in India or China.

But all this has changed. Pastors are being employed and supported. More will be employed as soon as they can be secured. Church expenses are increasing, because men are too busy to do the janitor work of the church without pay. We are building better and more expensive churchhouses. Home Mission Boards are pushing into the cities, and our foreign missions are growing beyond expectation. We are doing more and better work, and this requires money. Our former systems of raising money are inadequate to meet the present demands. They are out of date.

The systematic giving plan has a number of good points. First, it is scriptural, as found in 1 Cor. 11: 2. Second, it creates a good feeling along the line of giving. Those who give by this plan feel good over it. For them the offering basket does not pass by too

often. Third, if giving is an act of worship it should be done at least weekly and in a systematic way, or else there is no enjoyment. It is the only plan

that will propagate itself. The time is here for all of our churches to give the system a trial. When once adopted it will not be discontinued.

THE MISSIONARY HOME

Minnie F. Bright

AFTER we had been in China a year, and had had the pleasure (?) of living out of suit-cases and trunks in very small rented quarters, and half that time with no place for the children to play outside, except on the street, we were indeed glad to settle in "our own home," so long looked forward to. Before coming to China I had often heard of the courts which every home has, but couldn't comprehend just what they might be like. During our first year's experience at the coast, and being acquainted with the tiny court that we had, my heart often ached for our little ones, as I feared their lives would be so pent up, should we meet like conditions interior. I often said that if we could have large courts I should not care if our house was small, for I would rather have large courts and a small house than a large house and small courts.

Finally, word came to us from interior, "Have rented you a place with lovely large courts and plenty of house room, though in bad repair." To say we were happy is putting it mildly. My hopes and desires were going to be realized, and especially for the children's sake did I rejoice. The long trip from the coast to our interior home, with its many experiences, would make an interesting account of itself.

During those days of travel, with a three-months-old babe, despite the hardships and inconveniences along the way, our hearts were glad because we

were going home. I think none wanted home more than our little Cathryn, then two and a half years old. While on the journey, whenever we would stop she would say, "Is this home? I want to go home." At different places that looked homelike to her she would say, "We *did* get home, didn't we?"

The long journey came to an end at last, and we were happy to settle in our home, though at that time there were but two rooms repaired, and we continued living out of suit-cases and trunks for some time. We were delighted with our Chinese quarters, and knew that in time we could be fairly comfortable. Those were happy days of planning and getting ready for better things. The children were joyous, and had freedom beyond my expectation in our large courts.

Winter was fast approaching, and repairing began in earnest, as well as the making of furniture. We had a few pieces only, and the carpenters were crude and needed much watching and directing. Montgomery Ward & Co.'s catalog is a very familiar volume in the beginning of housekeeping in China. If we want anything foreign and homelike we choose the pattern from the catalog and give it to the head carpenter, with directions, and we have often been surprised, when a piece of furniture was completed, to see that it was possible to be so well made, considering the tools and workmen. Even this depends on the kind of carpenter

one has. Some have been much disheartened over the poor construction of furniture.

So, piece by piece, was the furniture made, though it took months before there was a place to put things and keep them orderly. The house-repairing was slow, too, as is everything done by the natives. Our walls were plastered with mud, mixed with chaff, and despite the much "smoothing down" by the plasterer, the chaff would roughen the wall. The ceiling was made of paper, to hide the rafters and tile roof and to keep dirt from constantly falling upon us. Paper partitions were put up, dividing the house into rooms according to our liking. These partitions are, of course, easily torn and broken, especially where there are children. So, to avoid much of this, we had thin boards put on the light framework from the floor to about three feet in height. The paper is arranged on reeds, and this makes a fairly substantial partition when boards are used at the bottom.

Our floors had been a den of scorpions, spiders, and other insects, and piles of dirt and brick. After being leveled and cleaned up they were plastered smoothly with a lime preparation and left to dry thoroughly. Several foreign doors were made and hung. Curious things they were to the natives, especially the knobs that, when twisted, allowed the door to open, and when pushed it would close of itself. The peculiar knob caused much comment and laughter among them. We had brought some glass from the coast, with which we made some windows, so that we might have light, sunshine, and cheer. For these we have been thankful many times, on cold winter days, especially when the sun would pour into and warm our rooms. Again, on the other hand, they have been a source of annoyance when, perhaps, we might happen to glance out of the

window and discover several natives curiously peering at us and our possessions. Finally, the time came when we could put down our rugs and arrange pictures and ornaments, books and chairs, place the dishes in order in the cupboard, etc. Our rugs were Chinese make, brought from Tientsin. They are of camel's hair, and are very warm and durable. The babies may play on the floor, with little danger of taking cold.

I forgot to say that our mud walls were "tinted" with a native wash, some a deep cream, some pink, some left white, while the sleeping-rooms were made blue. It is no easy task to produce harmony of color in the various rooms, with only the native goods. In one home kalsomine was used in the best room, but it was found to be quite expensive. The missionary's support is such that he cannot indulge in much luxury. Our homes are far from being modern, as the term is understood in America, but to the Chinese they are "far removed." We missionaries all live in Chinese houses as yet, and we sometimes wonder how we keep as comfortable as we do in winter, with nothing but a sheet of paper (Chinese windows) between us and zero weather. These Chinese windows are always in the fronts of our houses, while the backs and sides are from a foot to a foot and a half thick. In time we hope that no worker will need to occupy Chinese quarters.

Many of our neighbors and the people in the city come to visit and see our homes and the many strange things we possess. Often, when entering the door and seeing the large rug on the floor, they ask, "Is this where you sleep?" We tell them we sleep on beds and not on the floor. Some women, on entering the door, have lain on the rug and exclaimed with delight, "This is such a nice place to sleep!" and refuse the offer of a chair. Beds

with springs are a curiosity to them and they always exclaim, "How soft!" The clock, pictures, books, sewing-machine, stoves, and practically everything are so strange to them! They are always interested in the children's playroom. Here we show them the toys, the sand table, the little chairs and stools, the pictures on the walls, which have been especially selected for the children and hung low for their benefit. The women laugh over them and think them very pretty. The most curious object in the playroom, however, is the doll that goes to sleep. They always ask, "Is it alive?" and examine it thoroughly. Finally they burst out with laughter at such a strange doll, wondering what it costs, etc.

They are usually interested in the cost of things, as well as how I make my clothes and how I get the sleeves in my dresses. They also wonder where my shoes come from, and whether I make them, and ask many questions. Sometimes they come to

borrow. We have had those who came, asking, "May we borrow your washtub to take a bath?" "May we borrow some of your jelly?" "Won't you make me some of your kind of cake to give to my friends?" "Can't I borrow your little scissors to cut my toenails?" Such and others are the favors asked.

The missionary's home is ever a busy spot. In so many ways is the time occupied, and to the missionary there is no place like his home. To it he turns for rest and enjoyment after the hard duties of the day. It is a haven and a heaven to his spirit. Though the walls are made of mud, and the partitions and ceilings of paper, and he is in constant contact with filthy Chinese, vermin, ignorance, and superstition, yet in the quietude of *home* there is a peace and joy and satisfaction of which the world cannot know. It is because Jesus is there.

Liao Chou, Shansi, China, June 13.



Sisters Bright and Crumpacker and Children at Bro. Bright's Home, Liao Chou.



Chinese Stone Cutters at Their Work.

SOME OF OUR NATURAL RE- SOURCES AT PING TING HSIEN

Ernest Vaniman

"In the beginning God created the heaven and the earth [prepared it for man], . . . and behold it was very good."

THIS earth, on which man has been placed for this mortal life, is indeed good. It has supplied the many races of men with the necessities of life for centuries, and promises ability to do so for centuries to come. It pleased the wise Creator to vary the monotony of things by making each place different—different in beauty and resources.

Mother Earth here at Ping Ting is indeed beautiful and resourceful. Shan-si (West Mountain) is known the world over as the richest province of China. It is the home of the bankers of the nation. Ping Ting lies peaceful and beautiful among the mountains in the east-central part of the province.

In looking at our quiet city from the east, the largest mountain near here is in the background, just three miles away. A few of the beautiful snow-covered terraces can be seen in the foreground. These terraces are of rich loess, deposited all over this country, and a most valuable resource, as on it is raised the food for these millions of people. Millet is the chief food here. Much corn, wheat and vegetables also is raised. Cane and beans are grown for stock, chief of which is the patient donkey. Sheep and goats feed on the steep hillsides. Many terraces are filled with graves of the long-past dead. These are the beauty spots of the country, as large evergreen trees are always kept here, and many wild flowers of summer make them attractive.

Some of the loess is of the proper constituency for making the bricks which are the chief building material. The clay is mixed with water to the proper consistency and then moulded by hand in wooden moulds, two at a time. The mould is sanded; then the clay is pounded into it quite firmly. The bricks are then taken out and laid in the sun to dry for several days. After they are partly dried in this way they are put into the kiln and burned.

Limestone is plentiful in places south of the city. This is burned with coal, giving lime of the best quality, which is used much in making mortar for building.

Pottery is made from a sort of shale. After being pulverized it is moulded into crocks, pots, jars, little and big, all shapes and sizes. These are dried for a few days and then burned in a large kiln in the side of the hill. They are glazed by using salt and sand.



Brick and Tile Yard. Loading Burned Tile in the Foreground.

The kiln is cut into the side of a loess cliff ten feet high. An opening below allows draft for the fire, and there are five holes in the top which can be opened or closed to regulate the draft, so that the heat is not too great at any time. After they have burned long enough they are taken out and a new supply put in.

The roof tiles are made by the clay being packed onto a cylinder, which is rotated by the foot as desired. A moist cloth is first put around the cylinder, and a string in the upper end enables the round tile to be pulled off the cylinder in good condition. This is then cut in two lengthwise, thus making two tiles. They are then dried and burned as the brick.

Many of the hills have been pushed above the loess, or the loess has eroded away, thus exposing strata of coal and iron ore. These deposits are proving to be the most valuable of any in Shansi. The coal is of the best anthracite. Specimens sent by request to the Shansi Imperial University at Tai Yuan Fu—our provincial capital, sixty miles west of Ping Ting—were found to be equal to the best Pennsylvania anthracite, having as high as 94.3 per cent coke. When we consider that the main coal seam is twenty to thirty feet thick we can realize a little of the value of this natural resource. We buy what we use for a cash a catty, or one twentieth of one cent for one and one-third pounds, which is equal to seventy-five

cents per ton delivered to the door by donkey freight. The coal is raised by windlass from rock-walled mines, twenty to 150 feet deep. The fine coal comes in baskets, and the large lumps by means of ropes tied around them. Accidents are frequent, as the lumps sometimes fall back and strike a miner. Dr. Wampler is now treating a young man, 21 years old, who was struck on the ankle, which was broken, and the end of the "shin" bone was forced through the skin. He is getting along nicely. Methods of doing all kinds of work are very crude.

pits burn for three or four days and nights. The tubes are then forced apart by means of long iron bars and dragged out of the fire with tongs. The tops of the tubes are broken off and the molten iron poured into moulds.

The chief product here is a sort of kettle of eight or ten gallons capacity, which is much used by the natives. The ore contains as high as 57 per cent of metallic iron. At one of our out-stations, six miles south, are many shops in which the wrought iron is hammered into spades, plow points,



At the Smelter. An Ox Pulling Stone Roller to Pulverize Free Clay.

The easily-smelted iron ore is a very valuable resource, being located so near the coal as it is here. The native methods of smelting are simple and interesting. There are no tall chimneys from blast furnaces. At a village three miles east the iron is melted in tubes of fire clay six inches in diameter and two to four feet long. These tubes are filled with iron ore and coal, mixed and set together on a bed of coal in a rectangular pit usually about eight by sixteen feet. Coal is then packed around and over these tubes, in such a manner that a good draft can be forced from beneath by means of the two doorlike bellows at one end of the pit. These

nails, etc. All this is done by hand out of bars brought from the smelting pits. Every mine has its paper idol, pasted in a sheltered place, which receives due respect, that the dragon and tortoise which sleep beneath the hills may not be offended.

These mineral resources are such that with the waning of superstition and the consequent adoption of modern methods of work, with railroad communications, this district is destined to become one of the great industrial centers of the country. They give us reason to expect greater possibilities for the spread of the Good News in this part of China. The car-



An Iron Foundry. Pouring Molten Metal into the Mould.

rying of the products of the iron industry will furnish means for the carrying of the News. May it not be a situation like to the Rome of Paul's time!

More important than all these inanimate resources is this people. God's highest creation is man endowed with reason, created to have dominion. All these material things were to be used by man in making him happy here and preparing him for happiness hereafter. These people possess natural

characteristics, which we must take into account that we may acceptably fill our mission as Christ's ambassadors to them. The people of Shansi have the name of "the bankers of the empire." This name has been won by their trustworthiness and financial ability. They are also called "the Jews of China," and you must "jew" if you want to buy anything of them at a reasonable price. They are very courteous, peace-loving and "slow but sure" in all lines of change. But *changing* they are,



Another Section of the Iron Foundry.

though the seclusion here has retarded them as compared with districts near the coast. In these places the former commercial integrity, the pride of the Chinese, seems to be losing ground. The value of human life is low.

The age of industrialism is coming to Ping Ting. Her people need the moral ideals of the Christian religion. As Pott says, "Only the ideals of the Christian religion can quicken the conscience of the people and promote honesty, justice, and sympathy among them. The new industrialism will be a curse to China unless the religion of Christ comes with it." More than this, "it will be a menace to the whole world. The world is becoming one;

all barriers are being leveled. If the West does not influence the East with her spiritual life, the East may demoralize the West."

Civilization is now at the crossroads, Christian or non-Christian — which shall it be? Pray for us, that we may be submissive to the Father's will and thus be the most effective ambassadors to this people, teaching them effectively that "man cannot live by bread alone, but by every word that proceedeth out of the mouth of God."

May Sunday be revered as industry advances, and all things be done to the honor and glory of God. For His Name's sake.



A Coal Mine, Just a Short Distance from Ping Ting.

FIRST IMPRESSIONS

Cora Brubaker

FROM the time one lands on Chinese soil one is intensely fascinated with the peculiar customs of the country. Every day one may discover something new. The past seven months have been one continuous panorama.

But of all, the most interesting to me are the women and girls. They are

such a weak, ignorant, helpless, dependent lot of creatures, that one's sympathies at once are drawn out towards them.

The average Chinese mother has no education. She is confined almost entirely to the four walls of her home. Her chief duty is to mind her own business and rear children.

One saving feature about Chinese customs is, that the girls, though early betrothed, are not usually given in marriage until they are from 13 to 17 years of age. Also, after the death of their husband, they are not treated as in India. They may even remarry, but many do not, as it is considered a very great sign of respect for the deceased if the wife remains a widow.

But, as girls are not considered desirable heritages, no provision is made for their education. So they grow up in ignorance and are illy prepared to enter the marital relation. Added to their intense ignorance is the awful curse of foot-binding. They begin to bind their feet when seven years of age. Each year the bandages are made a little tighter, until they have the required size foot, from three to four inches in length. To the end of their days these bandages are worn. They are never free from pain, except in a few cases where the foot is so numbed that they have no feeling in it, and they say it is dead. They endure untold suffering without a murmur. Why? "It is our custom." "We have no fa tzu" (plan).

One's sympathies are constantly enlisted as you see them come hobbling up to the door for an occasional peep into the foreigner's home. How like

children they are! In reality they are just girls, grown tall. They come in and you invite them to be seated, but seldom will they sit for more than a minute. Before you realize it they are off in another room, crying out, "What is this? What is that?" Then come exclamations of astonishment and delight as they catch sight of a doll for the first time. Every stitch of its clothing is examined, as is every piece of furniture you possess. Our clocks and watches are wonderful things, and to hold your watch up to their ears, and then observe their air of suspicion as to what may be within that wonderful thing, is always amusing.

Carpets, rugs, curtains—everything you possess is subject to inspection, some even presuming to open dresser drawers, to see what is inside.

Trying, did you say? Well, yes, a little, when we are deep in study on those twisty Chinese characters, but after all, what we are here for gives us grace to endure all, and we are really glad for their friendly attitude, for it convinces us that, little by little, they are losing their fear of us, and will be open to teaching.

As Sister Anna will tell you, many homes are opening up to her visits, and it always affords me great pleasure to accompany her, and see the eager



A Liao Chou Ambulance, Approaching the East Gate.

faces scanning those wonderful "Lesson Picture Charts," as she tells them for the first time the "Story of the Christ." They must be taught just as you would teach "beginners," but, thank God, their hearts are just as receptive as that of a little child. Oh, it is work that the angels may well envy us, and I do thank my God daily that at last He did break up the stubborn soil, and make us willing to be thrust into the harvest!

Brother, sister, I know how you feel, for I've been through it. You fear to just cast your all on Him, and say, "Here, Lord, use me," lest He ask you to do some *hard* thing, some *unpleasant* thing; to go somewhere that you now think you would not want to go at all. In all the years of my struggle to give up to the wooing of the Spirit, whenever I took myself in hand for a heart-searching, never once did China appeal to my eyes as an appetizing location.

No, indeed; I had my monologue something like this: "Well, if I am to go sometime, I believe I would rather go to Japan or India than anywhere else. I surely would not want to go to China," but, joy! After once the surrender was made China was the land of all others to which I desired to go.

How is it now, though, since we are on the field? Thank God, I can truthfully say that I am thoroughly happy,



thoroughly contented, and my husband is likewise—a thing neither of us could honestly say before we really and truly surrendered.

If this little confession will be the means of making some other faint-hearted one decide to give up, and go forward at the call of the "fields already white unto the harvest," then I shall feel that the time spent in writing this article has not been in vain.

"Tis so sweet to trust in Jesus,
Just to take Him at His word,
Just to rest upon His promise;
Just to know, 'Thus saith the Lord.'

"I'm so glad I learned to trust Thee,
Precious Jesus, Savior, Friend,
And I know that Thou art with me,
Wilt be with me to the end."

Liao Chou, Shansi, China, June 12.

NOTES FROM CHINA FOR JULY

Anna N. Crumpacker

THE month of July brought considerable sickness to our mission family, but we thank our Father for recovery. Dr. Wampler was very ill with dysentery. Dr. Lewis, of Pao Ting Fu, came to his relief in answer to a telegram. Dr. Brubaker

was also sent for and arrived before Dr. Lewis left. He had a difficult journey, fording streams, etc. He remained at Ping Ting till Dr. Wampler was well on the way to recovery. Others of our number had attacks of illness, but not so serious.

July 6 our little Chinese girl, Mei Loa, left us for the spirit world. Though she had been very sick we thought her better, and her death was unexpected. She had brightened our lives for a little more than four months. A darling, bright child she was, and we had hoped that she might grow to be a help and joy to her people. Her mother died last February. Her father is our trusted helper at Le Ping. The evening after her death a number of our friends gathered at the cottage at Pei Tai Ho, where we were living. Mr. Hubbard, of the Congregational Church, conducted a short but comforting funeral service. The next morning her little body was taken to the Methodist Mission Cemetery, about twenty miles distant. How we miss our happy little sunbeam!

The rainfall during July was unusually large. We have heard of no great injury to crops in our vicinity, but the railway was damaged considerably. Our Shansi railway is controlled by the French, and follows the course of the river up through the mountains. It has a very winding course. The scenery is beautiful, but often heavy losses are sustained when there is a great rainfall.

All our mission schools are having vacation. Most of the children returned to their homes, but many of them had no homes to which to go. The schools will reopen early in September. In addition to those previously in session a girls' school will be started at Liao Chou.

Plans are being promulgated by the government for a foundation educational fund. From the sixth to the forty-fifth year of the republic \$300,000 annually is to be included in the budget. The funds will be deposited in the Bank of China and be under the control of the minister of education. Twelve hundred scholars are to receive benefit from these funds, one-

fourth of the fixed number of privileged ones to be elected yearly.

A great deal is being done for the higher education of China's young men. It is proposed to establish another university at Hankow, or some other interior city. It is to be financed by England's indemnity money. Some of the schools have religious influence; others have not. The Y. M. C. A. is awake to this golden opportunity. Canton is erecting a new Y. M. C. A. building at a cost of \$250,000 (Mexican). One fairly shudders when he views the tremendous opportunity in China today and the apparent inability or unwillingness of the church to meet it.

From a political point of view there are many signs of encouragement for China. Paper money is being redeemed, a geological society has been formed, and measures which promise success are being enacted for the development of natural resources, with a tax to be paid into the national treasury. Much as has been said about the deplorable financial condition of China, a Peking paper declares the following: "China, per person, owes about one-sixth the per capita debt of the American, one-fiftieth of that of the Frenchmen, and one-twelfth that of the Japanese. . . . China's national debt, \$663,834,-



End View of Boys' School, Ping Ting Hsien.

995.36, is the smallest in the family of great nations. China's population of 400,000,000 is the greatest in the family of great nations. China's opportunities, yelling for exploitation, are the greatest on earth."

Dr. Morrison, political adviser to Yuan Shih Kai, recently made, in London, some very optimistic declarations concerning China. He denies the accusations that President Yuan is out of sympathy with the Young China party, or that he is endeavoring to set up a family dynasty. He states that the president is drawing his advisers from all parts of China, and that he approaches men who are reputed to be among his leading enemies. In his staff are at least 100 men who have

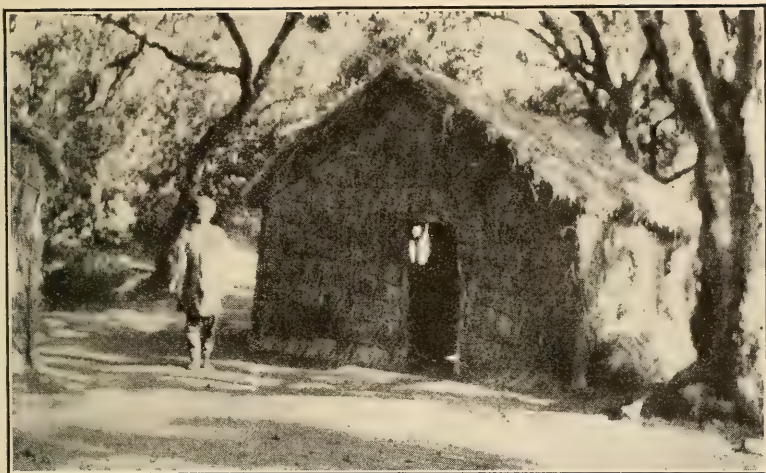
been trained abroad. Dr. Morrison spoke highly of the extension of railways, posts, the telegraph, and inland steam navigation. The authority of the central government and the provisional constitution is suited to the present needs of the people. The industrial development of the country surely is progressing, and the financial condition is not nearly so bad as is usually represented. Words like these from such a man as Dr. Morrison are genuine encouragement. One has but to live in China really to love the country and her people. It is a land of promise and unprecedented opportunity. Pray the Lord of the harvest to THRUST laborers into this harvest.

Ping Ting Hsien, Aug. 3.



A Hill Village in Winter. North from Liao Chou.

Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others; but then they come with the richer lading at last.—Gurnall.



One of Three Grass Huts in Which the Language Students Met.

AT LANGUAGE SCHOOL

Anna M. Eby

Sister Eby's article discloses the fact that there are found among the missionary force of India some of the most brilliant minds of both England and America. The missionary cause means something when men of such capacities as she outlines are willing to forsake brilliant connections and serve the Lord in the foreign field.

OWING to disadvantages for language study in the Marathi territory of the mission, the missionary committee decided to send the two Misses Saheb, who were assigned to Marathi, to the Poona Language School, an institution for missionaries of Western India and adjoining Marathi-speaking areas.

The school was in session five months. During that time many new acquaintances were formed among missionaries of various societies as well as different nationalities. As these missionaries learned to know each other they became interested in each other's work and prospects in the great harvest field of Western India.

Our two Misses Saheb were in different classes, hence each had her circle of class companions whom she knew better than did her sister. Very

often in the evening, when the day's work was done, these two missionary sisters related the experience of their day. They sympathized with each other in their difficulties; they rejoiced together in each other's successes. The acquisition of a foreign language, so very different from one's mother tongue or any other language studied in college, is no light task. It means faithful and persistent effort.

But these Misses Saheb also commented upon their new friends as they were getting better acquainted with them. The first and most important personage was the tactful teacher, who seemed to be master of the Marathi language.

"Isn't Mr. H. a fine teacher? He has been on the field but six years and he seems to have mastered the language."

"Yes, I am told he did brilliantly as a student in America. After his graduation from Princeton University he spent a year in study at Berlin, and later a year in Sidon. So, when he came to India, he was well prepared to take up his work."

"Yes, and do you know where his station is? It is out at K—, twenty miles from the railroad. His wife says it is up hill, down hill, and over hill to get there. The road is a jungly road, and during the rains is traveled with difficulty. He has charge of the native church there, and also of a Boys' Boarding-school."

"Seems like a lowly spot for such a qualified man, carrying such intellectual honors. It is a wonder he did not feel that he could do more and better work for the Lord by remaining in America and preparing others to go. Such men as he are rare in America, and such are needed. But he was true to the call."

"That dark-complexioned man is Mr. W. He was in our class only a few days, when he was promoted to the next higher class. Of course, he has studied a month longer than the rest of the class. But he is very apt. He increased his vocabulary to a thousand words the first month."

"Yes, I've been hearing about him. He is of the Society for the Propagation of the Gospel, a clergyman in the High Church of England. He is thoroughly trained and a man of experience. Eight years ago he graduated from Oxford. Since then he has given some assistance on the teaching force of his university, and was an instructor for some years in the Theological Seminary at Canterbury. This autumn he came to India as a prospective teacher in a training college at D—, which is two hundred miles south of Bombay, only six miles from the coast, and reached only by bullock cart. I heard him tell about his trip to lan-

guage school. He came in a rickety old tonga, and it required three days to make the journey. He walked a third of the way, as the roads were too rough and rocky for him to remain in the tonga."

"He seems like a very humble man."

"Humility personified! Well, if he weren't humble there would be no place for him in India."

"I wonder what system of theology he holds to. I'm just curious to know if he is a higher critic. I mean one of the destructive sort. I certainly hope he is not."

"Dr. B. is an humble man, too. He took his M. D. degree with high honors in Edinburgh, Scotland, and has had a year's experience in a London hospital."

"He was a student volunteer and he remained true to his purpose. He came at the first call. A year ago he did not know that he was coming to India. He was appointed in September and sailed in February."

"Dr. R. also hails from Edinburgh, does she not?"

"No, she studied in Glasgow. Dr. G. took her course in Edinburgh and topped the class in honors."

"Dr. R. is very clever, too. She is only twenty-four, and has come through her seven years of arts and medicine very creditably. She, too, is a student volunteer. Her father is a Scotch clergyman, and it was his ambition for this child to be a medical missionary. Since eight years of age she looked forward to her work in the foreign field."

"Miss S. is a bachelor of science. She learns Marathi quickly and speaks well already. She will fill her place I am sure. And her roommate, Miss M., is just as clever as she. She is quite an artist—well, she is apt at anything. She is to have charge of the industrial work out at J—, on the S. M. M. Ry. It is a very hot place."

"The C.'s have a hot station. They say that the temperature rises to 121 degrees. Mrs. C. has a sweet, happy disposition; never complains. They are not afraid to brave missionary life. Mrs. C. told me of their touring experience. They lived in tents for weeks, and in some rather desolate places, too."

"Well, such are needed to do the Lord's work in heathen lands. Their high intellectual and spiritual attainments help them to do it proficiently and with less anxiety than the untrained."

Later in the school year another teacher was added to the force. He was a man of twenty years' missionary experience. He speaks Marathi like a native, and is considered by the Indian people as one of the most proficient Marathi-speaking sahebs. His accent is almost perfect and his idioms come readily. He was born in this country. His parents were missionaries. When a child he was sent to America for his education. He took his M. A. at Yale and is well qualified for his work. His love for the unsaved, his zeal for the cause, and his deep spiritual life were a constant inspiration to the new missionary. His station is twenty-two miles from the nearest railway. He has general oversight of a large Christian community. Many village schools are under his supervision. The farmers seek his advice and counsel in raising chickens and goats. An "all round" qualified man is needed in such a place, and this master of arts fills the position well.

As the hot season approached the language school moved to a hill station near Poona. Three small grass huts were built for class purposes. During the rainy period the rainfall is too heavy for any one to remain at this

station, hence the school committee felt justified in building only temporary quarters for so short a time. The little grass houses were quite sufficient for the needs of the school, and the forty-one language students were happy and contented to meet five mornings a week for work. Each Friday evening the school held a prayer meeting. Blessed seasons of fellowship were enjoyed.

As the two Misses Saheb tied on their little bonnets one evening to go to church they wondered if they would feel at home "over there in that church." By this time a number of missionaries had come to the hills for their vacation during the hot season, and the little union church on the hill was crowded on Sundays. Many missionaries, old and young, met there for worship.

The Misses Saheb felt at home and they attended regularly each Sunday evening. As they listened to the promises spoken from the Word and heard those good, "old-fashioned" hymns sung, they were reminded of the worship in the old home church.

They passed by the English church on their return from the union chapel, and occasionally stopped for the service there. Their first attendance at services in the English church was during Easter week. Here they heard much about the cross and the shed blood of the Redeemer, His resurrection and exaltation in glory. Mr. W. often officiated in the services and the Misses Saheb's curiosity about his system of theology and higher criticism was relieved.

When school closed these two sisters went to their jungle station with pleasant memories of language school, and with renewed zeal for their work.

Ahwa, via Bilimora, India.

MOHAMMEDANS AND MISSION WORK

W. B. Stover

(Continued from August Visitor.)

THE result of the new spirit among Moslems seems to have been to influence in part the government of India in their favor. Not long ago, at the close of a public meeting, I heard a collector make the remark, that "inasmuch as government policy at the present time seems to be in favor of the Mohammedans," he recommended so and so. Herbert Spencer, of Calcutta, in the *Missionary Review of the World* for January, says: "This stir of Islamic life has influenced the policy of government to an appreciable degree, and the Christian missionary can not but feel that the trend of events is fraught with peril."

I have yet to find the missionary whose judgment lends itself to the idea of government favoring one people above another. Especially is this true when every missionary is awake to the fact that the least favor shown by a government to this people is so quickly misinterpreted by the people, and used to further their own ends. It is true of all people. It is especially true of the Moslem people, whose religion lends itself so easily to political aspirations.

At the Lucknow Conference, 1911, a resolution was passed, declaring the center of Africa the great strategic point of the present time, relative to mission work and the Mohammedans. Since then strong efforts have been made to establish more mission stations across the center of the continent, to check the onward tide of Moslem propaganda. The Sudan United Mission, with its objective the formation of a line of mission stations from the Niger to the Nile, in the last two

years has sent eighteen new missionaries to that field, while twelve others have been accepted. Year before last witnessed a remarkable expansion of the Protestant Missions in German East Africa. On the Gold Coast the Methodists added last year 3,000 by baptism, the Roman Catholics added 6,000 in the Kamerouns, and the Church Missionary Society had 8,000 baptisms in Uganda. These are not converts from Mohammedanism, but from paganism, yet as the contest is hot in central Africa, every convert from paganism means less field for Moslem invasion, and more strength for the Christian advance, both among pagans and Mohammedans.

In certain localities mission work among Moslems has been tremendously successful. The feeling that the work is hard and likely to be fruitless falls to the ground in presence of such facts.

"It is gratifying to be able to tell of quite a large number gathered into the Bengal Christian church from Islam," writes John Takle in the *Moslem World* for January, 1914. "In nearly every district there are to be found Moslem converts, and in most mission stations there are evangelists, catechists, teachers, colporteurs or other workers who have discarded Mohammed and consecrated their lives to the service of our Savior. In one district, Nadia, there is a Christian community, at least five thousand of whom are either converts or descendants of converts from the Mohammedan faith."

In the north part of India mission work has been successful among Mohammedans for many years. Dr.

Wherry says: "In the north, especially in the Punjab and Northwest frontier province, every congregation has a representation from the Moslem ranks. Some of the churches have a majority of their membership gathered from among the Mussulmans. But perhaps the fact that tells most clearly the story of the advance of Christianity among Moslems in India is this, that among the native pastors and Christian preachers and teachers in North India, there are at least 200 who were once followers of Islam."

Intensely interesting is the mission work for Mohammedans in the East Indian Archipelago, where, under the Dutch Government, the Rhenish Missionary Society is well established. In the most readable book published on the Mohammedan question, "The Reproach of Islam," by W. H. T. Gairdner, the author, speaking of Sumatra, says: "Missions have done a most successful direct work among the Mohammedans. Free and unflinching methods have been pursued, and the result will astonish the reader: Six thousand five hundred converts have been baptized, with 1,150 catechumens. In one circuit, out of eighty-one chiefs twenty-five are Christian. The Christianity of the Moslem converts is more deeply conscientious than that of the others. Friction with Islam has weeded out or kept away inferior elements. The prestige of Christianity is great and real, and in the case of intermarriages it is very usual for the Mohammedan party to accept Christianity."

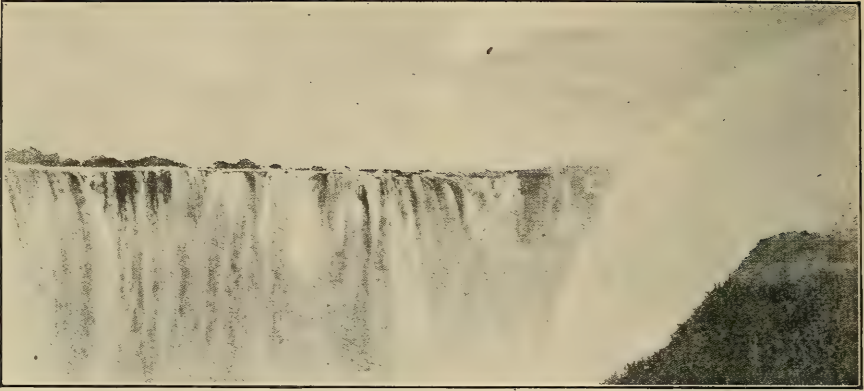
Continuing in the same exalted tone, the author says: "Even greater than these are the results reported from Java, where by preaching, the sale of Scriptures, and medical work, eighteen thousand Mohammedans now living have been won over to Christianity, many of them at great cost and under severe persecution. The conversions

from Islam number three hundred or four hundred annually, and conversions to Islam are rare."

Missionaries of other lands tell us the problem of approach is easier of solution in India than elsewhere. They tell us work among Mohammedans is being done in other lands, and it can be done here. It therefore becomes a normal question, why we who are here, in Gujerat, should not do more along this special line of mission work. Perhaps the answer is uniformly this: that our hands are already too full. Yet when we consider the great opportunity, how the people are all round about us, how we sustain very friendly relationships with them, and how the problem of the future depends so much on the solution of this particular part of the whole, then it appeals to us that, everything to the contrary notwithstanding, perhaps wisdom would dictate that we should enter into more energetic work for the Moslem community of our several districts.

We do not wish to put much stress on figures. They are very deceitful little things. But since the opportunity is big before us, I would lay stress on that point. The people are very friendly. I would lay stress on that point. I have told before today, how a few years ago a priest refused to receive into the Moslem community at Bulsar a renegade Christian who wanted to spite us by this act.

We must build for the future. I would lay stress on that point. There are many additional features worthy of mention. The work is difficult. Yes, there are many obstacles. It goes slowly. But it is a work for the Master that can be done. It ought to be done. And by the grace of God most High, it will be done. Sooner or later, it will be done.



Victoria Falls, Africa.

A ZULU TESTIMONY ON CHRISTIAN MISSIONS

John L. Dube, Olange, Natal, South Africa

Superintendent of the Zulu Christian Industrial Mission.

The following article was written of African heathenism. The author of this article, Mr. Dube, is a product of the wilds, but transformed by the marvellous power of the Cross. Because of this fact we know the article will be all the more appreciated.

CLOSE your eyes and dream awhile. Go back in spirit, not into the dim past ages, but one short century ago, to the days when our grandfathers were young. In imagination's arms, let yourself be wafted over the blue seas to the sunny East, to the land of spices and palms, of savage adventure and Oriental romance. There, at the furthestmost limit of what is aptly called "The Dark Continent," you will reach the land's end, named first the Cape of Storms, then the Cape of Good Hope. Go north-eastward a few hundred miles and your attention will be attracted to a bold, wood-clad headland. From the dense brush of that dark-green bluff are peering out at the white-winged monsters sailing by, many pairs of black eyes, wondering what dire evil this awful apparition may portend; for, save some hapless shipwrecked mariner, never yet had the

white-skinned invader put foot in their fair land. Among those wondering black eyes were the eyes of my ancestors—God bless them!—by white men called "savages," by me, "my fathers." This was the land of my birth, where for untold generations my ancestors had lived in Arcadian peace and primitive simplicity.

At length the scene changes, and pale-skinned intruders are dotting the veldt and the forest with homesteads and dorps. They tell us the land is theirs, and they call it Zululand and Natal.

In this year of 1912 the harbor of Durban, nestling there below that bush-clad bluff, is filled with a confusion of liners and rigging. But in the year 1812 the barks and the brigs of Britain and Holland, aye, and even of America, with their great white wings unfolded to the breeze, only smiled at us as they passed by, little reckoning of the universal misery and wailing that was even then transforming those green downs into a hell. It was about this year, 1812, when

a fierce young warrior, named Shaka, since of world-wide fame, had assumed the government of a certain puny tribe called the Zulus, then dwelling in a district on the White Mfolosi River. Scarcely had he ascended his throne when this gory negroid, compeer of Cæsar and Genghis Khan, of Timur and Napoleon, with the martial genius of any of these and the combined cruelty of all, set forth to conquer the world. As far as his little world went, he did it. With *assegai* and fire he swept through the verdant dales and over the smiling plains, smothering all in one hideous pall of blood and black desolation. With three hundred and more other clans, that, too, of my ema Padini, was routed from its homeland on the Tukela's banks, and like three hundred and more other native potentates, Dube, its chief surviving prince (the present writer's grandfather), was driven to seek refuge in the Tukela bush. Here, homeless and famine-stricken, for well-nigh seventeen years, many of my tribe lived the life of hunted beasts, until at length the valiant Dube was hunted down and slain by Dingane, Shaka's successor on the Zulu throne.

Then the white man came, and with him national redemption—not an unmixed blessing (as indeed is true of most earthly blessings), yet bringing the inestimable gift of heaven's good news, accompanied by much of this earth's foulness. How did the white man find us?

Let us go to one of the already sparsely appearing kraals; for, the danger passed, our fathers were rapidly emerging from the dark recesses of the friendly bush and were reestablishing themselves in the open sunshine. See there a circle of monster beehives planted on the plain. That is a kraal, and the beehives are the habitations of men. From two to ten such grass huts, placed in a ring and encircled by a fence of six-foot palisades constitute the home

of a single family. We enter by the only opening and find ourselves in what might be a tiny African village, rather than the abode of a single family. Patches of children are playing in the dust by the huts. Sleek and sturdy mothers are bustling to and fro; while buxom damsels, by no means coy, pour from the huts, eager to feast their curiosity on this strange phenomenon of a colorless man, with a red beard, and swathed in the pelts of animals unknown. Ultimately the *paterfamilias* himself appears and stands dignified and quiet at the further end of the kraal.

All are very airily attired, the women wearing at most a sort of highland kilt, while the men are content with only the sporran and a foot-square curtain behind. The scanty habiliments of the Zulu are manufactured in the somber brown and black of ox-hides. As for the maidens, the younger girls are attired in their own bronze-brown skin, after the fashion of Venus of Milo; the elder damsels supplement this with a four-inch girdle of blackened vegetable fringe encircling their hips. Yet all are so artless and modest that never an indecent remark or a prurient thought seems to occur among them.

A cursory survey of this queer village reveals circles everywhere. The houses, with their little arched doorways, are round, and they stand in a ring facing a circular cattlefold in the center. The whole is enclosed within a circular outer fence of round palisades. As we learn later, even the graves are rounded holes, and the corpses laid therein are themselves curled up and bound into a rounded bundle.

Go into the nearest hut and examine the simple, compact home of a single family. Although the blue smoke is ascending in clouds to the sky, we see nothing of chimneys, windows, or doors—only what looks like a solid hemispherical stack of well-bound hay. Aft-

er describing another circle round it, we eventually discover a two-foot, semi-circular aperture away down toward our feet. As none can walk into a Zulu's house, we settle down on our knees and crawl head first into the internal darkness. For a moment we find ourselves blindly groping, but soon, as our eyes become accommodated to the subdued light, we discover that we are in what might be a rather confined dungeon, twelve feet in circumference. The floor is of hard earth and the walls above are a dome-like cage of wattled sticks and grass, glossy as jet with the smoke of ages, and hung with festoons of soot. A log fire blazes away within a circular depression made in the center of the hut, and a varied assortment of black earthen pots, perched on stones, announce that the midday meal is in process of preparation. It is but a single room, this Zulu home, yet within its one wall all the family, mother and father, sons and daughters, live comfortably and content.

Evidently there is no embarrassment of worldly riches here, nor worry with its cares. A score of cows, with which to buy a couple of wives to hoe a maize or a sorghum plot, form the height of the Zulu's ambition. Since he was born he has never ventured fifty miles from home, and has thought that at twice that distance he would reach the end of things and be in danger of falling off, so he keeps away. At any rate, no earth that he knows of can offer any bliss in advance of a cow, a wife and a pot of beer. No distasteful moral law dogs him with its restraints and its responsibilities. No omnipotent God has he to fear—and none to love. He recognizes no need to serve nor need of prayer. All that he knows is that the spirits of his fathers, somehow, somewhere, survive, and are to him either benevolent or mischievous, as they feel inclined.

Thus were the Zulus one hundred

years ago, and thus are ninety-five per cent of them today. From this you will see that there is still plenty of scope for missionary enterprise. One would scarcely expect such a backward state of affairs in a famous British colony, resplendent with responsible government, railroads and magnificent town halls. Most people have imagined that such prehistoric folk have ceased to exist long prior to this twentieth century. Not so, for here in Natal we have a living sample of the old world still preserved as in a museum—or would I not better say, in a zoo?

You must be careful not to conclude that nothing has been done by Great Britain and by Christian missionaries. Rather know that there is still more to be accomplished. God's emissaries have for full seventy years been busily and bravely attacking this last citadel of heathendom. Zealous, self-denying, capable men, from America, from England, from Germany, from Norway, from Sweden, have been laboring like Trojans, active as bees in making honey—Congregationalists, Wesleyans, Anglicans, Lutherans, Presbyterians. It takes long and heroic efforts to effect a breach into such a mighty fortress of barbarism and darkness. But the way seems getting clearer, the work seems lighter, progress seems quicker.

In the redemption of the heathen world, first comes the trader with the enticement of his wares, then the missionary with his Bible, and finally the policeman with his big stick. All have come to the Zulu in orthodox succession. But the missionary has had the hardest fight; for his wares present on the face of them little that is fascinating for so confined and conservative a materialist as the Zulu, and his single weapon of Jesus' message, to a people so devoid of religion and philosophy, is not easily convincing. Nevertheless the leaven of grace is working and gradually permeat-

ing the whole, and the missionary has already accomplished a great work. All the Zulu has received of lasting good, all that he has received of mental enlightenment, all that he has received of social refinement, all that he has received of moral improvement, has been received from the hand of the missionary, and from none other.

What have been the fruits of Christianity among my people? I should prefer that you ask, What are the fruits of the missionary's labors? In America and Europe you picture the missionary solely as a preacher. With us he is that and much more. He is not only an ambassador of Christ, but the pioneer of civilization. His work can not be gauged by a survey confined to the propagation of the Gospel in our midst. Indeed, to tell what Christianity, pure and simple, has done for us, is a tale not easy to tell; its fruits are locked up in every heart and appear not to men. Christianity is a thing not of this world, and not measurable by human standards. But Christianity has done this—it has brought us an ideal, the most beautiful this world has ever known. It has instilled the noblest of principles into our lives; has shown us how we should live, what we should live for, why life is worth living. It has furnished us with an unerring guide to all our actions, an inspiring motive to all our efforts, the sheet-anchor for all our hopes. Christianity also offers the power with which to make progress. But to say what the net result of all this has been in the case of Zulu converts is as futile as to attempt the measurement of mind, or to appraise the joys of the Beatific Vision in terms of American dollars.

Nevertheless, there is and must be in the individual's life a certain visible result of all these inward workings, and when this is taken in conjunction with those more material blessings of mental and social improvement with which the

missionary has combined it, we find something tangible on which to form a judgment.

I have already given you a peep at the life in a heathen kraal. Now repair to a Christian home. Here we find everything simpler and more quiet. Here polygamy, with all its attendant sensualities and riot, has given place to restraint of passions and a purer union. Here is but one house and one wife. The Christian man's love is now undivided and all his efforts are centered in one objective. The single house is no longer a stack of grass enclosing a dungeon of darkness, but a square-walled building, humble indeed, but airy and bright. In place of being obliged to crawl like animals on our knees into the heathen hut, we may enter erect, as becomes the dignity of man, through swinging doors. We come not into a smoky darkness, but into a dwelling flooded with the light of glazed windows. In the kraal we found the whole family, old and young, male and female, huddled together night and day in one small room; here we have a dwelling with separate rooms, so that parents and children and strangers may each enjoy some privacy. The air is not only light with sunshine; it is also pure and clean, for no cooking operations are performed herein, but in a special kitchen outside. In the heathen hut, whether for sitting or sleeping, we were accommodated on the floor; now we may sit more respectably on chairs, eat our meals from a table, and rest our weary bones on a raised bed.

At 4 or 5 o'clock in the morning, according to season—for the Zulu is an early riser—all are up. We hear a gentle murmur from within. Ah! it is the familiar sound, so sweet to us, but never heard in the heathen kraal. It is the hour of morning prayer, when husband and wife and little ones join their hearts and voices together in a fervent hymn of

praise or hopeful supplication for protection and aid. Is not this something for which to be thankful? Is not this an advance on the life of the kraal over yonder, where girls and boys, women and men, crawl daily from their huts out into God's sunshine with never a thought of Him or an acknowledgment of His goodness?

The husband now goes out to his fields. Across the way the heathen wives, six in number, are laboriously breaking up the sod, clod by clod, with small iron hoes. The Christian, however, has his plow, and with his span of oxen turns over in a day as much of the food-producing soil as his neighbors can plow in a week. At the end of the season he has twelve sacks in his maize-crib, where they have six. Having but one family to feed in place of half a dozen, he can well afford to place half his produce on the market, while they suffer from a perennial dearth of food.

The Christian wife, when not with her husband in the fields, plies the useful sewing machine, or prepares the frugal meal in the kitchen. Although her assortment of foodstuffs is monotonously small, she has learned to vary her dishes by a judicious use of seasoning, with tomatoes, or eschalots or other such condiments as the missionary has brought her, and even occasionally indulges in the luxury of a cup of tea or a piece of bread from the store.

In such ways as this, then, the missionary is driving heathenism and barbarism out of our people. When the happy day arrives that all my race shall have become converted and civilized, to him alone, under God, will be the credit. Who was it that dragged us, almost against our will, from the abyss of ignorance and naked animalism? Who was it that left the comforts, the friends, the honors of his own homeland to come and crawl on his hands and knees into a Zulu hut that he might find

us and bring us the good news of God, might raise us up, bind our sores, give us hope? Who was it that gave us a cleaner and more comfortable home-life? Who was it that taught us the benefits and decency of wearing suitable clothes? Who was it that taught us that every disease is not caused by witchcraft in the hands of an enemy; that charms and such rubbish have no power to heal; that most diseases are caused by an unsanitary life, by excesses and other abuses of the body, and that with cleanliness and moderation and useful activity health may be generally secured? Who was it that taught us that a message could be conveyed by a piece of paper? Who was it that unlocked for us the fountain of knowledge by giving us the art of reading, thus bringing us into contact with the greatest minds of the earth? Who was it that brought us the knowledge of our high birthright, that we are not mere animals, but men and heirs of the Kingdom of Heaven? It was not the traveler, the merchant, the soldier or the statesman, but the missionary. Such are some of the great things that the missionaries of Christ have done for us; and to them, and to the God Whom they represent, is due our eternal gratitude.



(Continued from Page 352.)

JAPAN MISSION.

Ohio—\$1.00.

Southern District, Individual.

Sara Bigler,	\$	1 00
--------------------	----	------

Total for the month,	\$	1 00
----------------------------	----	------

Previously received,		
----------------------------	--	--

For the year so far,	\$	1 00
----------------------------	----	------

ITALIAN MISSION, BROOKLYN.

Virginia—\$2.00.

Second District, Individual.

J. H. Diehl,	\$	2 00
--------------------	----	------

Total for the month,	\$	2 00
----------------------------	----	------

Previously received,		13 00
----------------------------	--	-------

For the year so far,	\$	15 00
----------------------------	----	-------

SUNDAY-SCHOOL EXTENSION.

Illinois—\$3.42.

Sunday-school.

Lamotte Prairie,	\$	3 42
------------------------	----	------

Total for the month,	\$	3 42
----------------------------	----	------

Previously received,		11 03
----------------------------	--	-------

For the year so far,	\$	14 45
----------------------------	----	-------

EDITORIALS

We regret very much to say that news has reached us from India that Bro. J. M. Blough has suffered a severe breakdown in his health. Bro. Blough is chairman of the India Field Committee and head of the Bulsar Bible School. These duties, with many other calls upon his time, have proved too much for his constitution. The doctors have ordered him to take complete rest for several months. Likely this will necessitate the closing of the Bible School for the present, as the other workers are hard pressed with their many responsibilities. What greater call can our young men need than this to lead them out into the foreign field of service? With our missionaries in India overtaxed in strength, and with the many at home capable of doing mission work, but unwilling to devote themselves to the cause of the Lord, certainly the situation is not worthy of admiration. May the Lord send forth recruits to India is our earnest prayer. We trust that all who may read this will remember Bro. Blough in prayer and earnest supplication for his recovery.



Much as we always regret to allow any articles to be crowded out of the VISITOR when they are written for a definite issue, yet because of a lack of space we were compelled to hold over three articles from China from their special of last month. These articles from the pens of Sisters Bright and Brubaker, of Liao Chou, and Bro. Ernest Vaniman, of Ping Ting Hsien, we insert in this issue with this note.



This month we are pleased to accord much space to our missionaries in Scandinavia. Their efforts have taken on new life since both Denmark and Sweden have been supplied with missionaries

from America, and we know that the glimpses afforded in this issue will be of special interest. These are our oldest fields of organized endeavor; but for a great share of the time no worker from America has been with them to aid in the direction of affairs. Through all the years many have remained faithful and kept the fires burning, oftentimes through grievous trials. As the blood of the martyrs is the seed of the church, so let us pray that the fruitage of these fiery trials may be both abundant and enduring.



Once in a while we read of a minister of the Episcopal faith uniting with the Catholic Church, and when this is done there is much ado about it in Catholic publications. *The Churchman*, a magazine of the American Episcopal Church, says with regard to this: "We know that there are more Roman Catholic clergy desiring to enter our ministry today than clergy who have gone to them from us in a generation. We know that hundreds of persons, baptized in the Roman Church, are confirmed in our church every year, and with no attempt on our part to proselyte."



Dr. S. M. Zwemer, the well-known missionary to the Moslem world, along with Prof. D. Westermann, has produced a new statistical survey of Mohammedanism, in which they give the following numerical summary of adherents of the Moslem faith:

	Total	Under Christian Rule.
Asia,	156,690,110	123,690,310
Africa,	42,039,676	41,836,344
Europe,	2,373,676	1,373,676
America,	174,061	174,061
Australia,	19,500	19,500
	201,296,696	167,093,891

"The story of the Acts extends over only about thirty-three years. I wonder how many believers there were in Christ at the end of that short period:

- Acts 1: 13.—Only 11 disciples.
 2: 15.— 120 disciples.
 3: 41.— 3,000 disciples added.
 4: 4.— 5,000 disciples added.
 5: 14.—Multitudes of men and women added.
 6: 7.—Number of disciples multiplied greatly.
 9: 31.—Churches multiplied.
 11: 8.—Many Corinthians believed.
 11: 24.—Much people added.
 14: 1.—Great multitudes . . . believed.
 14: 21.—Made many disciples.
 17: 4.—A great multitude of Greeks.
 17: 4.—Chief women not a few.
 17: 12.—Many believed—men not a few.
 17: 34.—Certain men believed.
 21: 20.—Thousands of Jews which believe.

"Today the Gospel of Christ is extending very rapidly. Will you not be a helper in this glorious work?"



Miss Lizzie Johnson, of Casey, Ill., an invalid and an intense sufferer for twenty-five years, has raised over \$16,000 by the making and selling of bookmarks. This money has supported in foreign lands native Christian workers who have given an aggregate of a century and a quarter of service. Bishop Frank W. Warne, of the Methodist Episcopal Church in India, recently sent word that he has decided to apply the Lizzie Johnson memorial gift of \$3,800, forwarded to him by her surviving sister, to the erection of a church in Cawnpore, Northwest India, where the congregation has outgrown the building in which it worships. This church is entirely self-supporting, and all the members have been enlisted in the every-member canvass for the new church fund to supple-

ment the Johnson gift. Several members are pledging more than a month's salary, and the girls in the Cawnpore school have raised nearly \$35 by their own handiwork.



It is seldom that our Brotherhood hears of the Mission to Lepers in India and the East, an independent mission that cares for these poor, unfortunate people, outcasted by all castes. This mission is now responsible for the maintenance of fifty-two asylums for lepers in China, Ceylon, India, Burma, Japan, Siam and Korea, and of twenty homes for untainted children of leprous parents. Twenty-seven of these asylums are managed by missionaries under U. S. A. Mission Boards. Twenty-five dollars will support a leper a year and a single dollar will support one for two weeks. Such work of mercy makes a profound impression upon our Eastern peoples, and is a pretty good answer to critics in our own land. "Inasmuch as ye did unto the least of these My brethren, ye did it unto Me."



Just as we go to press a cable from China brings the sad news of the death of little Mary Bright in China. Our hearts go out in sympathy to Brother Bright's in the calling home of this little angel of sweetness. She was born in China and was probably about two years of age. While it is true that none of her relatives in America had seen her, yet it is sweet satisfaction to know that heaven is no farther from China than it is from our own dear land. We know that many will remember the bereaved family, before the throne, and ask the Father's blessing to abide with them.

People say, "Lord, increase our faith." Did not the Lord rebuke His disciples for that prayer? He said, "You do not want a great faith, but faith in a great God. If your faith were as small as a grain of mustard seed, it would suffice to remove this mountain."—Hudson Taylor.

The Little Missionary

"FEAST OF CLOWNS"

Thelma Celesta Wine

FOR more than a month, some time since, we saw all kinds of masks and fantastic garments in the show windows of the stores in Aalborg. We wondered for what they were to be used, and one day in school I found out. The teacher said that we would have two days' vacation in honor of the "Feast of Clowns." I could not imagine what that was. One of my school friends asked me to come to her home the first day of vacation. She said there would be a parade and that they could see it from their veranda. In spite of the very gloomy weather, I went. While waiting for the parade my friend told me the origin of the celebration.

In olden times, when the only religion here was Catholic, this day was the last one before a fast. In order to make up for the time they must fast, the people dressed in all kinds of queer clothing and spent the day in feasting and merriment. This custom has not been discontinued, although the religion has been changed to Protestant. My friend hardly had finished telling the story when the parade came in sight.

The first man was dressed like an American Indian. His face was a very deep brown, too deep to be like any of the Indians I have seen. He jumped up and down, waving his hatchet and yelling at the top of his voice, trying to imitate the Indian warwhoop. The children, as well as the grown-ups,

were wild with excitement. In the parade were both children and men, costumed to represent all the nations. Later there came a boat drawn by horses. This was to represent an old wooden boat, used many years ago. In it was a man who wore the uniform of an admiral. This boat was followed by a number of men attired as clowns. Most of these clowns were collecting money for a special purpose; for example, a new school building, church, or some charitable institution. Each one had a sign pinned to him, telling for what purpose he was getting the money. People threw coins out of the windows and they caught them in their hats. They were very orderly about it. The person giving the money would say for what purpose it was intended, and then the one collecting for that fund would step forward and catch it. The performance lasted for fifteen or twenty minutes in front of this house, and then they went on further down the street. I am told that in some places the children are permitted to collect money to spend for their own pleasure.

It seems rather remarkable that the Danish people should retain an old Catholic custom, for they seem to have a very bitter feeling against the Catholics. They are, however, very much for holidays, having many all through the year, most of which celebrate some religious custom or day.

Aalborg, Denmark.

HOW A LITTLE ESKIMO KNOWS HIS AGE

Open to your map of Greenland, please. Far up in the northeastern part of that country live the little Eskimos we are going to tell about.

The people have no books. They can neither read nor write. But they can tell you right away how old each fat little Eskimo playing about the hut in the snow and cold is by looking into a bag.

"What a funny bag," you say, "to be able to tell anybody's age!"

This is the way it is:

When a baby comes to an Eskimo's house, or "igloo," a fur bag is given to the little one. He is to keep this bag as long as he lives.

Every year, when the sun comes once more after the long, cold Greenland night, a bone is put into the little bag. So when you look into the bag and see seven bones, for instance, you know that the little owner is seven years old.—*Exchange*.



MISSIONARY TREE

A missionary at a recent gathering said, pointedly: "I have established trees all over the country. But perhaps you don't know what a missionary tree is. A missionary tree is one whose profit goes entirely to missions. A Roxborough farmer has in his apple orchard a golden pippin tree that helps to support the Chinese missions. A Florida woman has an orange tree that helps to uplift the cannibals of New Guinea. A California nut farmer devotes a walnut tree to the spread of Christianity in Zanzibar."—*Missionary Review*.



SURPRISING ANSWERS TO RANDOM QUESTIONS IN CHINA.

A Missionary.

1. How did you happen to have a dollar today? I sold my finger nails.
2. What have you done for this ab-

scess? I ate several scorpions, one of them alive.

3. Your boy has enlarged spleen, but why can't he walk? We blistered both of his knees, as that is the root of the spleen.

4. What is the matter with your throat? I swallowed a whole egg with a needle in it. The witch told me that I would have a son if I did it.

5. Why cannot that teacher in the primary school control her anger? It is very difficult. A teacher needs two stomachs, one to digest his food and another to hold his angry breath.

6. What medicine do you want? For the disease that cannot be mentioned, or the "devil's disease." (Or they may just hold up two or three fingers which is the answer for malaria.)

7. How did this girl get such a terrible burn? She was sent to the home of her betrothed. He died. His mother blamed her for the death and deliberately burned her. (A bride is blamed for three years for any calamity that befalls her husband's family.)

8. You say your home is also in another part of the country. How long have you been here? Five hundred years.

9. Who is that crying in front of the coffin, and why did he break that old crock by burning paper in it? That shows that he is chief heir.

10. Why is this town called Crying River Mouth? Because a wife took winter clothes to her husband, who was working on the great wall of China, one thousand miles away, two thousand years ago. When she reached there she found him frozen. She sat there and cried.

11. Why doesn't she acknowledge her fault and ask forgiveness? She said she had rather go to the eighteenth layer of hell than lose her face.—*Missionary Survey*.

FINANCIAL

FINANCIAL REPORT.

During the month of August the General Mission Board sent out 54,293 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of August:

Iowa—\$956.00.

Northern District, Individual.
Bequest of C. B. Lehman, deceased, \$ 950 00
Individual.
J. F. Burton (marriage notices), 1 00
Middle District, Individual.
Robert Meyer, 1 00
Southern District.
Individuals.

Cora Brower, \$1; Levina Goughe-
nour and Martha Gaston, \$2; W. N.
Glotfelty, \$1, 4 00

Indiana—\$271.47.

Northern District, Congregations.
Walnut, \$52.08; New Salem, \$36.70
Yellow Creek, \$34.75; Maple Grove,
\$27.61; Turkey Creek, \$13.75, 164 89
Middle District, Congregations.
Lower Deer Creek, \$26.60; West
El River, \$16.48; Prairie Creek,
\$14.12; Monticello, \$12.16; South
Whitley, \$11.50; Sugar Creek, \$9.22,
Individuals.

Maud Bruner, \$1; Lennie Klepin-
ger (marriage notice), 50 cents; J.
F. Kellenberger, Monticello, \$1; S. B.
White, Beaver Creek, \$1; John A.
Utley, 50 cents; T. D. Butterbaugh
(marriage notice), 50 cents; Sallie E.
Cart, Ogans Creek, \$2, 6 50
Southern District, Individuals.
Archie Rodgers, \$5; B. F. Kendall,
\$5, 10 00

Virginia—\$144.93.

Northern District, Individuals.
A Brother and Sister, 2 00
First District, Individual.
A. C. Riley, 10 00
Second District, Congregations.
Lebanon, \$25.05; Middle River,
\$15.58; Pleasant Valley, \$22.77; Sum-
mit, \$14.36, 77 76
Individuals.

D. L. Evers, Summit, \$5; Jos. E.
Crawn, Summit, \$5; J. E. Evers, Sum-
mit, \$10; J. N. Crawn, Sum-
mit, \$10; G. A. Evers and wife, Sum-
mit, \$2; Barbara V. Shaver, \$2; J. F.
and M. M. Glick, Pleasant Valley, \$2;
D. T. Cline, Lebanon, \$35; Mollie
Grove, \$1; S. I. Stoner and wife, Mid-
dle River, \$2; Jos. M. Glick, Summit,
\$5; O. D. Simmons, 50 cents, 49 50
Eastern District.

Oakton Missionary Society, 2 52
Individual.

E. P. Bowman, 3 15
Ohio—\$75.29.

Northwest District, Individuals.
Daniel Bock, \$11; Eliza J. Nash,
deceased, \$10; David Lytle (marriage
notice), 50 cents, 21 50
Northeast District, Congregations.

Black River, \$10.84; Chippewa, \$6;
Wooster, \$2.60, 19 44
Individual.

Mrs. Catherine Wohlgamuth, Mohi-
can, \$15; Elizabeth Ihrig, \$10; A
Brother and Sister, West Nimshil-
len, \$5, 30 00
Southern District, Congregations.

Upper Twin, 2 60
The Lord's Share of Uncle John's
Earnings, 1 25

Chas. L. Flory (marriage notice), 50

Nebraska—\$60.70.

Congregations.
Bethel, 38 20
Sunday-school.
Kearney, 12 50
Individual.
Thos. Hawker, 10 00

Oklahoma—\$38.47.

Congregation.
Union Center, 5 00
Oklahoma City Tithers, 26 30
Individual.
Gilbert Brubaker, 7 17

Minnesota—\$30.00.

Congregation.
Worthington, 30 00

Pennsylvania—\$22.65.

Western District.
Greenville Sunday-school Con-
vention, 5 80
Mary A. Kinsey, \$5; Ada A. Walk-
er (marriage notice), 50 cents, 5 50
Middle District, Individual.
Mrs. A. B. Coble, 1 00
Eastern District, Congregation.
Ridgely, 9 35
Southern District, Individual.
Mrs. Ida B. Stotler, 1 00

Maryland—\$20.32.

Middle District, Congregation.
Manor, 16 82
Eastern District, Sunday-school.
Union Bridge, Pipe Creek, 3 00
Individual.
A. Chambers (marriage notice), 50

California—\$10.00.

Southern District, Individuals.
M. D. Hershey and wife, \$9.50; Geo.
Gerdes, 50 cents, 10 00

Missouri—\$5.57.

Middle District, Congregation.
Mound Valley, 5 07
Individual.
E. A. Markey (marriage notice), 50

Idaho—\$5.00.

Individual.
E. P. Fike, 5 00

Tennessee—\$3.00.

Individuals.
Alice Gillenwater, \$2; Rachel Gross,
\$1, 3 00

West Virginia—\$2.61.

Second District, Congregation.
Mount Zion, 2 61

Louisiana—\$2.50.

Individual.
J. W. Bagley, 2 50

Kansas—\$2.50.

Northwest District, Individual.
Katie Whetstone, 1 00
Southwest District, Individuals.
S. E. Hylton, \$1; M. J. Mishler (mar-
riage notice), 50 cents, 1 50

Colorado—\$1.91.

Sunday-school.
Bethany, 1 91

Illinois—\$1.50.

Northern District, Individual.
Daniel Metz, \$1; Mrs. Nancy E.
Minnich (marriage notice), 50 cents, 1 50

Wisconsin—\$1.50.

Individual.
John Kaiser, 1 50

Michigan—\$1.50.

Individual.
C. H. Deardorff (marriage notices), 1 50

Oregon—\$0.50.

Individual.
Lorena M. Cheney (marriage no-
tice), 50

Total for the month, \$ 1,657 92

Previously received, 24,452 80

For the year so far,	26,110 72
Less correction,	444 00
.....	\$25,666 72

INDIA MISSION.

Indiana—\$25.00.	
Middle District, Individual.	
Anna Lee,	\$ 25 00
Ohio—\$1.90.	
Southern District.	
The Lord's Share of Uncle John's Pension Check,	1 90
Pennsylvania—\$1.00.	
Middle District, Individual.	
A Sister,	1 00
Total for the month,	\$ 27 90
Previously received,	273 15
For the year so far,	\$ 301 05

INDIA ORPHANAGE.

Indiana—\$45.00.	
Northern District, Individual.	
D. R. Rohrer,	\$ 20 00
Middle District Congregation.	
Spring Creek,	25 00
Pennsylvania—\$25.00.	
Eastern District.	
Elizabethtown Sewing Circle,	20 00
Southern District, Individual.	
Trostle P. Dick, Antietam,	5 00
Illinois—\$7.00.	
Northern District, Sunday-school.	
Naperville,	7 00
Virginia—\$20.00.	
Northern District, Aid Society.	
Cedar Grove, Flat Rock,	20 00
Total for the month,	\$ 97 00
Previously received,	1,422 68
For the year so far,	\$ 1,519 68

INDIA BOARDING SCHOOL.

Ohio—\$25.00.	
Southern District, Individuals.	
Minnie and Ella Hollinger,	\$ 25 00
Colorado—\$25.00.	
Sunday-school.	
First Denver,	25 00
Total for the month,	\$ 50 00
Previously received,	664 97
For the year so far,	\$ 714 97

INDIA HOSPITAL.

Idaho—\$33.70.	
Congregations.	
Nezperce, \$25; Clearwater, \$8.70, ..	33 70
Colorado—\$12.40.	
Congregations.	
Good Hope, \$6.45, Colorado City, \$5.95,	12 40
Total for the month,	\$46 10
Previously received,	173 96
For the year so far,	\$ 220 06

INDIA NATIVE SCHOOL.

Iowa—\$4.25.	
Middle District.	
Old Sisters' Class, Panther Creek Sunday-school,	4 25
Total for the month,	\$ 4 25
Previously received,	110 21
For the year so far,	\$ 114 46

CHINA MISSION.

Kansas—\$100.00.	
Northeastern District, Individuals.	
J. A. Sheets and wife,	\$ 100 00

Indiana—\$25.00.

Middle District, Individual.	
Anna Lee,	25 00
Washington—\$5.67.	
Congregation.	
Seattle,	5 67

Total for the month,	\$ 130 67
Previously received,	440 04

For the year so far,	\$ 570 71
----------------------------	-----------

CHINA ORPHANAGE.**Indiana—\$39.48.**

Northern District, Sunday-school.	
Oak Grove, North Liberty, \$22;	
New Salem, Chapel, and Bethel, \$17.48,	39 48

Ohio—\$11.10.

Northwest District, Individual.	
Noah Long, Sr., Silver Creek,	5 00
Northeast District, Aid Societies.	
Bremen and Jonathan Creek,	6 10

Total for the month,	\$ 50 58
Previously received,	300 88

For the year so far,	\$ 351 46
----------------------------	-----------

CHINA BOYS' SCHOOL.**California—\$5.00.**

Southern District, Individuals.	
Mr. and Mrs. G. F. Altpeter, Glendora,	5 00

Ohio—\$4.05.

Southern District.	
Proceeds of Uncle John's Waste Basket, E. Dayton,	2 05
Proceeds of Uncle John's Waste Basket,	2 00

Indiana—\$0.50.

Northern District, Sunday-school.	
Oak Grove, North Liberty,	50

Total for the month,	\$ 9 55
Previously received,	148 47

For the year so far,	\$ 158 02
----------------------------	-----------

CHINA GIRLS' SCHOOL.**Ohio—\$20.00.**

Northeast District, Aid Society.	
Canton Center,	20 00

California—\$5.00.

Southern District, Individuals.	
Mr. and Mrs. G. F. Altpeter, Glendora,	5 00

Pennsylvania—\$2.00.

Eastern District, Individuals.	
Brother and Sister Solomon Hershberger, Springfield,	2 00

Total for the month,	\$ 27 00
Previously received,	120 80

For the year so far,	\$ 147 80
----------------------------	-----------

CHINA HOSPITAL.**Indiana—\$1.00.**

Middle District, Individual.	
L. R. Fowerbaugh, Huntington City,	1 00

Total for the month,	\$ 1 00
Previously received,	103 78

For the year so far,	\$ 104 78
----------------------------	-----------

SOUTH AMERICA MISSION.**Ohio—\$1.00.**

Southern District, Individual.	
Sara Bigler,	1 00

Total for the month,	\$ 1 00
Previously received,	1 00

For the year so far,	\$ 2 00
----------------------------	---------

(Continued on Page 348.)

General Mission Board

of the Church of the Brethren

ITS MEMBERSHIP.

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
 H. C. EARLY, Penn Laird, Va.
 CHAS. D. BONSACK, New Windsor, Md.
 J. J. YODER, McPherson, Kans.
 GALEN B. ROYER, Elgin, Ill.
 OTHO WINGER, North Manchester, Ind.

ITS ORGANIZATION.

H. C. EARLY, Chairman.
 CHAS. D. BONSACK, Vice-Chairman.
 GALEN B. ROYER, Secretary-Treasurer.
 J. H. B. WILLIAMS, Asst Secretary and Editor the Missionary Visitor.

ITS FORCE OF FOREIGN WORKERS.

India.

Arnold, S. Ira,	Anklesvar, B. B. C. I. R. R., India
Arnold, Elizabeth,	Anklesvar, B. B. C. I. R. R., India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R., India
Blough, J. M.,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R., India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R., India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R., India
Emmert, Jesse B.,	Jalalpor, Surat Dist., India
Emmert, Gertrude R.,	Jalalpor, Surat Dist., India
Eby, E. H. (on furlough),	3435 Van Buren Street, Chicago, Ill.
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren Street, Chicago, Ill.
Eby, Anna M.,	Vada, Thana Dist., India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R., India
Heisey, Herman B.,	507 E. Main St., Palmyra, Pa.
Heisey, Grace,	507 E. Main St., Palmyra, Pa.
Holsopple, Q. A.,	Bulsar, B. B. C. I. R. R., India
Holsopple, Kathren R.,	Bulsar, B. B. C. I. R. R., India
Kaylor, John I.,	Ahwa, Dangs Forest, via Bilimora, India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Bilimora, India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Long, I. S.,	Vyara, Surat Dist., India
Long, Effie V.,	Vyara, Surat Dist., India
Miller, Eliza B.,	Umalla Village, B. B. C. I. R. R., via Anklesvar, India
Miller, Sadie J.,	Jalalpor, Surat Dist., India
Pittenger, J. M. (on furlough),	Pleasant Hill, Ohio
Pittenger, Florence B. (on furlough),	Pleasant Hill, Ohio
Powell, Josephine (on furlough),	Mt. Vernon, Missouri
Royer, B. Mary,	Vada, Thana Dist., India
Ross, A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Ross, Mrs. A. W. (on furlough),	Kearney, Nebr., Care of A. J. Nickey
Stover, W. B.,	Anklesvar, B. B. C. I. R. R., India
Stover, W. B., Mrs.,	Anklesvar, B. B. C. I. R. R., India
Shumaker, Ida C.,	Bulsar, India
Widdowson, Olive,	Vyara, Surat Dist., India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R., India

China.

Blough, Anna M.,	Ping Ting Hsien, Shansi, China
Bright, J. Homer,	Liao Chou, Shansi, China
Bright, Minnie,	Liao Chou, Shansi, China
Brubaker, Dr. O. G.,	Liao Chou, Shansi, China
Brubaker, Cora M.,	Liao Chou, Shansi, China
Crumpacker, F. H.,	Ping Ting Hsien, Shansi, China
Crumpacker, Anna N.,	Ping Ting Hsien, Shansi, China
Cripe, Winnie,	Liao Chou, Shansi, China
Flory, Raymond C.,	Ping Ting Hsien, Shansi, China
Flory, Lizzie N.,	Ping Ting Hsien, Shansi, China
Horning, Emma,	Ping Ting Hsien, Shansi, China
Hutchison, Anna,	Liao Chou, Shansi, China
Metzger, Minerva,	Ping Ting Hsien, Shansi, China
Vaniman, Ernest D.,	Ping Ting Hsien, Shansi, China
Vaniman, Susie C.,	Ping Ting Hsien, Shansi, China
Wampler, Dr. Fred J.,	Ping Ting Hsien, Shansi, China
Wampler, Rebecca S.,	Ping Ting Hsien, Shansi, China

Sweden.

Buckingham, Ida,	Friisgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Friisgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Friisgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

Make Hay While The Sun Shines!

This is the time of year, in every direction, when farmers are filling their barns to the breaking point. Large crops have been raised in a large portion of the country, and our brethren have been among the most fortunate of all.

***The crop is raised. Most of it is harvested.
Part is already marketed.***

What are you going to do with the money? Where are you planning to invest the surplus? Would it not be well to place at least a portion of it in something that is absolutely safe, and from which a permanent income is assured?

Our Annuity Plan Has Stood the Test of Years Our Annuitants all Vote in its Favor

Read what Brother D. L. Miller, a most careful investor, has to say about this plan of missionary work

The following amounts have been paid by us in annuities since the plan was inaugurated in 1896

Mt. Morris, Ill., July 30, 1914.

For a number of years I have had a considerable sum of money in the hands of the General Mission Board of the Church of the Brethren, upon which an annuity has been paid me as regularly as the dates come. I have never had to notify the treasurer that the annuity day was coming, for always, several days before the date, came the amount due. I unhesitatingly recommend the annuity plan as a safe investment. You receive the annuity while you live and at your death your money goes on working for the Lord. After seventeen years of experience, if I had money to invest, it would go to the General Board on the safe, reliable and eminently satisfactory annuity plan.

D. L. Miller.

1897	.....\$	1,501.76
1898	.....	4,081.49
1899	.....	4,889.61
1900	.....	5,536.77
1901	.....	7,111.92
1902	.....	8,097.74
1903	.....	10,204.24
1904	.....	11,560.26
1905	.....	12,871.08
1906	.....	13,248.00
1907	.....	15,073.63
1908	.....	15,813.66
1909	.....	15,802.93
1910	.....	17,513.69
1911	.....	19,255.82
1912	.....	21,320.15
1913	.....	23,621.71

Total\$207,504.46

It is an easy plan by which you can invest with us. Our booklets explain the plan thoroughly. A postcard will bring them to you.

Are you interested?

Why not write to us?

General Mission Board, Elgin, Illinois

52142 THOMAS, MISS IDA V
MADISON, MISS IDA V
1915



THE MISSIONARY VISITOR

To Give Is to Live

The sun is forever pouring its gold
On a hundred worlds that need to borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.
To give
Is to live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the life it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to winter or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield our breath
Till the mirror is dry and images death.
To live
Is to give.

Dead is the hand that is not open wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives of his fortunes to help another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—Selected.

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under same name as in the previous year.

Address all communications regarding subscriptions and make remittance payable to

Brethren Publishing House, Elgin, Illinois.

Entered as second class matter at the postoffice at Elgin, Illinois.

Contents for November, 1914

EDITORIALS, 374

ESSAYS,—

Worth Mentioning, By R. D. M.,	354
Ho! Ye Volunteers, By Elgin S. Moyer,	356
To the Volunteers, By I. S. Long,	359
Raymond C. Flory, By Mary Flory Miller,	361
Lizzie Neher Flory, By Lottie E. Hoff,	364
An Unusual Month for Sweden, By J. F. Graybill,	366
The District Mission Board in Sweden, By J. Johansson,	367
India Notes for July and August, By Alice K. Ebey,	368
Jesus Whispered to Her,	371
Notes from China for August, By Anna Newland Crumpacker,	371
Bible Memory and Devotional League, By S. N. McCann,	373
Missionary Activities in the Christian Workers' Society, By the Editor,	377

THE LITTLE MISSIONARY,—

A Christmas Program, Arranged by Anna M. Hively,	379
--------------------------------------------------------	-----

FINANCIAL, 382

THE MISSIONARY VISITOR



Our Christmas Missionary to an Unsaved World.

His name shall be called Wonderful, Counsellor,
Mighty God, Everlasting Father, Prince of Peace. Of
the increase of His government and of peace there shall
be no end.

Vol. XV
No. 12

DECEMBER, 1913

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for December, 1913

EDITORIAL,	423
ESSAYS,—	
Open Letter Number Three, By Galen B. Royer,	389
China in Miniature, Part I, By Emma Horning,	393
Just an Ordinary Day, By Winnie E. Cripe,	395
Two Scenes, By Anna M. Hutchison,	397
China Notes for the Month of September, By F. H. Crumpacker,	398
Indian Figures, Number Two, By Adam Ebey,	401
India Notes, By Alice K. Ebey,	402
Bible Memory and Devotional League, By D. Earl Brubaker,	405
Manchester College Volunteer Band, By Elizabeth Waybright,	405
Gently Trusting in His Grace (Poem), By Galen B. Royer,	406
The October Visitor, By J. F. Graybill,	407
The One Who Went Free, By Gertrude Seymour,	408
The Mirror and Reflector on Our World Giving, By the Editor,	410
THE LITTLE MISSIONARY,	428
INDEX OF ARTICLES IN VISITOR OF 1913,	430
FINANCIAL REPORT,	432

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, New Windsor, Md.
OTHO WINGER, North Manchester, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Five Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

TEXT BOOKS

The time of year is here again for our churches to begin considering the advisability of organizing mission study classes. Though it may be early to organize yet it is time for the wide awake pastor and elder to begin agitating the matter. We desire this year to see more mission study classes organized in our Brotherhood than in any year in the past. We believe that a bright, lively mission study class will assist in that problem that confronts our young people so often, of wondering how we shall spend our long winter evenings. We therefore recommend the following Text Books:

INTERMEDIATE

To Christian Workers, Young People's Mission Bands, Study classes, and all who wish to engage in Mission Study for the Coming Season.

Uganda's White Man of Work. Sophia L. Fahs.

This is a thrilling story of Alexander Mackay, of Africa, especially adapted for Boys and Girls.

Wanning the Oregon Country. John T. Faris.

We would recommend this for those who wish to study the stirring events in the life of an Early Missionary Pioneer of the Northwest.

Under Marching Orders. Ethel D. Hubbard.

This book is a study of a lady missionary in China. It is especially written for Girls.

Ann of Ava. Ethel Daniels Hubbard.

A thrilling story from Burma, India, designed especially for older boys and girls of the intermediate age.

Servants of the King. Robert E. Speer. (Designed for the ages of 17 to 20.)

This book consists of the biographies of eleven home and foreign missionaries and is especially recommended.

ADULT

Foreign Fields

Princely Men in the Heavenly Kingdom. Harlan P. Beach.

Biographical sketches. Designed for a study of China.

Uplift of China. Arthur H. Smith.

A comprehensive book well worth reading.

The Emergency in China. F. L. Hawks Pott.

An authoritative, recent book, designed especially for mission study class work. Students of the higher grade will appreciate this.

India Awakening. G. Sherwood Eddy.

A vital discussion of many of India's vital problems.

The Christian Conquest of India. James M. Thoburn. (Cloth 25 cents; paper 15 cents.)

A book worth studying, written by one who has had long years of service.

The Moslem World. Samuel M. Zwemer.

Written by an authority on Moslem affairs and well worth careful study.

Daybreak in the Dark Continent. Wilson S. Naylor.

A comprehensive treatise on Africa. A special chapter on Livingstone has now been included.

BOOKS ON OUR OWN PROBLEMS

The Frontier. Ward Platt.

One of the best study books published on our country.

Aliens or Americans. Howard B. Grose.

Worthy of the study of those interested in our slums, sweat shops, child labor, irreligion and home missionary opportunity.

Any of these books can be secured through the Brethren Publishing House, Elgin, Illinois. Price (with one exception as noted above), Cloth 50c, Paper 35c, Postage 8c extra. On many of these, booklets of helps for the teacher are available. When requested we shall include one of these helps free with each order of two or more books.

Send in your orders early. Try and send for the books a little time before absolutely needing them. We shall be glad to correspond with any one on this important subject.

GENERAL MISSION BOARD

Elgin, Illinois

Our Force of Foreign Workers

(Mail addressed to them at the addresses given will reach them safely.)

India.

Arnold, S. Ira,	Bulsar, B. B. C. I. R. R.,	India
Arnold, Elizabeth,	Bulsar, B. B. C. I. R. R.,	India
Blough, Anna Z.,	Bulsar, B. B. C. I. R. R.,	India
Blough, J. M.,	Bulsar, B. B. C. I. R. R.,	India
Cottrell, Dr. A. Raymond,	Bulsar, B. B. C. I. R. R.,	India
Cottrell, Dr. Laura M.,	Bulsar, B. B. C. I. R. R.,	India
Ebey, Adam,	Karadoho, via Dahanu, B. B. C. I. R. R.,	India
Ebey, Alice K.,	Karadoho, via Dahanu, B. B. C. I. R. R.,	India
Emmert, Jesse B.,	Karadoho,	Jalalpor, Surat Dist., India
Emmert, Gertrude R., .....	.....	Jalalpor, Surat Dist., India
Eby, E. H. (on furlough),	3435 Van Buren St.,	Chicago, Ill.
Eby, Mrs. Emma H. (on furlough),	3435 Van Buren St.,	Chicago, Ill.
Eby, Anna M.,	Vada, Thana Dist.,	India
Himmelsbaugh, Ida,	Anklesvar, B. B. C. I. R. R.,	India
Holsopple, Q. A.,	Anklesvar, B. B. C. I. R. R.,	India
Holsopple, Kathren R.,	Anklesvar, B. B. C. I. R. R.,	India
Heisey, Herman B.,	Vada, Thana Dist.,	India
Heisey, Grace,	Vada, Thana Dist.,	India
Kaylor, John J.,	Ahwa, Dangs Forest, via Bilimora,	India
Kaylor, Rosa,	Ahwa, Dangs Forest, via Bilimora,	India
Lichty, Daniel J.,	Umalla Village, B. B. C. I. R. R.,	via Anklesvar, India
Lichty, Nora A.,	Umalla Village, B. B. C. I. R. R.,	via Anklesvar, India
Long, I. S.,	Vyara, Surat Dist.,	India
Long, Effie V.,	Vyara, Surat Dist.,	India
Miller, Eliza B.,	Umalla Village, B. B. C. I. R. R.,	via Anklesvar, India
Miller, Sadie J.,	Vyara, Surat Dist.,	India
Pittenger, J. M. (on furlough), .....	.....	Pleasant Hill, Ohio
Pittenger, Florence B. (on furlough), .....	.....	Pleasant Hill, Ohio
Powell, Josephine (on furlough), .....	.....	Mt. Vernon, Missouri
Quinter, Mary N.,	Jalalpor, Surat Dist.,	India
Royer, B. Mary.,	Bulsar, B. B. C. I. R. R.,	India
Ross, A. W. (on furlough),	Kearney, Nebr.,	Care of A. J. Nickey
Ross, Mrs. A. W. (on furlough),	Kearney, Nebr.,	Care of A. J. Nickey
Stover, W. B.,	Anklesvar, B. B. C. I. R. R.,	India
Stover, W. B., Mrs.,	Anklesvar, B. B. C. I. R. R.,	India
Shumaker, Ida C., .....	.....	Bulsar, India
Widdowson, Olive,	Vyara, Surat Dist.,	India
Ziegler, Kathryn,	Anklesvar, B. B. C. I. R. R.,	India

China.

Blough, Anna M.,	Ping Ting Chou, Shansi,	China
Bright, J. Homer,	Liao Chou, Shansi,	China
Bright, Minnie,	Liao Chou, Shansi,	China
Brubaker, Dr. O. G.,	Ping Ting Chou, Shansi,	China
Brubaker, Cora M.,	Ping Ting Chou, Shansi,	China
Crumpacker, F. H.,	Ping Ting Chou, Shansi,	China
Crumpacker, Anna N.,	Ping Ting Chou, Shansi,	China
Cripe, Winnie,	Liao Chou, Shansi,	China
Horning, Emma,	Ping Ting Chou, Shansi,	China
Hutchison, Anna,	Liao Chou, Shansi,	China
Hilton, Geo. W., .....	.....	Surrey, N. Dak.
Hilton, Blanche C., .....	.....	Surrey, N. Dak.
Metzger, Minerva,	Ping Ting Chou, Shansi,	China
Vaniman, Ernest D.,	Ping Ting Chou, Shansi,	China
Vaniman, Susie C.,	Ping Ting Chou, Shansi,	China
Wampler, Dr. Fred J.,	Ping Ting Chou, Shansi,	China
Wampler, Rebecca S.,	Ping Ting Chou, Shansi,	China

Sweden.

Buckingham, Ida,	Früsgatan No. 2, Malmö, Sweden
Graybill, J. F.,	Früsgatan No. 2, Malmö, Sweden
Graybill, Alice M.,	Früsgatan No. 2, Malmö, Sweden

Denmark.

Wine, A. F.,	Aagarde 26, 3 Sal, Aalborg, Denmark
Wine, Attie C.,	Aagarde 26, 3 Sal, Aalborg, Denmark

For India, we solicit donations for the following funds: General, Training Department, Boarding-school, Orphanage, Native Workers, Native Schools, Widows' Home, Industrial, Loan Fund, and Hospital Fund.

For China, we solicit donations for the following funds: General Work, Native Workers, Orphanage and Hospital.

Supports of orphans, in India, \$20 per year; in China, \$22 per year.

Native workers, in either field, \$60 per year.

Boarding-school scholars, in India, \$25 per year.

We shall be glad to correspond with anyone with respect to the support of our workers in each of the fields

GENERAL MISSION BOARD, Elgin, Illinois

The Missionary Visitor

Volume XVI

November, 1914

Number 11

THANKSGIVING

O Lord, our God, Thy mighty hand
Hath made our country free;
From all her broad and happy land,
May worship rise to Thee;
Fulfil the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend.

The strength of every State increase,
In Union's golden chain;
Her thousand cities fill with peace,
Her million fields with grain;
The virtues of her mingled blood
In one new people blend;
By unity and brotherhood,
America befriend.

Oh, suffer not her feet to stray;
But guide her untaught might,
That she may walk in peaceful day
And lead the world in light;
Bring down the proud, lift up the poor,
Unequal ways amend;
By justice, Nation-wide and sure,
America befriend.

Through all the waiting land proclaim
The gospel of good will;
And may the joy of Jesus' name
In every bosom thrill;
O'er hill and vale, from sea to sea,
Thy holy reign extend,
By faith and hope and charity,
America befriend.

—Henry van Dyke.

THE BOARD'S APPEAL

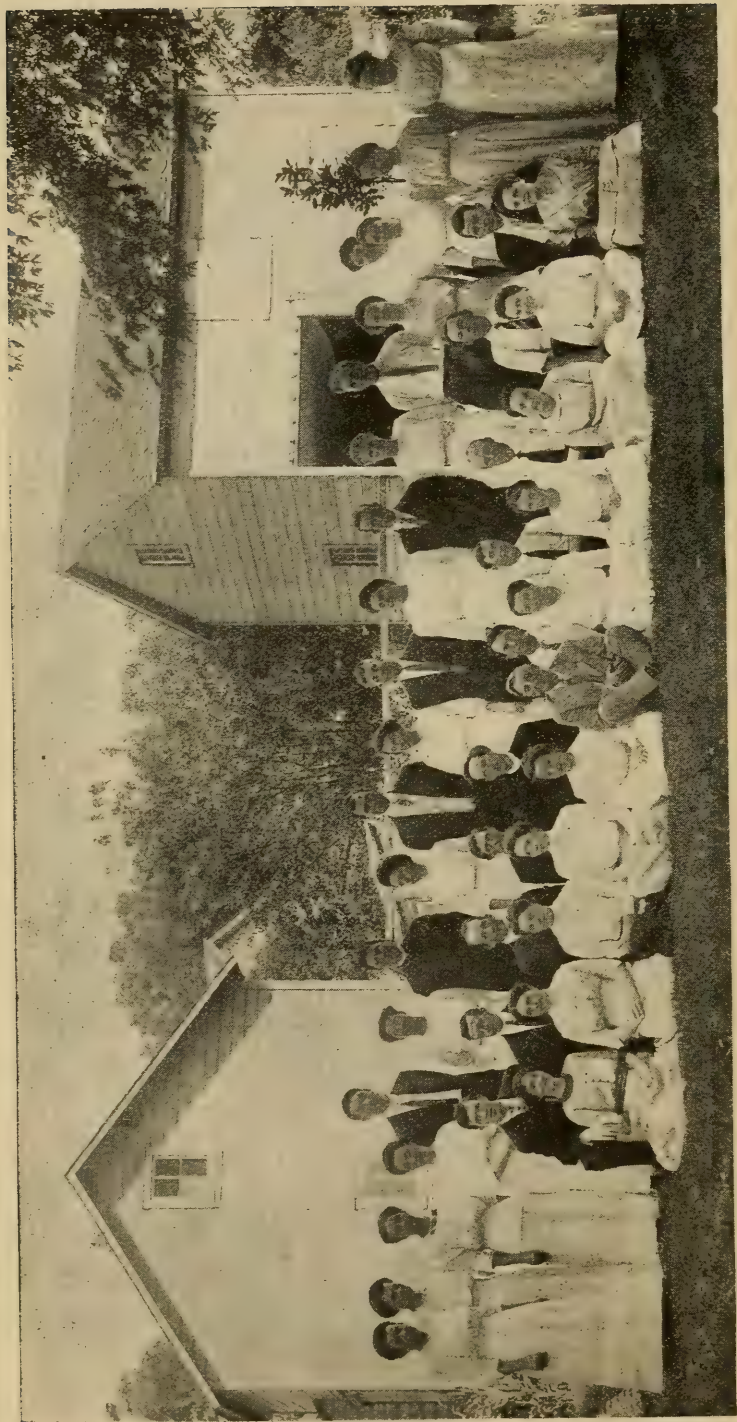
Our barns are bulging with their loads; our cellars are full to the door; our bank accounts are healthy; our tables groan; our lands abound; our flocks, with their increase, wallow in their fatness. In the midst of such bounties poured out for us, let us enter our churches, this Thanksgiving Day, filled with the sense of the overpowering goodness of God.

With such a prosperous environment the time is not here for idle thanks. Consider the millions of innocent ones in Europe, in want and cold—those inhabitants of the ancestral home of our Nation and our church; consider the mission stations of the world, that at this time, because of armed conflict in their parent states, are reduced to dire need; consider our own mission stations that must be fostered with open heart and kindly gift. Our thanks, under such a burden of the world's want, must be from intelligent, sympathetic hearts. Knowing these conditions as we do, and the conditions of many others that we have not recited, any form of thanks that does not take into account temporal and spiritual distress, is devoid of "its sweet-smelling savor."

Deeply conscious of what the churches have given to the Board in the past, we again trust that you may remember at this joyous time of thank-offerings your mission work which has been entrusted to our care. Appreciating whatever you may do, we are,

Most fraternally yours,

General Mission Board.



Plus Ultra Class, Waterloo City Sunday-school, Iowa.

Class Motto: Excelsior. Class Aim: Saved to Serve. Class Text: Philipp. 3: 14.

Back Row, Left to Right: Emma Berkey, Clara Custer, Lucy Berkey, Myrtle J. L. Henderson, Mrs. Long, Oscar Long, Mae Lamb, John Lamb, Mrs. G. H. Hodgson, Mrs. J. L. Henderson, J. L. Henderson, Mrs. Trupp, Eugene Trupp, Eva Lichty, Anna Eaton, Fairy Wagoner, Grace Bustle, Lizzie Berkley.
Front Rows, Left to Right: Wm. Marsh, Mrs. Marsh, John Harrison, Mrs. Harrison, O. M. Glessner, Mrs. Glessner, Frank Winchel, Mrs. Winchel, O. W. Hamer, Mrs. Hamer, S. J. Cable (Teacher), Hubert Swetzer, Mrs. Swetzer, Oran Wagoner, Mrs. Wagoner, F. W. Forney, Mrs. Forney, G. G. Holden, Mrs. Holden, C. G. Miller, Mrs. Miller.

The class was organized nearly four years ago, with small enrollment. Now enrolls 44. Class holds meetings every two weeks at which a program is usually given along lines of class activities. Supported Bro. Moy Gwong in Bethany Bible School for the last two years. The missionary possibilities of the organized Adult Class Movement in our Brotherhood are unlimited.

WORTH MENTIONING

R. D. M.

WHILE visiting among the churches of Northwestern Ohio, as traveling secretary for the General Mission Board, forty-four missionary addresses were delivered. With but few exceptions two were given at each church. Although nearly all of the meetings were held on weekday evenings during the busy fall season, a proportionately large percentage of the members of the various churches were present to hear about the urgent needs of the church relative to missions.

For the splendid interest manifested at the meetings throughout the District much credit is due Bro. S. P. Berkebile, who for a number of years has been the missionary secretary for the District. Having been upon the India mission field for five years, he not only realizes very keenly the great need of the heathen, but also the need of building up a strong sentiment in the home churches, so that the foreign work may receive the proper encouragement and support. With the desire that these meetings should mean the most to the churches of the District, he wrote personal letters to the leaders of the same, asking for a friendly coöperation in the meetings. Coming from one who is known by the District as a leader in missionary thought, a hearty response was given.

Two churches provided for all-day missionary meetings. The first of these was the Black Swamp church. A well-prepared program was arranged for the day, consisting of recitations, essays, and discussions. Several selections were read from the MISSIONARY VISITOR. A number of persons had their first experience in taking part

in a public program. Feeling that no missionary program could be a round-ed-out success without receiving an offering and giving each one an opportunity to express, in a tangible way, concern in the cause of saving souls, an offering was received in the afternoon session for home missions and another in the evening for world-wide missions. All felt that the day was well spent.

The second all-day meeting was arranged for by the North Poplar Ridge church, at which Bro. D. L. Miller, whose presence is always an inspiration in a missionary meeting, gave the main address. His subject was "The Yesterday, Today and Tomorrow of Missions in Our Church." Because of his wide experience from the very beginning of the church's organized efforts to spread the Gospel to heathen lands, he was able to speak on this subject as but few can. He showed the growth of our efforts from 1884, when the receipts were \$8.89, until last year, when they reached considerably over \$100,000. Like all men of enterprise and growth he sees a bright future, when our receipts will be much larger and our force on the field greatly increased.

The mission committee of the Fostoria church has adopted a unique plan for keeping the church members posted on what is being accomplished in foreign fields. The plan provides for a talk, from five to ten minutes long, at the close of the Sunday-school by such persons as are, from time to time, willing to investigate and gather up the current events in mission work. The material for these talks is secured from the reports of our missionaries as

they appear in the *Messenger* and *Visitor*, and of other missionaries as they are found in other periodicals. The plan is proving very interesting and instructive, and if continued year after year no small amount of missionary education will be obtained.

Believing that the mission work of our church is abundantly supplied with well wishers and well wishing, the Eagle Creek church decided to express its interest in another way. Thus, at the close of the second meeting held at that church, a motion was made to support an orphan in India. This motion received very few favorable remarks. Most of the members felt that \$20 would not be worth while, so this motion was withdrawn and a second made, which provided for the support of two orphans, one in India and another in China. The church is giving the members an opportunity to do something. This motion could not have passed had there not been some sound missionary teaching in the church by the pastor. This same church is holding its young people, another form of mission work. A church interested in foreign missions is sure to be interested in home missions.

At the request of Bro. Berkebile to the churches, offerings were given to world-wide missions by nearly every church. These offerings showed much liberality. The District is also doing splendid work in home missions. About \$2,000 is raised annually for this purpose. Besides maintaining two mission points—Toledo and Marion—and partially supporting two others, a few of the country churches are assisted financially. There is a feeling among the leaders of the District, that rural churches with substantial buildings should not be neglected. The committee for the distribution of ministers, in coöperation with the District Mission Board, is making an effort to locate ministers in congregations without resident ministers. This is a plan which every District should follow.

We do not have an adequate number of ministers in the Brotherhood, but if those we do have could be distributed there certainly would be more preaching done. There is a tendency among us to move together and hear each other preach, and perhaps there is a desire underlying it all to take things easy. We ought to look for the places where the Word is not preached, and locate there.

THE MISSION CALL

James Lewis Howe.

Why should I give? What can God need
from me,

When His are all the earth and sky, and
sea?

What worth to Him, my little all would
be?

He wants me to!

Why should I go? Archangels He could
send

To bear His Word to earth's remotest
end;

Yet "Go ye!" comes the call to me, His
friend.

He wants me to!

Why should I pray? By feeble voice Him
move?

Bends He a listening ear to me in love?
Yet when I cry He answers from above.

He wants me to!

"Am with you alway"; "All the power";
"Then go!"

His final message. Am I, then, so slow
I shall not do His will? Enough to know
He wants me to!

HO! YE VOLUNTEERS!

Elgin S. Moyer, President of the United Student Volunteers.

ANOTHER school year has opened and by this time we are all settled down to work. We have our programs established, and all have more or less time for practical work—mission work of some kind. Let us begin at home, and then, as occasions arise, as rapidly as we can, let us reach out to the uttermost parts of the world.

But to the point. We have a United Student Volunteer Organization that has begun its first year. This organization is going to mean little or much to us as students and to the church at large in proportion as we make it do so. If we sit down and leave things to the course of events, they will be left. If we are all alive to our possibilities the success of our efforts will be told in our band work later. I am sure every member of the United Student Volunteers wishes to see our movement grow, not for the sake of numbers and a big showing, but for the glory of God. We have an organization that it is possible to make into a mighty force in our Brotherhood, and it is the aim and prayer of every Volunteer to see it become such. But this is a work that neither the officers of the organization nor the officers of the local bands alone can do. It will require the united efforts of all the Volunteers, and of all other members who are true Christians and believers in the mission cause.

The purpose of this article is to urge all, from the very outset of our year's work, to a realization of duties and possibilities. As we look out upon the field and see untold openings and calls, we wish that scores of our volunteers were ready to go to the front with their means, their talents, their lives, their all. But very few of us are ready to go. Few are armed for the fray. Further-

more, not many are even preparing and planning for these firing-line projects. It is up to us who are preparing for the fight to train others and impress upon them the need of front-line men. If every volunteer will solemnly remember the promise he made to himself and to his God at conversion, and when he signed the volunteer declaration; if he will seek to instill enthusiasm into the minds and hearts of his fellow-Christians, the time is near when our organization will be many times larger, and many earnest, Spirit-filled Christians will be ready to do God's bidding whenever and wherever the call may be and at whatever the cost.

When we are signing this declaration we are not doing anything rash or risky. If we are true Christians, sons of God, we will be obedient children. We have covenanted with God to be faithful to Him, and by signing this declaration we are only renewing our promise. When we first made the promise, when we were received into the church, we virtually told God we would be obedient to the heavenly vision; that we would do anything or go anywhere He would ask us to. We cannot be true Christians unless we are willing to do His bidding. If he puts His finger on me and says, "Go to China or Japan," and upon one of you and says, "Go to South America," and upon another and says, "Go to the jungles of Africa," you and I have no right to say, "I can not," or "prefer" not, or "will not go." It is our business to go just as He says. It is our part of the covenant to say, "Here am I, Lord, send me." God will do the rest and put us where He wants us and will open the way for us. It may be but a step at a time, but He will show us the way.

Dear Christian Workers, you who are not members of the United Student Volunteers, have you done your duty? Have you fully surrendered your lives to God? Think over the matter, and decide whether or not you are willing to let God have complete control of your lives. If you say, "I fear that if I join, God may call me to some place where I cannot go," or "He may call me to some place at the risk of my life," or "The cost may be too great," or "Parents and friends may object," is there not something wrong? Has God promised any blessing, happiness, or reward for half-hearted service or incomplete surrender? Did not Christ say that whosoever would not leave all and follow Him is not worthy of Him? Did He not say we should go into all the world, and carry the Gospel to all people? Did He not promise He would not leave us nor forsake us? Did He not declare that the field is white unto harvest? Then why will you hesitate to lay yourself upon the altar of service? Put yourself in readiness and God will use you where He needs you. Do I hear you say, "There is so much work to be done at home, and God wants some here"? Surely, He desires some to stay at home, but He wants some to go across the waters, too. Maybe you are the one He would have go there. Before you nestle down in the home church, be sure that God does not want you somewhere else. Christ says, "Go into all the world." You give your life into His hands, unreservedly, and plan for just as great a service as you can. Plan to go to the darkest corner you can find, and if He wishes you to stop short of that He will show you the way. It is better to plan to go to India or Africa and then to have God say, "No, stay at home," than it is to plan to stay at home and to have God keep calling you to a more distant field. Be sure God is calling you to stay at home be-

fore you say you will not go anywhere else. You are making a much rasher and riskier decision when you say you will not go to any particular field, than you are when you promise God to go anywhere, at any time and at any cost.

This call for volunteers is not limited to the students in the colleges. Many noble, active and Spirit-filled workers in the churches at home God may be calling to larger service. If He is calling you to a more consecrated life, or to a different field of labor, do not put Him off, but hold yourself ready to make a change whenever God sees fit and directs you. There is nothing in the declaration of the organization that should stand in the way. If you are not willing to sign a declaration of this kind, the trouble may be with you rather than with the declaration. If you are not willing to surrender your lives to God it is time for you to investigate the matter. Fall upon your knees and ask God what the trouble is. If He says to give up something, change your plans, surrender all, for your sake and for God's sake, you would better do so. There is nothing like complete surrender. It is the only thing that will bring thorough happiness. Even though you are not in college, do not hesitate to join the Volunteer Organization. That may be the first step toward further preparation. Above all else, surrender everything to Christ.

Now a few words to those who have joined this enthusiastic Band of Volunteers. It is up to us to make this year count the most for the growth of the organization and for the enlargement of God's kingdom. There is a work here for every one. In the schools and colleges are many students who should be made to feel the importance of the work, and to be very sensitive to the call of God. Let us urge in word and in deed that many of these students be open to the call, and that they seek a

vision of the importance and largeness of the extension of Christ's kingdom. Let us impress upon them the great need of workers and there will be an incoming of volunteers. If every volunteer at once becomes a real live missionary our force is bound to increase. Our church is becoming more awake to missionary interests, and this should be magnified and intensified by the lives of our student body. It should be shown by the growth of our volunteer force.

Now, do not misunderstand me. It is not mere numbers that we are seeking—not by any means. We desire to see a host of enthusiastic, whole-hearted, Spirit-filled volunteers. If we muster the volunteers God will find a place for them. So let us seek the help of God and the guidance of the Spirit in enlarging our borders. God knows we want to see the cause prosper, and we know God desires many volunteers; so let us with the help of God make ourselves a mighty force.

Let me urge every local band and Mission Study Class carefully to read the constitution and especially the declaration, and see to it that no Christian student be unaware of such a constitution or declaration. It is a privilege and spiritual uplift to have a Volunteer Band in any school, and I hope that before the year ends every school in our Brotherhood will have one as its core of spirit-

ual life. Every member of the local bands should by all means be a member of the United Student Volunteers. And every member of the United Student Volunteers is responsible to some extent for the growth or lack of growth of the movement. Let us all feel the weight of our duty and push our claims and God's claims, that His name may be glorified and His kingdom enlarged. Next spring we will be granted another special Volunteer number of the VISITOR and the results then shown will depend upon our work this year. If we are awake to the possibilities within us and within our Brotherhood our spiritual growth and our increase in numbers will be marvelous. If, through united prayer and coöperation, we labor for this growth, it will be presumptuous for us to say what we may expect.

If anyone, whether volunteer, student or worker, in the church at home, desires any of the declaration cards to sign, or for anyone else to sign, send to the editor of the VISITOR, or to myself, and we will supply you with all needed. Our plan is for you to sign three cards, one for you to keep, and the other two to be placed on file. Send me the other two cards and I will put them in their proper place. Do not forget or hesitate to give us your prayers and hearty coöperation. Send us suggestions and questions at any time.

Chicago, Ill

THE POWER OF INTERCESSION

The weary ones had rest, the sick had joy
that day,

And wondered how.

The ploughman singing at his work had
prayed,

"God help them now."

Alone in foreign lands, they wondered how
Their feeble words had power.

At home the Christians, two or three, had
met

To pray an hour.

So we are always wondering, wondering
long,

Because we do not see

Some one, unknown, perhaps, and far away,
On bended knee.

—Selected by Z. E. C.

TO THE VOLUNTEERS

I. S. Long.

AT present your comrades in India feel keenly the need for more of you to "come over to Macedonia and help us." I am sure our brethren in China feel the same way, and yet this autumn one lone couple for China and one lone new recruit for India marks the measure of advance in our work abroad.

If I were to write you the real conditions in India I would do it with exceeding pain, both to myself and to all the readers of this article, for our number is inadequate physically for the work that ought to be done. Our Bible School, for instance, that was two months in its second session of six months, had to be closed recently, because the teacher has weakened under his too great load, and because of the regular station work about our homes; or else, because of bodily weakness of other missionaries, no one was found to take up the work in the Bible School. For this reason and because of the present war, there seems to be a sort of cloud hanging over us. Seeing so few of the many strong, well-prepared volunteers in our colleges come across the oceans to battle, one has to wonder whether there is not a real cloud hanging over the home church, also.

Recently Bro. Stover and the writer sat in the Representative Council of Missions, in Bombay. The air is so full of war and rumors of war that on all sides one hears much. One said, "Yesterday six shiploads of soldiers, the best shooters of India, left the harbor for Europe. They have the finest modern rifles, with which a clever fellow can make sixty shots per minute. Verily, they are real mowing machines."

While I was on the Surat station,

the other day, a carload of burly Indian soldiers moved off toward Bombay, shouting "Hoo-ray! hoo-ray!" to the wondering crowd looking on. The conductor of that train told me, "Yesterday, three trainloads, specials, passed by here en route to Bombay, soldiers going on to war."

Great Britain, France, Belgium, Russia, and the latest telegram says Japan, too, are arrayed against Austria and Germany, that is, Christian (?) Europe at war—and "war is hell," some one well says. We read of an Austrian army of 400,000, and of other armies of hundreds of thousands, in deadly slaughter. The non-Christians of the East, the fellows Western Christians call "heathen," are talking about us Western Christians these days; and when they ask how it is that Christian nations should thus war, one feels rather ashamed, having rather an awkward answer *only* to give, in reply.

The German missionaries of India are asking the English Government to take over their schools for the present. How one pities them, in their distress! Other missionaries told us, "We just got a cable that funds will be short, so be careful as to expenditures." This is easy to understand, as it has to do with Europeans. Another experienced missionary, whose work has been greatly blessed, told me, "Our work at present is at a standstill, for reasons." I felt that he did not finish his story. No, I fancy few missionaries at present are deeply stirred with enthusiasm and hope.

Oh, if first things were only *first* rather than *last*, as they appear to be at present! I once heard Marion Lawrence say, "Recently, one night, while a certain set of men were in one town discussing how to undertake for

the bodies of the dead, we Sunday-school workers were in an adjoining town discussing ways and means of *overtaking them before they died.*" In this war who is thinking either of the bodies or the souls of the dead? How *cheap* has human life become? And yet, no doubt, the whole world applauds the *thousands* of Paris women who have volunteered to become nurses for the wounded. Pity they had not volunteered to work for their salvation before they were wounded.

This war ought to mean that America both prays more and gives more than ever before. Being at peace herself, she is therefore able to pray for those at war. Not spending for war, and no doubt reaping some benefits accruing from the war, America ought to give more—more means and men—to make up for the inevitable lack of Europe, at present. Certainly, if Americans want "a moral equivalent of war," a phrase much and glibly used by Americans, now is their chance to exercise on a wide scale. And we are all Americans, we are glad to admit.

The Council, in session, sang several times these verses, and others:

"Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

"Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than Thy blest name,
O Savior of mankind!"

If these were our true sentiments, would not more of us volunteer at once to fill the depleted ranks abroad? Listen! Jesus, *our* Captain, says, "If any man *will* come after Me, let him deny *himself*," not merely practice a little self-denial, but say "No" to his self-life, "and take up his cross," the thing self dies on, "and follow Me." If you, one hundred volunteers of the schools, fully realized what you read of condi-

tions in the dark world, and then would sit quietly, meditating in His presence, with Book in hand, you would no doubt shortly hear Him saying, "Peace be unto you: as My Father hath sent Me, even so send I *you*." You are hearing alluring voices from the home side—certainly you are; you wouldn't be of any account if you didn't; but you are hearing nothing more than every missionary now on the field heard before you. But happy the man who says "No" to the evil one who, through friends, so-called, tries to keep him from listening to the voice of the Spirit, Who in full accord with the Word and need of lost men, says "Go." If Jesus is all the world to us, as we sing, His call will be irresistible; and "the need is the call" we often truly hear.

Most of us have but the short span of thirty or forty years, after preparation, to spend in active service, in "this vale of tears." The question I put to you is, "Where will you spend it most profitably?" Surely, as you reply, you will take the eternal ages into consideration; for you and I are going to be *somewhere*, in bliss or gloom, for "ages unto the ages." And you will not forget the host whose joy or sorrow for *so long* a time may depend on how *we* spend our earthly life. True, sadly yet gladly true!

It took Gray a long time to write the "Elegy," we are told; but didn't he ring true in the following?

"The boasts of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:
The paths of glory lead but to the grave."

How often have we thought of these lines recently! "Earthly glory," and trenches and trenches of European soil filled with the bodies of the strength and bloom of her strong sons! "Earthly

glory," and devastated provinces, multiplied thousands of saddened homes, millions in awful want, consequent on war, a *continent* red with blood! A voice, I fear, of the evil one, is saying to me, often of late, "The whole world lieth in the evil one." And I hear the great big fellows with determined yet happy faces, shouting, "Hoo-ray! hoo-ray!" as they ride off to war. And the vision of many armies of fifty and a hundred thousand strong in far-away Europe in deadly slaughter, as if men were made to be shot! And not "millions for defense," but "billions for aggression" is the order of the day, unto evil! While at the same time, I suppose there is not a mission of Jesus in be-

half of lost, helpless men and women but is undermanned and often not fully supported with funds. Yes, sir, we need new recruits, and they are not coming.

How is it, oh, how is it, that millions are ready to lay down their lives in a war, the cause of which is actually hard to find, when so very few are ready to *live* their lives in a war that is real "glory all the way," and glory forever, in that it leads to Jesus both the volunteer and those whom by His grace he brings with him? If in the face of the army braves of earth we stand speechless, how will we answer High Heaven in that "great and awful day" of accounts?

RAYMOND C. FLORY

Mary Flory Miller.

MAY the Father's will be yours and ours, is our prayer, as we sail for the China shore."

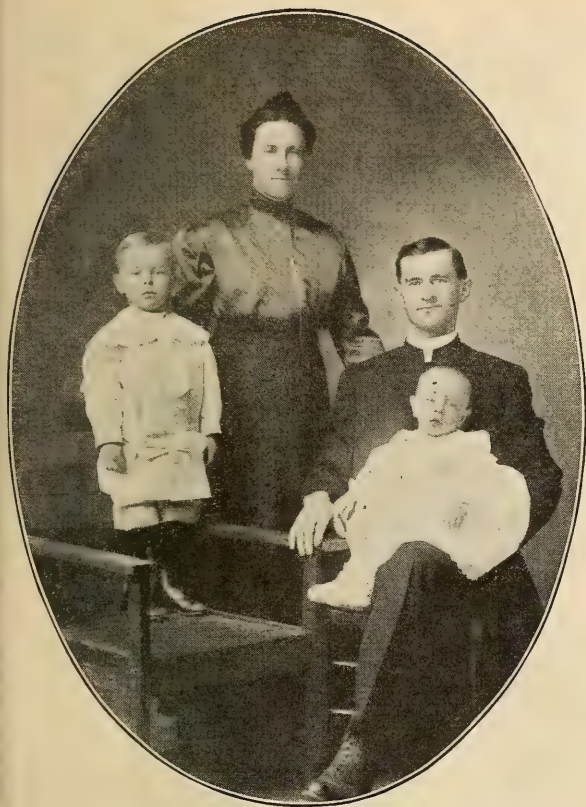
This parting message, received from Bro. Raymond C. Flory just before sailing from Seattle, Wash., with his wife and two little sons, is characteristic of his life. It was his great desire to do the thing that God would have him do. From youth up he was deeply interested in reading the Bible and other good books. Often, after the day's work was done or the lessons were prepared, he could be seen sitting with his Bible.

Raymond was born and raised on a farm in south central Nebraska. James A. Flory and Elizabeth Flory, his parents, were among the pioneer settlers of that State. Their first home was an humble one, being a sod house on the prairie, but it was a happy one, nevertheless. However, before Raymond arrived on the scene, Jan. 19, 1885, being the fifth son, this house had been replaced by a more substan-

tial one. One sister, younger than himself, came to be his childhood playmate and companion. Many happy hours these two spent while children in play about the farm, and later in work as well as play.

Raymond grew to love the farm, and its many associations were not easily broken when he became older and arrived at the point where he had to make a decision as to his life work. His father wisely encouraged his boys by giving them a chance to earn something for themselves. With this privilege came the responsibility of buying their own clothing and paying their way through school. Thus Raymond, having a share in the farm, found it a pleasant place to live, and received a valuable business training as well. He was always a great lover of flowers, and spent spare minutes from the farmwork in tending and caring for them.

Until the age of fifteen he attended common school, when not at work on



Brother and Sister R. C. Flory and Children.

mal course in the spring of 1907. It was during these first years at college that the greatest test of his convictions came. I can describe this experience no better than to state it in his own words:

"I had a great love for the farm where I was raised. It was the opportunity offered of remaining on the old farm that bid strongest against the conviction to give my life for missions. For about six years the still small voice and my desire to farm were in intermittent conflict. Sometimes one had the ascendancy, then the other. The struggle was a long and a bitter one. Many an hour was spent in prayer to the Father to show me what He would have me do, and for grace to submit my will unto His. Not until I had attended college for one and one-half years did I have the courage to make the complete sacrifice and to declare openly that I was a

the farm. Feb. 15, 1900, he was baptized at the Bethel church in Nebraska. In speaking of this experience he says: "From that time there began to develop a conviction, which grew more definite each succeeding year, that God's place for me was the foreign mission field." He thinks this conviction was largely the result of mission study in the Christian Workers' Band.

At the age of sixteen he entered the Shickley High School with his sister, driving three and one-half miles to this school for three years. Evenings they spent together in study. After graduating from the high school he lived one year on the farm. Desiring more education, he entered McPherson College, Kans., with his sister, in the fall of 1905, and graduated from the nor-

volunteer for foreign missions. What a joy and quiet peace came over my soul at this definite decision, I cannot describe. From that day to this I have never regretted the decision, and I have never doubted but that it was God's voice calling, and I praise His name that He gave me grace to answer, 'Here, Lord, am I, use me for whatsoever Thou wilt. Take my will and make it Thine.'

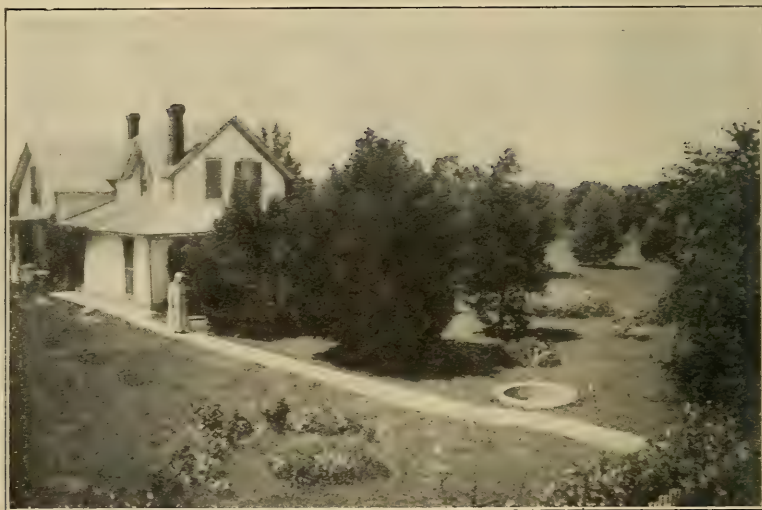
After completing the normal course Raymond taught the home school for one year; then again entered McPherson College for a four-year course, bending all his energies in preparing himself for his life work, that of the mission field. At this time his parents moved from the farm in Nebraska to McPherson, Kans., giving Raymond

an opportunity to live at home while finishing his college work.

In May, 1909, he was married to Sister Lizzie Mae Neher, a former classmate and student of McPherson College. Their marriage took place at the Neher home in Lordsburg, Cal., three Neher sisters being wedded at this time. One of them, Susie Neher Vaniman, has preceded them to China. In his companion Raymond found a true, consecrated Christian spirit to join him in his hopes and aspirations for future usefulness.

In the spring of 1912 he completed

at Hutchinson, Kans. During his work at the mission three persons were baptized into the church. While living at Hutchinson he conducted his first revival of two weeks at Darlow, Kans., where four took Christ as their Savior. This attempt was quite successful and was a very valuable experience in preparation for his future work. Being very modest as to his own abilities, the experience helped him to know himself more fully. In many people are powers and abilities lying dormant which, when the necessity arises and the test comes, are called forth and



Bro. Flory's Boyhood Home in Nebraska.

his college work and received the degree of A. B. During this time he also graduated from the expression department and made Bible study a specialty. He was very active in Y. M. C. A. work and mission study classes, and a member of the Student Volunteer Band.

The following year was spent in Bible study at the Bethany Bible School,

and the past year in city mission work developed for great power and usefulness. Some have one talent, some five, and others ten, but God is equally pleased with all, if we use all that we possess to His honor and glory.

May we ever be faithful as God's stewards, is the plea of our brother as he goes to the China mission field, in answer to God's call.

And this is the boldness which we have towards Him, that if we ask anything according to His will, He heareth us.



Home of Bro. Flory's Parents at McPherson, Kans.
Here Brother and Sister Flory lived while in school at McPherson.

LIZZIE NEHER FLORY

Lottie E. Hoff.

LIZZIE MAE NEHER was the seventh of the twelve children of Mary F. and Noah G. Neher. She was born on a farm near Rockford, Nebr., Sept. 24, 1882. Her life there was spent like the early years of most girls on the farm—school, home duties, and hours of pastime. Not every girl has the association of so many sisters and such godly parents as Lizzie had. Notwithstanding the worries and usual activities of the industrious life on the farm, her parents were so grounded in the faith that they seldom missed the services in God's house. And so Lizzie was always a regular church attendant. This religious influence led her to accept Christ early in her teens.

When she was 17 her parents moved to Colorado. Here she entered the town schools and completed the grammar grades. The next few years were full of experiences new to her. A great deal of her time was spent in the homes

of others as hired help. In these places of wealth and extravagance she felt keenly the waste of that which might have been life to many needy ones. Even then she was being taught that riches is not the most desirable thing, but that true happiness is obtained through sacrifice and service. During the four years spent in Rocky Ford, Colo., she was a teacher in the Sunday-school and an active worker in the church.

In 1902 she entered McPherson College, where she enjoyed a year of Bible study. The light that came then revealed to her her inability for service with such a limited knowledge, and so it was her desire to return the next year for a normal training course. Although her parents were hard-working people they were not so poor that they could not sacrifice for the best interests of their children. Accordingly, as Lizzie desired, she was permitted to at-

tend McPherson the following year in company with her next younger sister, Susie, now Mrs. Vaniman, of Ping Ting, China. Two more devoted sisters are hard to find. In the four years of normal training they were side by side in every study, pleasure, or pain. There is no wonder, then, that their inclinations should be similar.

During these years they worked in the Y. W. and joined the Mission Band. Here each felt the call to the foreign field. They graduated with the class of '07. The following year Lizzie taught school near Monitor, Kans.

In the meantime her parents had moved to McPherson and thence to California. In the summer of 1908, accompanied by her sisters, Susie and Clara, she went to California for a year's visit with her parents and three other sisters. On the evening of May 19, 1909, at her home in Lordsburg, she was married to Raymond Flory, there being a triple ceremony, in which two of her sisters also were wedded.

Mr. and Mrs. Flory returned to McPherson, to remain until he could complete his college course. Mrs. Flory also enjoyed some Bible work there. Jan. 7, 1911, a boy, Chester, came into their home.

In further preparation for their career they attended Bethany Bible School for one year. On Christmas,

1912, little Rolland Carrol sang a Christmas carol in their home for the first time. The following year they spent in the mission in Hutchinson, Kans.

Having been appointed to the China field, they attended Seattle Conference and again visited her mother in California. They sailed from Seattle Aug. 11 on board the *Ave Maria* for China.

Her widowed mother has thus far seen the fruits of her toiling in the call to the field of her two daughters, Lizzie and Susie. It was hard to see Mrs. Vaniman leave, and it seemed to her mother it could not be. She was not unwilling, that she should thus give her life—it was the distance that would separate them that caused the struggle. But the mother had learned to trust God's plans and to be submissive. It was not long until her heart was full of joy and peace because she had a daughter on the field. When the trial was hers again this year her last words to her daughter were, "It is not nearly so hard to see you leave as it was to see Susie go. I am glad that you can go."

Those who have known Mrs. Flory can testify that her life has been true and upright, and that her duties were performed conscientiously and thoroughly. And so we know that she is qualified to do her duty to her family and those who live in darkness.

A PRAYER FOR PEACE

"The Work of Righteousness Shall Be Peace."

The King of all who reign as kings,
The Lord of lords art Thou;
The crown of all earth's empires rests
Serenely on Thy brow!

Thy voice once spake a world from naught,
Creation owns Thee, King;
The watery wastes, the mountain peaks,
Of Thy great glory sing.

The universe Thy empire owns:
"The man," whom Thou didst make
In Thine own image, God of love,
His glory did forsake.

Therefore the clang of arms was heard,
And murderous war arose
To rob the nations of the weal
Which from obedience flows.

Behold us, suppliant at Thy feet,
Confessing now our sin:
Speak, Lord, "The New Creation" form
Our hearts and minds within.

Unto the groaning earth restore
Thy mercy and Thy grace,
That swords to ploughshares may be turned,
And nations seek Thy face!

—Harriette S. Bainbridge.

AN UNUSUAL MONTH FOR SWEDEN

J. F. Graybill.

NATURALLY there is very little excitement in Sweden, but August has brought its share this year. The first of the month notices were placed in conspicuous places, and the following day, Sunday, the State Church bells rang and tolled continuously for four hours, summoning all men between the ages of thirty-two and forty years to the various school-houses, where they received old uniforms and rifles and then were placed as guards along Sweden's coast. The call came suddenly and the majority were unprepared for it. The question was, "What may this hasty action mean?" Bread earners were suddenly taken from their families without any provision for the ones they left. They knew not where they would be stationed or when they would return. Weeping mothers and children followed as far as they could. Many were obliged to depend on charity.

When one nation after another was becoming involved in the present conflict, and the papers headed the reports with "A World-wide War," the Swedes became somewhat alarmed. The report that a special embassy from the German Emperor had passed through Malmö on its way to Stockholm caused no little stir, but as yet there are no serious developments.

Norway and Sweden have entered into a closer alliance, to retain peace and in case of war to defend each other. May the first be their happy lot and the last not be a necessity.

The selling of "spirit," a cheap alcoholic beverage, extensively used in this country to the detriment of its people, was partially prohibited and saloons closed during August. The State Church bells announced the re-opening of the dramshop. This shows

the contaminating nature of the state religion. It is not even moral, much less Christian.

The war has greatly increased the cost of living. Many unmerciful dealers took advantage of the situation and raised rates unreasonably on the necessities of life. The price of flour was, however, shortly regulated by law. Business is mostly for cash. Banks pay out only a limited amount per week to all creditors. Some factories are compelled to close entirely, while others run on partial time, because of a threatening coal famine and inability to draw money to pay the employees. All this adds to the usual poverty that prevails in the cities. Churches and benevolent societies are doing all they can to relieve suffering. We as a mission are taking our part by clothing poor children for the winter which is almost at our door. Any assistance you may be able to give along this line will be gratefully received.

Sept. 6 was election day in Sweden. Some two hundred and fifty representatives were elected to represent the people in the "Andra Kammare," or House of Representatives. While to us it seemed out of place to have Sunday as election day, we were impressed with the order in the city. One would hardly have thought it to be such an occasion. The church bells also were called into service at this time.

The praying people in Sweden, and possibly others who ordinarily would not think of praying, are sending their petitions to the One Who can overrule all for good and to His glory, to protect those nations who are neutral and speedily to bring to a conclusion the barbarous actions of those in conflict with each other. May it be so!

Malmö, Sweden, Sept. 8.

THE DISTRICT MISSION BOARD IN SWEDEN

F. Johansson.

SEVERAL years before 1905 we had no District Board in Sweden. One of the elders had full oversight of the work. Among these was our dear deceased brother, Chr. Hope, and Bro. John O. Pearsson, now in America.

From 1900 until 1905 we had our dear deceased brother, A. W. Vaniman, among us as a missionary for the work in Sweden. Before he left for America, Sept. 5, 1905, there were elected as a District Board for Sweden the following brethren: M. Olsson, chairman, J. Sjölin, secretary, F. Johansson, treasurer. All are living in Limhamn.

These three served on the Board from September, 1905, until February, 1913, when it was decided at our District Meeting to have two more members. As Bro. Graybill, from America, was among us as a missionary, he was elected as a permanent member of the Board. Besides him four other members were chosen. Now the Board consists of the following brethren: Eld. J. F. Graybill, Malmö, chairman; J. Sjölin, Limhamn, secretary; F. Johansson, Limhamn, treasurer; Eld. B. Lindell, Olseröd, and S. A. Cederholm, Simrishamn.

The Board's Work.

The Board has one regular meeting annually, a short time before the District Meeting, and extra meetings when necessary to look over the reports from the workers, and the accounts. The Board decides how much money is needed for the following year, arranges financial reports for the Dis-

trict Meeting—first, about the mission money; second, about the Book and Tract Fund. The Board decides on new work to be opened, and takes care of the money for mission work from Sweden as well as from the General Mission Board.

For several years we have had subscription lists out among the members as well as others. We now have three elders, besides Eld. J. F. Graybill, and every one of them has a list or paper for the members or others to sign their names and the amount they wish to give, and the elders bring the money to the District Treasurer. This is a good way to get money in Sweden.

Workers on the Field.

Besides Bro. J. F. Graybill, we have three elders in the work—Bro. B. Lindell in Olseröd, Bro. P. Jönsson in Vannaberga, Vinslöf, Bro. A. Andersson in Limhamn, one minister in Malmö, and two in Vannaberga.

The Working Places.

We now have two churches or meetinghouses, one in Limhamn, the other in Vannaberga, Vinslöf. We are renting a hall in Malmö, with the hope to get a church before long. We also are renting a hall in Simrishamn. We have one preaching place in Södervidinge, one in Olseröd, where Bro. Lindell is living, and another one in Rosenvang, a place in the vicinity of Limhamn. If the workers were not so few, we could have meetings at several other places.

May God bless His cause everywhere. Amen. 2 Tim. 4: 2.

Limhamn, Sweden.

"The work of intercession is the greatest work that a Christian can do—the time we give is a proof of the interest we feel."



Do We Need Salvation?

INDIA NOTES FOR JULY

Alice K. Ebey.

"Lo, I am with you alway, even unto the end of the world" (Matt. 28: 20).

THIS is the promise Jesus gave to His disciples just before He left them. It was given especially to those who should go forth to teach all nations. Missionaries often need to lean hard on this promise. Deprived of the fellowship of many dear Christian friends, of the counsel of experienced church leaders, and of the inspiration of the assembly of saints, it is indeed a comfort to recall this precious promise of the constant help and fellowship of Jesus.

Bountiful rains are descending. Crops are growing, and there is promise for a good harvest. From Ahwa a fall of seventy inches is reported and there is still another month for monsoon.

The government of India has decided to open a woman's college in Madras. India's women are beginning to shake off the shackles of ignorance, and there is a manifest thirst for knowledge.

Bro. W. B. Stover had been confined

to his bed for about ten days with a painful carbuncle on his shoulder. He is now improving and hopes to be able to resume his duties soon.

Plague has almost ceased in Bombay, after more than fifteen years of fearful ravages among the people. Some days a case or two are reported, and many days there are none.

Sister Eliza B. Miller, Ida Himmelsbaugh, and Kathryn Ziegler, whose furloughs are due in the spring of 1915, are planning to sail about the first of April. They hope to attend the Conference at Hershey, Pa.

The director of public instruction in Madras recently issued an order forbidding schoolboys to smoke on school premises or playgrounds. Even such inveterate smokers as the majority of Indians begin to appreciate the evil effects of this habit.

The regular quarterly meeting of the Field Committee was held in the home of Brother and Sister Blough at Bul-

sar, July 9 to 11. It was a season of refreshing for the missionaries thus to meet for counsel and prayer. The heavy rain kept some of our number at home.

Lady Hardinge, wife of India's viceroy, passed away in England July 11. A few months ago Lord Hardinge accompanied her to Bombay, whence she sailed for the purpose of undergoing a serious operation. A viceroy dare not leave India while he holds his office. Lord Hardinge and his young daughter, who remained in India, are bereaved indeed. The whole empire mourns the departure of this gracious lady, who was always so deeply interested in the people.

The widows who had been in the Widows' Home at Jalalpor have been moved to Anklesvar. For the present they will be under the care of Sister Himmelsbaugh. Sister Sadie Miller will devote the coming touring season to the village women of the Vyara and Vali Districts.

On July 18 was held the annual examination of the all-India Sunday-school Union. The questions cover the lessons of the first six months of the year. The same list of questions is translated into the various languages and dialects of India. Examinations were held in all our mission stations and in a number of the outstations. Besides the Christians and their children, a number of non-Christian children in our village mission schools took the examination. It is a source of joy to note the keen interest many Indians manifest in the Word of God.

Bro. J. M. Blough, whose health has not been good for the past year, was confined to his bed last week. One day he was anointed with oil. The service was a source of strength and blessing, not only to the one afflicted, but to all present. Since then Bro. Blough has gained in health, and we trust that many of the Lord's children will join with us

for our brother's speedy restoration.

During the past month the ranks of our Christian community at Dahanu have been twice broken. Bro. Nimbaji Padale, one of our most efficient teachers, passed away after a year of weakness and suffering from consumption. Marybai, the wife of Shantvau Randive, one of our workers, died from the effects of an overdose of native medicine which she took by mistake. She suffered much for twelve days, and all efforts to give relief proved of no avail. Her husband and nine young children are indeed stricken, but the Lord Himself is their comfort and stay.

As we close these notes Sister Ida C. Shumaker and the writer are enjoying the hospitality of Pandita Ramabai at Kedgaou. Ramabai, a converted Brahmin widow, whose name is known everywhere in mission circles, has wrought a great work under the hand of the Lord. About twelve hundred girls and widows are in this institution. They have been rescued from the sin and suffering of heathendom. Fourteen Europeans are associated with Ramabai and her daughter in the work. We are taking back with us a number of these Christian girls, to make wives for the men of our own mission. Our visit here among these humble, earnest servants of the Lord has been an inspiration to our souls.

Karadoho, via Dahanu, India, Aug. 6.



NOTES FOR AUGUST.

Sisters Eliza B. and Sadie J. Miller are spending a couple of months in Simla, where the snow-clad peaks of the Himalayas are always in view. We trust that this little season of rest may refresh and strengthen them for the duties of the approaching cool season.

Sister Olive Widdowson has been temporarily located at Bulsar, to assist in the many duties there in the church and school. Brother and Sister

Blough's enforced absence greatly increases the labors and responsibility of the workers at that place.

Sister Ida Himmelsbaugh has taken in charge four motherless babes, the youngest only two weeks old. This is no light task, but these weak and helpless lambs need tender, loving care. Surely such a ministry for the little ones must be well pleasing to the Good Shepherd.

Brethren Stover and Long represented our mission at the Bombay Representative Council of Missions in Bombay, Aug. 22 and 24. Twenty-seven different missions, working in Bombay Presidency, were present. One of the most important actions was the recommendation of plans for a Christian Women's College, which it is hoped may be located in Bombay.

Manekbai, wife of Bro. Biji Dhanji, died a few days ago of typhoid fever in the Broach Mission Hospital. They had been working under Bro. Lichty not far from Umalla. Manekbai was one of the brightest and best-loved of the girls in the Orphanage. Keen sorrow is felt wherever she was known. Her little son preceded her in death by only a few days. The Vali church suffered a second bereavement in the death of Hallubai, wife of one of the Christian farmers. Her baby daughter will never know a mother's love or care. Thus one by one those dear to our hearts are called home.

The monsoon is drawing to a close and we now have mingled showers and sunshine, with nature at her best. Following the monsoon is a period of a month or two known as "Fever Season," because of the prevalence of malaria in this part of India. Quinine and fever mixtures are much in demand, and many fever patients are cared for by the missionaries during this season. They need to look after their own health, too, for after October comes the best time for touring and village

work. All are eager to press forward in an active campaign for the Lord.

Bro. J. M. Blough has, by the doctor's order, laid aside all duties for the present. He and Sister Blough have gone to the cooler regions of Landour, in North India, where it is hoped a few months of complete rest may restore him to his usual health and strength. He has, perhaps, borne more than his full share of the duties and burdens of the mission during these years when the work has been too heavy for our depleted number. All are praying earnestly for his full recovery.

A special meeting of the Field Committee was held at Vyara Aug. 12, to arrange for the Bible School which had opened for its second session June 15. After much prayerful consideration it was deemed necessary to close the Bible School for the present, as Bro. Blough's health does not permit him to continue the work, and every other missionary is tied to important duties in his own station. All regret the necessity of this step, but there seemed no other way with the few missionaries now on the field.

Cholera has broken out in some of the villages about Umalla and Anklesvar. Shivbai, the wife of our Christian worker in Jitali, a village near Anklesvar, died a victim of this dread disease. She was ill for three days, during which time Sister Ida Himmelsbaugh, sparing herself neither trouble nor risk, faithfully ministered to her needs and made every effort to save her life. The Lord willed it otherwise, and this dear young sister was called home. Many and earnest are the prayers that the scourge may be stayed. No other cases have appeared among the Christians thus far, but many of the mission workers in those parts feel anxious and afraid. The missionaries are doing all in their power to inspire courage and trust in this time of trial.

Karadoho, via Dahanu, India, Sept. 4.

JESUS WHISPERED TO HER

(The following, from a private letter of little Mary Bright's father to the Visitor Editor, tells its own brief heartfelt story.)

Little Mary had an active mind and her cheery disposition brought sunshine to us always. She early liked to sing and one of her first songs was the favorite hymn of China, "Jesus Loves Me." She would often come to her mamma and ask her to sing and they together would sing it. Then she would like to sing "God Sees" and "Joybells." She also liked "Precious Jewels" in Chinese as well as "Jesus Loves Me." She also of late liked "There Is a Happy Land." We sang these last three in Chinese at her funeral. We had the funeral in our back court. The teacher of the school did the talking. They had almost lost their little boy and his talk was very appropriate. We let all have a little look at her form at the close of the service. She looked so angelic now.

The distress of the last few days of suffering was gone. A few sweet peas were strewn on her hands. The little girls and Leland were helped by Winnie to make a wreath of white asters and a heart of white phlox. Her little box was covered and lined with white cloth and covered with white voile shirred. We tried to make it as much foreign as possible. Four of our schoolboys carried her to the east gate of the city when older ones relieved them. We put her to rest on the hillside at about the same time she daily went to rest. We especially appreciated the paper decorations our Chinese helpers and scholars made for the grave. On one were papers containing the beatitudes. Heaven somehow seems nearer than ever.

NOTES FROM CHINA FOR AUGUST

Anna Newland Crumpacker.

THE month of August has been unusually pleasant. The rainfall has been so much less than usual that we can scarcely say we have had a rainy season. Our workers, who had not previously returned to their work, came some time during the month and all are glad to be back again, though our vacations had many pleasures. The faithfulness of the native helpers during the hot season gave us much encouragement. Not only were the regular services kept up, but they went out to some of the fairs and preached and sold tracts and Gospels. Sister Chai, of Ping Ting, proved very faithful in teaching the women. Two services were held each week.

The girls' schools at both stations will soon be opened. The teacher who is to assist Sister Cripe has arrived at Liao Chou, and the one who assists Sister Metzger will come in a few days. A goodly number have promised to enroll in the school at Liao, and some new ones are expected at Ping Ting. The work among the women and girls is slow, but certainly is very important, and we hope and pray for results that will count in the spreading of His kingdom.

Those laboring among the women at Ping Ting Chou feel that there is some reason for rejoicing. At last we have some quarters for women's work, which are really desirable. The compound, which was so dilapidated, was repaired

during the summer. One of the rooms was enlarged and a kitchen fixed up. All the rooms were whitewashed. New roofs were put on. Furniture has been made and the place is really desirable. It is used for the women's classes, for women's opium refuge work, and also for a sort of women's hospital. The woman who has been employed as gate-keeper, and also a kind of matron, has requested baptism. A woman has been secured to help Sister Hutchison a part of the time in her house-to-house visitation. This woman is not a Christian, and though at present she can be but little help in telling the Story, she will be learning. The other reason, and doubtless the great reason for her being employed, is the fact that custom makes it very difficult for the foreigner to go alone; then, too, with the aid of a native, new homes are constantly being opened. One of the great needs of both our stations is well-trained, consecrated Bible women. Pray the Father, that they may be raised up for work among these women.

Bro. Ernest Vaniman and wife have gone to Peking to enter the Language Study School. They went a little early, to make ready a place for themselves and for Bro. Flory's, who also will enter the school at Peking. We are expecting Bro. Vaniman's to return next July. The time Bro. Flory's will spend in the school has not yet been determined. The school offers many advantages over the plodding way of sitting down and teaching a teacher how to teach you. How sorry we are that all of the workers have not had the opportunities afforded by this school! Next week Bro. Wampler's will return to their language study at Pao Ting Fu. We expect them back about Christmas time and then they will come to stay.

As I write these notes, firecrackers, the ringing of bells and the beating of gongs can be heard on every side. It is

such a deafening noise that one cannot but wonder why—but just an eclipse of the moon is causing all this excitement. Do you wonder what use the noise has? Well, the natives believe that the moon has sinned, and that God is punishing it by sending something to eat it up. This noise is to get God to listen. Then they pray that the moon may be forgiven. The Chinese feel very dependent upon the sun and the moon for their existence, and an eclipse always causes a good deal of anxiety on their part.

Mr. Sherwood Eddy and a band of workers are spending a few months in China in an evangelistic effort. The meetings, which were held in the first three months of 1913, were the most fruitful which the student classes have known. Of these meetings Dr. Mott said: "In my visits to the students in over forty countries I have never seen meetings so largely attended and so marked by the spirit of open-mindedness and serious inquiry." Now an evangelistic campaign on even a larger scale has been inaugurated. Cards have been issued containing the following statements; viz., "Prayer is asked for a series of evangelistic meetings to be held for government students and gentry in China from September to December, 1914. Last year the student audience averaged two thousand a night throughout China. More than thirteen hundred inquiries have already been related to the churches, either by baptism or as probationers preparing for baptism. Nearly *four thousand* were enrolled in organized Bible study classes. This year there is every indication of even larger results. Meetings for women will also be conducted in many of the large cities. A province-wide extension movement is to be carried on throughout Fukien Province, under the united leadership of the five missions working in that province. The work will be extended from the central city to all the

secondary cities of the province, which now seems to be on the eve of a great religious awakening. Let us pray for the preparation and conduct of these meetings, and for the work of following up the inquiries, that a great harvest may be gathered in and that we may adequately reap in these fields already white to harvest.

“Expect great things from God,
Undertake great things for God.”

Surely, if there ever has been a golden opportunity offered to the Christian Church it is the opportunity now on in China. The great question is, “Is the

church ready?” And do you know, dear reader, that this is not only your opportunity, but your grave responsibility? How much do you give to bring the Gospel to those who have it not? Do you long for a part in saving a *nation, an entire nation*, to a fellowship with Him Who died for you? How much time can you spare for intercession, or better, how much can you afford to give to other affairs? Will you pray God to *send* your son or your daughter to help in this great harvest? Will you give your life and spend and be spent in bringing China to Jesus Christ?

BIBLE MEMORY AND DEVOTIONAL LEAGUE

S. N. McCann.

THE following is the first pledge given to Bible Memory Work:

This agreement is between Bro. S. N. McCann and John S. Geiser for the purpose of said Geiser getting a better knowledge of the Holy Scriptures. Said McCann will hold this agreement and present it to the said Geiser each time he meets said Geiser and ask him (Geiser) if he has kept the agreement, and said Geiser herein promises to tell the truth in reference to the contents of this agreement.

Baltimore City, Md., June 18, 1892.

I herein promise Bro. S. N. McCann that I will commit to memory one verse from the Bible daily, beginning this 18th day of June in the year of our Lord 1892, and continuing the same as long as I can by the help of Jesus Christ our Lord.

John S. Geiser.

(Renewal on Back.)

The within promise renewed March 31, 1893.

John S. Geiser.

Others formally promised and took up the work at that time, but the movement did not then become general. Through the activity of recent years there are now about 1,000 members.

Many of this number are doing nobly; some become discouraged because breaks come here and there in the work;

others, because they forget after a few weeks. To all such I would say, Renew your determination and go on with the effort. I am engaged in school work, yet I forget, and often after a few weeks can rehearse only a small part of what I have committed. I would not, however, give up. The quiet hour or part of an hour spent each day with God in rehearsing and committing is a great blessing to me.

In order to stimulate greater activity in memorizing the Bible, a certificate will be given for each succeeding year's work completed and reported. This certificate will be suitable for framing, and will be a very neat and constant witness of our diligence in memorizing in the past and an incentive for continued faithfulness.

More complete announcement through the VISITOR will be made later. I trust that this winter may set a record for faithfulness on the part of all who have taken up this work and for new members enrolled.

EDITORIALS

This is the month for special thanksgiving. The Lord loves the praises of His people; our forefathers inaugurated the special custom; our President decrees it. Let all the people, therefore, at this time look unto Him out of a heart of joy. Not thankful because we are not as other men; not thankful over prosperity built up through the unfortunate conditions of other men; not thankful through that vanity which comes because of intellectual, financial or even spiritual prowess; but thankful that the Father has looked upon us with favor and opened on us the floodgates of heaven's store.



So many things we should be thankful for! For a President with a singleness of purpose for peace; for a people ambitious for peace; for a country built upon the policy of justice to all; for opportunities for the fullest exercise of every function of the human heart; for material prosperity in boundless store; for opportunities for world-wide service, for supreme sacrifice; for missionary activities and a growing foreign church; for the privilege to give, to go, to pray—all without let or hindrance; for a childlike faith; for a growing desire in the hearts of all thoughtful men and women to return to the simple life; for an increasing tendency to remove the dross and formalism from our conception of New Testament faith—for all of these things, and myriads more that should cause our hearts to well with gratitude, and with concern for a lost and sinful world.



We hear of Elijah being fed by the ravens, and the children of Israel receiving manna from heaven, but it remains for a hailstorm in China to supply our workers with ice cream. Sister Horning, writing from Ping Ting Chou,

says: "Yesterday we had a bad hailstorm. It destroyed most of the smaller grains and vegetables, but the corn is ripe and is being picked, so it was not hurt. Our court was piled up with the hail. We had ice cream last evening for supper, and this morning they carried bushels of hail out of our court. . . . Several nights ago we had an eclipse that was almost total. You should have heard the temple bells ringing to frighten away the dragon that was eating up the moon. That is the way they always do when there is an eclipse of the moon."



Brother and Sister Raymond C. Flory have reached China safely and are now located at Peking, where they will spend the winter in language school. They write that their voyage all the way across from Seattle was most pleasant. Until further notice they may be addressed at Peking, China, care Peking Language School. Brother and Sister Ernest Vaniman also are there for the winter, and may be addressed in the same way.



Our missionaries frequently must change stations on the field, because of the needs of the work, and we shall always endeavor to maintain the addresses on the back inside cover page of the VISITOR as nearly correct as possible; hence we request our readers to consult that page for this information. This will save them the trouble and expense of asking us for such addresses.



We have on hand a good postcard map of India and China, showing the locations of our mission fields. These postcards are available to those who may desire them, and upon receipt of request we shall be glad to mail them to individuals.

On the back cover page of this issue is the announcement of our new mission study class book, which is just ready for the press. Bro. Galen B. Royer prepared this work, keeping in mind the young people of the church and their need of such a textbook. We are offering this volume as the first one in our new mission study course, announcements of which will soon appear. This book, "Christian Heroism in Heathen Lands," delightfully portrays the big, heroic acts of God's great modern missionary apostles. Why not organize a class in your own congregation to study this book?



The great war of Europe continues with unabated fury. The wild beast in hearts supposedly Christian has suddenly broken leash, dealing death and destruction to our much-vaunted twentieth-century civilization. Like a pestilence of disease, destruction and death it is reducing Europe to famine and bankruptcy. The end is not in sight. The war god is not satisfied. Not content with filling the European atmosphere with cries of the wounded and stench of the dead, the struggle is spending itself most heartlessly upon the aged, upon sorrowing womanhood and the innocent childhood of every country engaged. In no conflict of the Christian era have greater armies been engaged, larger rivers of blood flowed, or more tremendous interests been at stake than in the present struggle. The prophecies of today are shattered on the morrow by tide of conflict, and predictions as to the final outcome are a waste of ink and breath.



How great is our King Immanuel! How different from earth's despots! He has been calling upon men for centuries to lose their lives for His sake. But He gave His life for the sins of the world. The despots of today, sum-

moning men from peaceful pursuits, tearing them even from sick-chambers and deathbeds of loved ones, do so for selfish purposes, while they themselves, as autocrats, sit secure in their palaces, far removed from scenes of conflict. We have talked universal peace and prayed universal peace, and yet it is not here. It can never come through civilization alone, however golden its culture may be. Men's hearts must be regenerated by the blood of Christ before they will cease to thirst for the blood of their brethren. Civilization can never remove the thirst. Only God can.



European missionary societies are appealing to the societies of America, in this time of supreme need, to assist in supplying their mission fields with means. They are absolutely unable to satisfy the demands of their large, growing fields. If our more fortunate country does not come to their rescue, mission work will suffer grievously. We should thank our God that this war does not come nigh unto us, but our thankfulness should take a more serious form than mere words of gratitude, or even of repairing to our churches on any special day. Let us consider well what this means to the missionary activities of the world. American Christians must rise above denominational lines in this crisis and assist in this most worthy work of suffering sister societies, the foundations of which have been laid in tears and much sacrifice by missionaries of supreme devotion. Nor should we forget that winter soon will be upon millions of innocent sufferers in Europe, whom we can help if we will.



Should any of our brethren and sisters desire to assist in relief work in Europe (and the editor trusts there will be many such) their funds will be forwarded to the proper place if they are sent to the American Red Cross Society, Washington, D. C.

It is estimated that from 1789 to 1909, 20,000,000 men fell in arms on the world's battlefields, or died on the march, or in camp, or in military prisons—a man every three minutes, night and day, for 120 years. Most of these millions came from nations who profess to believe in the One Who said: "Blessed are the peacemakers."



A minister one time called upon an old negro mammy, and found her bending over the washtub, rubbing away with all her might. "Aunt Dinah," said he, "don't you get tired of washing all the livelong day?" "Oh, yes, massa," she replied, "I hasn't got much strength. But I ask de Lawd, and He gives me de spirit o' washin'." Oftentimes we, who are constantly seeking for a place of service, have had that place about us all through our search, when what we needed was to pray the Father to give us a spirit of service.



Through the liberality of Brother and Sister W. B. Stover, of India, \$1,000 has been turned over to the General Mission Board to establish a Missionary Lectureship Foundation Fund. It is the hope of those who have so generously given this amount that it may be increased by others, by several large donations, until the sum of \$5,000 has been raised. The idea of the donors is that at least once every two years some competent person shall visit each of our schools and give a series of missionary lectures, which afterwards shall be gotten out in book form for general reading, the expense of lectures and books to be met from the income of this fund. Such lectures can be of inestimable value, both in lending inspiration to our future students and in the circulation of good, helpful missionary literature, of which we as a church have all too small a supply. As it is we depend upon others very largely for our missionary reading. The Duff Lectureship Foun-

dation in England and the Merrick Lectures in our own land, both on missions, have given us some volumes of great worth, which, had it not been for these funds, would possibly never have been written.



OPERATIONS OF THE HOLY SPIRIT.

By M. M. Eshelman.

This modest little book, found lying on our desk, affords in a nutshell what many of our people in local churches are desiring on the workings of the Holy Spirit in the New Testament. The purpose of the author, in presenting it to the public, is "that others may the more cultivate the Spirit in their lives and give honor to Him."

The volume arranges the study of the Spirit in thirty lessons. Each lesson is complete in itself. Scriptural references abound in each chapter. The language is simple, the statements clear. No attempt is made to criticize; nothing polemical. Ideas of controversy are not revealed. The truths found in God's Word relating to the work of the Spirit are arranged in logical sequence, and the student can easily grasp the "trend of the Spirit."

Ten lessons are devoted to the work of the Spirit as found in the Gospels; twelve to His work as revealed in the Acts of the Apostles; the remaining eight to the epistles and Apocalypse.

Our church needs more literature of this character. Books that will allow the Bible to speak its own mind in its own way; books that will enable our people in local churches, in Bible Institutes, to pursue a study of the Scriptures in a logical manner without being put to the trouble of studying logic. In this manner has the author endeavored to arrange this book.

We understand the author is desirous of conducting Bible Normals, and experienced as he is, no doubt if he were engaged for an institute and his class were equipped with Bible and "Operations," rich mines of truth would be revealed, and added reverence for the Spirit awakened.

This book, containing 124 pages, paper bound, may be secured of Sister Salome A. Eshelman, Tropic, Cal. 60 cents per copy. Six copies for \$3.



"Where the Long Trail Begins" is the title of a most interesting sketch of early life in Missouri and Illinois, telling in tenderest pathos of the trials of a poor family whose children have made a success in life. To read it will cause one to weep and laugh, so true is it to the experiences of every one. To begin the first chapter means that every page will be read at once. Fascinating, touching, helpful—you can't afford to miss the treat. Price, 50 cents. Address Brethren Pub. House, Elgin, Ill.

MISSIONARY ACTIVITIES IN THE CHRISTIAN WORKERS' SOCIETY

The Editor.

THE time of year is here when our Christian Workers' Societies are arranging their various special programs for the winter, and are planning for whatever activities they may have in mind. We reprint on the following page a Christian Worker song, the sentiment of which should be the resolution of each loyal worker in the society. We would suggest that it be cut out of the VISITOR and pasted on a flyleaf of your "Kingdom Songs." Then use the song occasionally in your meetings.

In making out your program for the winter would it not be well for you to include a mission study class? The General Mission Board is arranging a Mission Study Course, announcement of the first book of which is on the back outside cover of this issue. This course is planned to include six books. Upon completion of the first one a diploma will be granted the student. On finishing each book, of the course recommended by the Board, a seal will be awarded the student, which he can attach to his diploma. It is planned that one book shall be studied during a winter, covering a period of about ten lessons. Such a course, with one lesson per week, can be easily covered during the long evenings of the quiet winter months. An occasional program can be rendered by the class, from their study book, which will prove helpful and inspiring to the entire society. We dare say there are few so-

cieties in the Brotherhood but that can successfully conduct such a class.

Should a class not be organized in your society there are other methods through which you can assist in missionary work. A large number of our societies are supporting orphans, boarding-school scholars, native workers and native schools on our mission fields. The Christian Workers of the State District of Nebraska are assuming the support of Sister Barbara Nickey, medical missionary under appointment to India.

Work can be done at home that will assist the home church. A class of personal workers can be organized to assist in this winter's meetings. A personal canvass or survey of conditions surrounding your home church, be it city or country, will prove profitable. It will be well to discover just who are not in church services and why; also to discuss in business meetings effective methods of reaching these unchurched people.

There are few congregations among us where such activities on the part of the Christian Workers will not be encouraged. Care should be taken, always, that the proper devotional missionary spirit attend these meetings, be they for business alone, for study, special program, regular meeting or social. Missionary business is the chief concern of the Christian Worker.

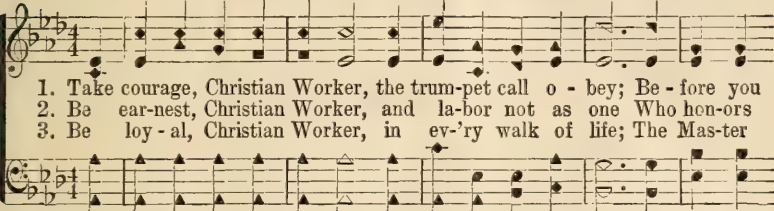
A revival of the church's inner life; a return to intercessory prayer; a renewal of the passion for souls; a fresh vision of the need of a perishing world—these are the mastering spiritual impulses for the new age. BUT—all this waits on a new leadership.

Fear Not, Faint Not, Christian Worker.

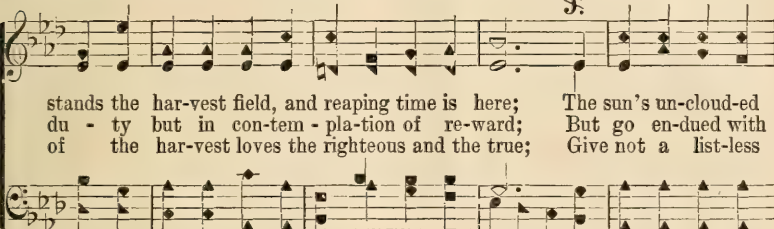
Charlotte G. Homer.

COPYRIGHT, 1911, BY GENERAL MISSION BOARD
OF THE BRETHREN.

Chas. H. Gabriel.

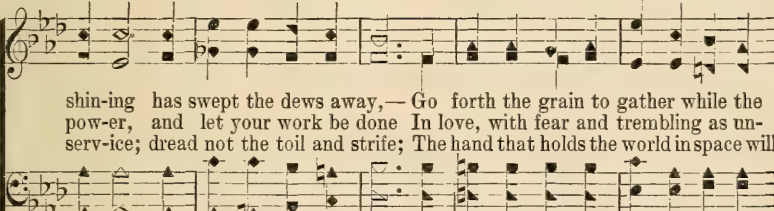


1. Take courage, Christian Worker, the trum-pet call o - bey; Be - fore you
2. Be ear-nest, Christian Worker, and la-bor not as one Who hon-ors
3. Be loy-al, Christian Worker, in ev'-ry walk of life; The Mas-ter



stands the har-vest field, and reaping time is here; The sun's un-cloud-ed
du - ty but in con-tem - pla-tion of re-ward; But go en-dued with
of the har-vest loves the righteous and the true; Give not a list-less

D. S. — Be-fore you stands the



shin-ing has swept the dews away, — Go forth the grain to gather while the
pow-er, and let your work be done In love, with fear and trembling as un-
serv-ice; dread not the toil and strife; The hand that holds the world in space will

harvest, and reap-ing time is here; Go forth the grain to gath-er while the

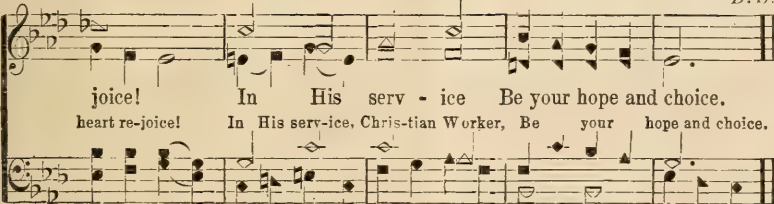
FINE CHORUS.



sky is clear.
to the Lord. Fear not, faint not! Let your heart re-
strength-en you. Fear not, faint not, Chris-tian Work-er, Let your hap-py

sky is clear.

D. S.



joyce! In His serv - ice Be your hope and choice.
heart re-joyce! In His serv-ice, Chris-tian Worker, Be your hope and choice.



The Little Missionary

A CHRISTMAS PROGRAM

Arranged by Anna M. Hively.

The poems herewith given are reprinted by the kind permission of the Hope Publishing Co., Chicago. We give this program as suggestive, leaving the choice of hymns and other parts for the insertion of those who might use it.

Song No. 35 "Kingdom Songs."

Christmas Prayer.

Scripture reading, Matt. 2: 1-13.

Song by class of girls.

Recitation—"Jesus' Birthday."

(Exercise for several small children.)

Today is Jesus' birthday,
And each some gift must bring,
Some loving gift, though small it be,
To lay before our King.

Today is Jesus' birthday;
I give Him both my hands,
That they may do kind deeds for Him,
Whenever He commands.

Today is Jesus' birthday;
And I my heart will give;
'Twill throb with love and trust in Him,
Each day He lets me live.

Today is Jesus' birthday;
My feet will swiftly go
To do His errands, far or near,
Because I love Him so.

Today is Jesus' birthday;
My voice in praise I'll lift
And speak for Him when'er I may:
This is my Christmas gift.

Today is Jesus' birthday;
I give my life, my all,
And this I know He will accept,
Although I am so small.
—Mabel J. Rosemon.

Recitation—"Cities of the Bible."

(Exercise for seven boys.)

First Boy—

I often think of those old cities we read about in the Bible, and I was wondering which of them you would most like to have seen or lived in. Tell me, will you?

Second Boy—

Let me see, which would I? I think I'd like to have been with Joshua when he led

the march about Jericho, and have heard the trumpets blow and the people shout, and seen the walls come tumbling down. My! didn't they shout, and didn't those walls fall with a crash!

"By faith the walls of Jericho fell down, after they were compassed about seven days."

Third Boy—

I would like to have been in Babylon that night when the hand wrote upon the wall. I tell you King Belshazzar was frightened, and he should have been, too, for he was drunk.

"In that night was Belshazzar the king of the Chaldeans slain."

Fourth Boy—

Do you know, Nineveh always interests me, and I would like to have heard the prophet Jonah preach. I tell you the people there were glad to have a chance to repent when they heard him declare

"Yet forty days, and Nineveh shall be overthrown."

Fifth Boy—

Jerusalem, to me, is so full of history that I think I would like to have been there the day the great temple of Solomon was dedicated. I would like to have heard his prayer, and seen the glory of God that filled the beautiful and sacred building.

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord filled the house of the Lord."

Sixth Boy—

I like Capernaum, where Jesus did so many wonderful things, and I should like to have seen the joy He brought to people when He healed them, but I should like most of all to have seen Him.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

Seventh Boy—

I am the last, and so I will take the little town that was overlooked once before. I wish I could have been in Bethlehem the

night Jesus was born, and heard the angels sing, and could have gone with the shepherds to see Him.

"Thou shalt call His name JESUS: for He shall save His people from their sins." All the boys repeat together—

"And thou Bethlehem, in the land of Juda, art not least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

—Frank E. Graeff.

Song by Primaries.

Essay—"The Home Life of Jesus."

Recitation—"Jesus, the Royal Stranger."

Garlands of holly are shining here,
Music is echoing, sweet and clear,
Holiday tokens of blithe good cheer,
Tell us the Christmas story;
Bidding us come with our carols sweet,
All the glad joys of this day to greet,
Bidding us bow at the Christ Child's feet,
Jesus, the King of Glory.

Over the world shines the golden gleam,
Unto all nations the bright rays stream,
Bethlehem's Star, with undying beam,
Lightens the lowly manger.
Crowning the head of the infant King,
Over Whose cradle the angels sing,
Unto Whose keeping our hearts we bring,
Jesus, the royal Stranger.

Sing then, and give Him our love and praise,
Anthems of joy in His service raise.
This is His birthday—the best of days,
Join in His adoration.
Praise Him, He came to set all men free,
Came, our Redeemer and King to be,
Bringing His blessing to you and me,
Jesus, the world's salvation.

—Edith S. Tillotson.

Recitation—"A Telephone Message."

(A motion exercise for a primary class.)

Ting-a-ling a-ling-ting! (1)
Central, will you please (2)
Give us Mr. Santa Claus
By the Polar Seas.

Hello, Mr. Santa Claus! (3)
We're from the primary room.
We have heard our teacher say
Maybe you would come

Round to visit Christmas Eve
With a load of toys,
Bringing them—that's what she said—
To good girls and boys.

We have tried to be good
And we'd like to know
If you're really coming here. (3)
Goody! It is so! (4)

Yes, he says he'll surely come! (5)
What if we hadn't known! (6)

Mercy me! What should we do (7)
Without the telephone?

—Bertha E. Bush.

- (1) Motion of ringing up on telephone.
- (2) Take down imaginary receiver and hold to ear with left hand. Right hand is doubled up and held up as a mouthpiece to telephone and head bent forward a little so that the lips are close to it. The rest of the conversation is to be through the imaginary telephone.
- (3) Wait for answer. Listen carefully, then
- (4) Look at each other, smile and nod heads.
- (5) Nod joyfully again.
- (6) Shake heads to imply the catastrophe of not knowing.
- (7) Put up imaginary receiver and turn to each other to speak.

Recitation—"Share."

(Five children come on platform, each one bearing a yellow heart fastened to a small wand wrapped with green. The heart is edged with evergreen twigs and across the center is a green letter. All form the word "share.")

All in unison—

"Freely ye have received, freely give."

No. 1—

There is a word of letters five
That suits the Christmas time,
And those who live it as they go,
Will hear the joy bells chime.
The letter S I now will show
And more will follow it, I know.

No. 2—

'Tis what you have, and hold, and hoard,
That truly spoils the Christmas fun,
But what you give with loving heart,
A blessing sends to ev'ry one.

No. 3—

All that we own was only given
To share with those who need it more,
And seeing others glad and gay
Makes happiness ne'er known before.

No. 4—

Ring, yes, the bells will sound again
In such a loud, exultant chime,
If we but help along the cheer,
And God's good-will at Christmas-time.

No. 5—

Each boy and girl can have a part
In passing on the pleasant things,
Life is so short we'll do our best,
For time has wings, yes, time has wings.

All in unison, holding letters up and out—
Share, share, share,
With some one, somewhere.

—Lizzie DeArmond.

Duet.

Essay—"Why Give Gifts at Christmas Time?"

Recitation—"The Bethlehem Star."

(An exercise for four scholars.)

Note.—Each of the scholars carries a bright gilt star which is extended toward the audience while reciting.

First—

The stars in the sky are so far, far away
They seem very near in the same place to stay;

While this is not really the case, it is true,
There is one little star that seems fixed in the blue;

It is called the North Star, because it looks down

Straight down on the North Pole all the year round;

So, on land and on sea, men have traveled afar

With no other guide than the pretty North Star.

Second—

It was not the North Star, but a brighter one still,

That guided the Wise Men to Bethlehem's hill;

For that was a star that had never been seen

In the heavens before, and was ne'er seen again;

It was God put it there—the great God on high,

Who made all the stars in the blue-vaulted sky;

No doubt as a guide to the Wise Men 'twas sent,

But a sign of the Christ was its deeper intent.

Third—

Long ages before had the prophets foretold

That a "Star" should arise out of Israel's fold;

But the Light would not be for one people alone,

But for all the wide world, ev'ry nation and zone;

And so, though the shepherds, as Israel's fold,

Were the first the real Light of the world to behold,

To the Wise Men was given the honor to bring

And lay the first gifts at the feet of the King.

Fourth—

Though the star of the Wise Men long ago passed away,

The Star that it stood for grows brighter each day;

The King Whom they worshiped in Bethlehem then,

Is today wearing heaven's and earth's diamonds;

Like the loaves and the fishes, their increase and gold

Have been multiplied over in infinite fold;

If only His star led these men to the King,
Should not the real Christ draw the world unto Him?

As the bright Polar Star guides the seaman aright.

Will the Christ lead us home to the haven of light.

—S. C. Kirk.

Quartet.

Essay—"What Can We Give to Him?"

Recitation—"Passing the Light."

Exercise for five boys and girls. The head one holds a large colored candle, lighted.

No. 1—

If I should have a Christmas light

That shone out clear and true,

I would not keep it all myself.

But pass it on to you.

(Passes candles to next one.)

No. 2—

And I would think 'twould be a shame

For me to have it all,

So I would send it down the line

To make another call.

(Passes candle to next.)

No. 3—

I'd trim its flame so carefully,

Till steady grew the ray,

And then with words of hope and cheer,

I'd speed it on its way.

(Passes candle to next.)

No. 4—

I could not have a happy time,

If like the miser's gold,

This little Christmas candle bright

Each day my hands should hold.

(Passes candle to next.)

No. 5—

I'd lift it up along the road

Where'er I chanced to go,

That those who struggled bravely on,

The Light of Hope might know.

All in unison—

Pass it along, pass it along,

The joy, and Christmas cheer.

Pass it along, pass it along,

Still brighter year by year.

—Lizzie DeArmond.

Song by audience.

Closing prayer.

FINANCIAL

CORRECTIONS.

In the August Visitor the Greenspring Congregation, Northwestern Ohio, should have been credited with \$25.00, thereby decreasing the Loose in Hat Collection of Conference by that amount.

In the October Visitor the total for China Orphanage should have been \$351.48 instead of \$351.46.

Also in the October Visitor the total for China Girls' School is \$276.50, \$265.80 having been previously received instead of \$147.80. The Conference offering of \$118 was omitted in the previous count.

FINANCIAL REPORT.

During the month of September the General Mission Board sent out 102,557 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of September:

WORLD-WIDE.

Ohio—\$252.62.

Northwestern District, Congregations.
Logan, \$18.03; Marion, \$2.42; Bellefontaine, \$6.51; North Poplar Ridge, \$33.05; Blue Creek, \$3.50; Maumee, \$8.40; Fairview, \$6.12; Fostoria, \$14.01; Portage, \$6.50; Rome, \$19.13; Greenspring, \$15; Deshler, \$7; Black Swamp, \$8.37; Swan Creek, \$9.05; Lick Creek, \$25.23, 182 32

Individuals.

David Lytle, Deshler, \$10; E. R. Lytle, Deshler, \$3; Elizabeth Sterling, Deshler, \$3; J. L. Guthrie (marriage notice), \$1, 17 00

Northeastern District, Congregation.

Tuscarawas, 7 50

Individuals.

Mr. and Mrs. Ray Helser, Jonathan Creek, \$25; Geo. H. Irvin, \$11.10, 36 10

Southern District.

E. Dayton Church, per Uncle John's waste basket, 2 30

The Lord's share Uncle John's pension check, 1 90

Individuals.

Mrs. Jane Miller, \$5; Wm. Minnich (marriage notice), 50 cents, 5 50

Indiana—\$189.20.

Northern District, Congregations.

Elkhart Valley, \$22.50; English Prairie, \$30, Springfield, \$59.66, 112 16

Individuals.

Cecil Vernon Fifer (deceased), sixth birthday offering, 3 00

Mrs. Mary Hilderbrand, \$1; Vera C. Fifer, \$1; Chas. O. Gump (marriage notice), 50 cents, 2 50

Middle District, Congregations.

Somerset, \$7.50; Monticello, \$12.16, 19 66

Sunday School.

Burnetts Creek, 9 75

Individuals.

Anderson and Charlotte Potts, Loon Creek, \$25; Earl Knolts, \$1; Annie Buffington, 50 cents; Catherine Houser, 50 cents; D. O. Cottrell (marriage notice), 50 cents; J. Barnhart (marriage notice, 50 cents, 28 00

Southern District.

Children's Meeting, Kilbuck, 5 63

Individuals.

Ettie E. Holler, \$5; Mrs. Wm. W. Heiny, \$1; Wm. W. Heiny, \$1; S. S. Wimmer, Anderson, \$1; Edna Heiny, 50 cents, 8 50

Illinois—\$66.33.

Northern District, Congregations.

Rockford, \$33; Naperville, \$11.25, ... 44 25

Home Department, Naperville Sun-

day-school, 2 58

A Sister, \$10; L. J. Gerdes, \$5; Rosy Soos and husband, \$2; Lizzie Shirk, \$1; A. C. Wieand (marriage notices), \$1; F. A. Myers (marriage notice), 50 cents, 19 50

North Dakota—\$50.00.

Individual.

A Brother, 50 00

Maryland—\$47.54.

Western District, Congregation.

Beaver Creek, 20 24

Eastern District, Congregation.

Woodberry, 6 80

Individuals.

F. N. Weimer, \$20; Jesse R. Klein (marriage notice), 50 cents, 20 50

Pennsylvania—\$40.00.

Western District, Individuals.

S. S. Lint, \$6; M. J. Brougher (marriage notices), \$1; W. M. Howe (marriage notice), 50 cents; Eld. R. F. Hull, (marriage notice), 50 cents; Galen K. Walker (marriage notice), 50 cents, 8 50

Middle District, Congregation.

Holidaysburg, 10 00

Southern District.

District, Ministerial and Sunday-school Meeting, 21 00

Individual.

D. H. Baker (marriage notice), 50

California—\$15.50.

Northern District, Individuals.

W. E. and Emma Whiteher, 15 00

Southern District, Individual.

G. H. Bashor (marriage notice), ... 50

Kansas—\$12.26.

Northwestern District, Individuals.

Leland Kilmer, 75 cents; E. D. Steward (marriage notice), 50 cents, 1 25

Northeastern District.

W. B. Devilbiss (marriage notice), 50 cents; H. L. Brammell (marriage notice), 50 cents, 1 00

Southwestern District, Congregation.

Slate Creek, 9 51

Individual.

W. H. Yoder (marriage notice), ... 50

Colorado—\$11.00.

Western District, Individual.

W. T. Brumbaugh, 10 00

Southeastern District, Individual.

I. W. Fasnacht, 1 00

Nebraska—\$12.00.

Individuals.

P. A. Nickey and wife \$10; Lizzie M. Snaveley, \$1; Mrs. I. G. Mohler, \$1, 12 00

New Mexico—\$6.00.

Individuals.

Otis and Louisa Weimer, 6 00

Tennessee—\$5.00.

Congregation.

Knob Creek, 5 00

Idaho—\$5.00.

Individual.

Lizzie Greene, 5 00

Iowa—\$4.00.

Middle District, Individual.

Dr. S. B. Miller (marriage notice), 50

Southern District, Congregation.

English River, 3 00

Individual.

Abraham Wolf (marriage notice), 50

Oregon—\$1.00.

Individual.

D. S. Butterbaugh, 1 00

Michigan—\$0.50.

Individual.

John A. McKimmy (marriage notice), 50

Arkansas—\$0.25.

Individual.	
Lucy Blackquell,	25
Total for the month,	\$ 718 20
Previously received,	25,666 72
For the year so far,	\$26,384 92

INDIA MISSION.**Pennsylvania—\$26.68.**

Southeastern District, Sunday-school.	
Greentree,	\$ 21 68
Middle District, Individual.	
Sister J. C. Miller, Tyrone,	5 00

Maryland—\$10.00.

Eastern District, Sunday-school.	
Locust Grove, Locust Grove Congregation,	10 00

West Virginia—\$5.00.

First District, Individual.	
Mrs. Mary B. Arnold,	5 00

Missouri—\$4.60.

Middle District, Congregation.	
Clear Fork,	4 60

Ohio—\$1.00.

Southern District.	
The Lord's Share of Uncle John's Earnings,	1 00

Nebraska—\$0.50.

Individual.	
Miss Maggie Vanderholt,	50
Total for the month,	\$ 47 78
Previously received,	301 05

For the year so far,	\$ 348 83
----------------------------	-----------

INDIA ORPHANAGE.**Oregon—\$10.00.**

Sunday-school.	
Newberg,	\$ 10 00
Total for the month,	\$ 10 00
Previously received,	1,519 68

For the year so far,	\$ 1,529 68
----------------------------	-------------

INDIA BOARDING SCHOOL.**California—\$18.75.**

Southern District, Christian Workers.	
Egan,	\$ 12 50
Elementary Department, Pasadena Sunday-school,	6 25

Nebraska—\$14.00.

Individuals.	
P. A. Nicky and wife, \$10; Susie McLellan, \$4,	14 00

Indiana—\$6.25.

Northern District, Congregation.	
Turkey Creek,	6 25

Maryland—\$2.05.

Eastern District.	
Birthday Money, Primary Class, Rock Ridge Sunday-school,	2 05

Total for the month,	\$ 41 05
Previously received,	714 97

For the year so far,	\$ 756 02
----------------------------	-----------

INDIA NATIVE SCHOOL.**Pennsylvania—\$15.00.**

Southeastern District, Aid Society.	
Germantown,	\$ 15 00

Iowa—\$3.00.

Middle District, Old Sisters' Class.	
Panther Creek Sunday-school,	3 00

Total for the month,	\$ 18 00
Previously received,	114 46

For the year so far,	\$ 132 46
----------------------------	-----------

CHINA MISSION.**North Dakota—\$50.00.**

Individual.	
A Brother,	\$ 50 00
California—\$37.89.	
Southern District.	

Joint Christian Workers' Meeting, Inglewood, Long Beach, South Los Angeles, East Los Angeles and Pasadena,

37 89

Minnesota—\$5.00.

Worthington Sisters' Mission Band,	5 00
------------------------------------------	------

Maryland—\$4.00.

Middle District, Individual.	
K. Mae Rowland,	4 00

Kansas—\$1.00.

Northeastern District, Individual.	
Mrs. Therese Lohmiller,	1 00

Total for the month,	\$ 97 89
----------------------------	----------

Previously received,	570 71
----------------------------	--------

For the year so far,	\$ 668 60
----------------------------	-----------

CHINA ORPHANAGE.**California—\$5.00.**

Southern District, Individual.	
A Sister, Santa Ana,	\$ 5 00

Indiana—\$0.73.

Middle District, Sunday-school.	
Salamonie,	73

Total for the month,	\$ 5 73
----------------------------	---------

Previously received,	351 46
----------------------------	--------

For the year so far,	\$ 357 19
----------------------------	-----------

CHINA BOYS' SCHOOL.**Illinois—\$5.00.**

Northern District, Aid Society.	
Lanark,	\$ 5 00

Pennsylvania—\$5.00.

Eastern District, Aid Society.	
Annville,	5 00

Ohio—\$3.25.

Southern District.	
Uncle John's Waste Basket,	3 00

Individual.

E. W. Ewry,	25
-------------------	----

Kansas—\$1.00.

Southwestern District, Individual.	
Lizzie L. P. Miller,	1 00

Total for the month,	\$ 14 25
----------------------------	----------

Previously received,	158 02
----------------------------	--------

For the year so far,	\$ 172 27
----------------------------	-----------

CHINA GIRLS' SCHOOL.**North Dakota—\$5.70.**

Birthday Offering, Minot Sunday-school,	\$ 5 70
-----------------------------------------------	---------

Oregon—\$5.00.

Aid Society.	
Newberg,	5 00

Total for the month,	\$ 10 70
----------------------------	----------

Previously received,	147 80
----------------------------	--------

For the year so far,	\$ 158 50
----------------------------	-----------

CHINA HOSPITAL.**Indiana—\$8.65.**

Northern District, Individual.	
Jas. A. Byer,	1 00

Middle District.

Organized Sunday-school classes.	
Huntington Congregation,	6 65

Southern District, Individual.

B. F. Bowman,	1 00
---------------------	------

Total for the month,	\$ 8 65
----------------------------	---------

Previously received,	104 78
----------------------------	--------

For the year so far,	\$ 113 43
----------------------------	-----------

SUNDAY-SCHOOL EXTENSION.**Indiana—\$35.00.**

Middle District, Individual.	
Earl Dilling,	\$ 35 00

Pennsylvania—\$5.00.

Western District, Sunday-school.	
Locust Grove, Johnstown Congregation,	5 00

Total for the month,	\$ 40 00
----------------------------	----------

Previously received,	14 45
----------------------------	-------

For the year so far,	\$ 54 45
----------------------------	----------

General Mission Board

of the Church of the Brethren

ITS MEMBERSHIP.

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
 H. C. EARLY, Penn Laird, Va.
 CHAS. D. BONSAACK, New Windsor, Md.
 J. J. YODER, McPherson, Kans.
 GALEN B. ROYER, Elgin, Ill.
 OTHO WINGER, North Manchester, Ind.

ITS ORGANIZATION.

H. C. EARLY, Chairman.
 CHAS. D. BONSAACK, Vice-Chairman.
 GALEN B. ROYER, Secretary-Treasurer.
 J. H. B. WILLIAMS, Ass't Secretary and Editor the Missionary Visitor.

ITS FORCE OF FOREIGN WORKERS.

Denmark.

Wine, A. F.,Aagarde 26, 3 Sal, Aalborg, Denmark
 Wine, Attie C.,Aagarde 26, 3 Sal, Aalborg, Denmark

Sweden.

Buckingham, Ida,Friisgatan No. 2, Malmö, Sweden
 Graybill, J. F.,Friisgatan No. 2, Malmö, Sweden
 Graybill, Alice M.,Friisgatan No. 2, Malmö, Sweden

China.

Blough, Anna M.,Ping Ting Hsien, Shansi, China
 Bright, J. Homer,Liao Chou, Shansi, China
 Bright, Minnie,Liao Chou, Shansi, China
 Brubaker, Dr. O. G.,Liao Chou, Shansi, China
 Brubaker, Cora M.,Liao Chou, Shansi, China
 Crumpacker, F. H.,Ping Ting Hsien, Shansi, China
 Crumpacker, Anna N.,Ping Ting Hsien, Shansi, China
 Cripe, Winnie,Liao Chou, Shansi, China
 Flory, Raymond C.,Peking Language School, Peking, China
 Flory, Lizzie N.,Peking Language School, Peking, China
 Horning, Emma,Ping Ting Hsien, Shansi, China
 Hutchison, Anna,Liao Chou, Shansi, China
 Metzger, Minerva,Ping Ting Hsien, Shansi, China
 Vaniman, Ernest D.,Ping Ting Hsien, Shansi, China
 Vaniman, Susie C.,Ping Ting Hsien, Shansi, China
 Wampler, Dr. Fred J.,Ping Ting Hsien, Shansi, China
 Wampler, Rebecca S.,Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira,Anklesvar, B. B. C. I. R. R., India
 Arnold, Elizabeth,Anklesvar, B. B. C. I. R. R., India
 Blough, Anna Z.,Bulsar, B. B. C. I. R. R., India
 Blough, J. M.,Bulsar, B. B. C. I. R. R., India
 Cottrell, Dr. A. Raymond,Bulsar, B. B. C. I. R. R., India
 Cottrell, Dr. Laura M.,Bulsar, B. B. C. I. R. R., India
 Ebey, Adam,Karadoho, via Dahanu, B. B. C. I. R. R., India
 Ebey, Alice K.,Karadoho, via Dahanu, B. B. C. I. R. R., India
 Emmert, Jesse B.,Jalalpor, Surat Dist., India
 Emmert, Gertrude R.,Jalalpor, Surat Dist., India
 Eby, E. H. (on furlough),358 No. 74th St., Seattle, Wash.
 Eby, Mrs. Emma H. (on furlough),358 No. 74th St., Seattle, Wash.
 Eby, Anna M.,Vada, Thana Dist., India
 Himmelsbaugh, Ida,Anklesvar, B. B. C. I. R. R., India
 Holsopple, Q. A.,Bulsar, B. B. C. I. R. R., India
 Holsopple, Kathryn R.,Bulsar, B. B. C. I. R. R., India
 Kaylor, John I.,Ahwa, Dangs Forest, via Bilimora, India
 Kaylor, Rosa,Ahwa, Dangs Forest, via Bilimora, India
 Lichty, Daniel J.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Lichty, Nora A.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Long, I. S.,Vyara, Surat Dist., India
 Long, Effie V.,Vyara, Surat Dist., India
 Miller, Eliza B.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Miller, Sadie J.,Jalalpor, Surat Dist., India
 Pittenger, J. M. (on furlough),Pleasant Hill, Ohio
 Pittenger, Florence B. (on furlough),Pleasant Hill, Ohio
 Powell, Josephine (on furlough),Mt. Vernon, Missouri
 Royer, B. Mary,Vada, Thana Dist., India
 Ross, A. W. (on furlough),3435 Van Buren St., Chicago, Ill.
 Ross, Mrs. A. W. (on furlough),3435 Van Buren St., Chicago, Ill.
 Stover, W. B.,Anklesvar, B. B. C. I. R. R., India
 Stover, W. B., Mrs.,Anklesvar, B. B. C. I. R. R., India
 Shumaker, Ida C.,Bulsar, B. B. C. I. R. R., India
 Widdowson, Olive,Vyara, Surat Dist., India
 Ziegler, Kathryn,Anklesvar, B. B. C. I. R. R., India

COMING FOR THIS WINTER

Christian Heroism In Heathen Lands

By Galen B. Royer

A New Book on Mission Study especially adapted to the needs of classes in our Country Churches.

Contains biographies of Carey of India; Morrison of China; Livingstone of Africa; Judson of Burma; Verbeck of Japan; Chalmers of the South Sea Islands; Gilmour of Mongolia; Fidelia Fiske of Persia; Mackenzie of China; Martyn, missionary to the Mohammedans; also two chapters devoted to a brief survey of missions from the Apostles to the present time.

Each Chapter Complete in Itself. Each Chapter a Lesson.

Contains several pages of suggestions on how to start your class.

**JUST THE BOOK OUR CLASSES HAVE BEEN LOOKING FOR AND
WRITTEN ESPECIALLY FOR OUR OWN PEOPLE**

Orders will be received now and filled at the earliest possible date, soon after November 1.

PRICE postpaid: Cloth, 55 cents. Paper 40 cents

Send all orders to General Mission Board, Elgin, Illinois

Judgment!

Compare the Victor with any other typewriter--feature for feature. You are bound to conclude that not ONE, but EVERY individual feature of the

Victor Typewriter, Model No. 3

stands out as a point of superiority akin to perfection.

--A touch that is so light and firm that one's fingers can glide over the keys with a distinct feeling of mastery.

--A perfect, permanent alignment that adds greatly to the attractiveness and satisfaction of one's work.

--The Victor ribbon guide, a veritable money-saver to the owner, and annoyance-saver to the operator.

--These and many more features stand out boldly as convincing evidence that it's

"From now on--the Victor"

VICTOR TYPEWRITER CO., 203 S. Dearborn Street, CHICAGO

**Write for special
offer to the clergy**



**All principal
cities**

THE MISSIONARY VISITOR

EARLEY, MARY F. V.
BRIDGEWATER
VA.



The Shepherds.

And there were in the same country shepherds abiding in the fields, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2: 8, 9, 11.

CHURCH
OF THE
BRETHREN

Vol. XVI
No. 12

DECEMBER, 1914

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

Brethren Publishing House, Elgin, Illinois.

Entered as second class matter at the postoffice at Elgin, Illinois.

Contents for December, 1914

EDITORIAL,385

ESSAYS,—

Our Volunteers, By William J. Tinkle, Merlin Miller, Anna Beahm, ..	388
Barbara M. Nickey, By Anna M. Hively,	390
A Short Visit in Formosa, By W. O. Beckner,	392
Dowd Shiva and the Thorns, By Drs. A. Raymond and Laura M. Cottrell,	393
My First Patient at Liao Hsien, By O. G. Brubaker, M. D.,	395
A Story of Six Dollars,	396
Notes from China for September, By Anna N. Crumacker,	398
A New Feature in the Sunday-School, By Ross D. Murphy,	400
The Mirror and Reflector,	401

THE LITTLE MISSIONARY,—

Abide with Us; The Christmas Message; No Christ, No Christmas (Poems),	411
Unto Us (Poem),	412
How School Is Kept in Nyasaland, Africa,	412
Ella's Missionary Bank,	412

FINANCIAL REPORT,414

The Missionary Visitor

Volume XVI

December, 1914

Number 12

EDITORIALS

Chicago's Chinese population is 1,782.

Illiteracy among Japanese immigrants is only 22 per cent.

The oriental population of the United States has steadily decreased since 1900.

Mission work in America is carried on in thirty-one different tongues.

There is one Protestant church in America for every 431 persons.

Of the street beggars in New York City, one in every eight is a native American.

More than 30,000,000 immigrants have come to the United States since the signing of the Declaration of Independence.

The Poles compose one-eighth of the population of Chicago.

One Chinese out of every twenty-five in San Francisco is a Protestant.

There are sixty-two Buddhist temples in the United States for the Chinese, and thirteen for the Japanese.

Three Buddhist magazines are published on the Pacific Coast.

The leader of temperance reform in Japan was converted in a mission in California.

The church in American cities is increasing proportionately with the growth in population.

The eighth edition of the Bible in the language of the Gilbert Islands has recently been published.

Every time the clock marks one minute two immigrants enter the United States, all the year round.

From Sister Sadie Miller, of India, we learn the meaning of the word Himalaya. "Him" means "snow"; "alaya" means "always." "Himalaya Mountains" means "Always snow mountains."



The Christian Workers of Nebraska have assumed the support of Dr. Barbara M. Nickey when she goes out to India. This is the only District in which the Christian Workers have undertaken such a responsibility. Why should not more do this?



Other missions than ours in India require their workers to take a vacation each year. As a result, break-downs are not so common with them. They have learned from bitter experience that vacations are cheaper than men.



A brother in Louisiana has given us his pledge for \$25, to be paid as soon as we have 999 others. Where are the Nine Hundred Ninety and Nine?



Antietam congregation, Pennsylvania, has taken up the support of Sister Lizzie N. Flory, of China. Formerly it supported Sister Quinter in India. It now supports Sister Flory in China and Sister Nora Lichty in India. The sun never sets upon this congregation's work.

Bethel congregation, Nebraska, is supporting Bro. Ray Flory in China. This is Bro. Flory's home church. The General Mission Board always tries to give to the home church of the missionary going out the first opportunity to support him.



A new churchhouse has been erected by the Brethren of Pentz, Pa. An indebtedness remains on the building, but to lift it they have, as a church, put the principle of tithing into practice. A new solution—a gospel way—to get these debts off our meetinghouses!



In our hands is an application of a very dear, devoted sister, who volunteers to work in the provinces of South China. This is a new mission field for our people, but we have several native Chinese brethren, converted in this country, who are back home. Their particular state is Sunning Province.



The largest donation during October was \$3,500, for endowment, from a brother in Indiana. He sends the money and his prayers along with it. What a free hand he gives God in its use! How God can magnify such donations!



The Sunday-schools of Northwestern Kansas and Northeastern Colorado have decided to support a missionary on the field. They appeal for a worker. All under Mission Board employ are assigned for support. Who will represent these Sunday-schools?



A young missionary in India says: "When we see the older ones breaking down, we wonder when our turn is to come, and feel we ought to take precautions, but how can we, when there is no one to help on any side?" Brethren, sisters, is it true that they can have no help from us?

We wish all of our readers a Merry Christmas. May the joys of Christmas be increased by gifts to the unfortunate and the needy! Remember especially the children of Europe who are shivering in fireless homes, through no fault of their own, but because of the ravages of war.



This is the last issue of the year. How quickly the years speed by! Scarce have we welcomed them, ere they depart and new ones replace them. The year just closing has brought a cup of sorrow to the millions of Europe, but a cup of joy to untold multitudes who have for the first time heard His Blessed Name.



A German Missionary Society in India—so writes one of our force—has dismissed 275 workers and retained 150 on half pay. The pity of war!



Material for a special India VISITOR for January is well on its way to us, according to reports from the field. Thus our readers will enjoy another VISITOR, from "India's coral strand."



Be sure to read the "Mirror and Reflector" in this issue of the VISITOR. We make little comment, but ask you to study the tables carefully. Did your District do all that it should have done? Did your church do all that it could have done?



Has your missionary committee been selected? If it has, what is it doing? If it has not, why should it not be named? Would it not be wise to conform to the Conference decision of 1911? When selected, be sure it sends to the General Mission Board for instructions regarding its work. We shall gladly lend what assistance we can.

Bro. Ross D. Murphy, Traveling Secretary for the Board, is to spend his full time, until after the holidays, working in Northern Indiana. He is especially emphasizing missionary education.



The Missionary Education Department of the General Mission Board is recommending a new book, "Christian Heroism in Heathen Lands," for mission study classes for this winter. This volume of missionary biographies was written especially for our young people. See cover page for advertisement. Write at once, secure a copy, and start a class. Full instructions for organizing a class will be found in the book.



Manchester College, Ind., is encouraging its constituency, through its October bulletin, to take up freewill offerings to assist the college in educating ministers and missionaries. A generous response, commensurate with the responsibilities laid by the churches upon these young men, should be given this worthy call.



Mr. J. L. Hart translates for the *Foreign Mission Journal* a flyer which has been distributed widely in his section of Brazil by Catholic priests. It is in the form of a time-table "starting from the station of the sects and the Perdition [i. e., Salvation] Army." It reads:

Notice.

1. The train starts every day and at all hours.
2. There are only three stations—unbelief, impiety, hell.
3. Tickets in the form of Bibles, tracts, coupons with or without bread and meat, are given in all of the above-mentioned offices with the privilege of going to the end of the line.—Record of Christian Work.

Were these notices not heeded by the

ignorant people of South America, they would sound humorous. As it is, such a warning is pathetic.



As a result of ten years of work by the American Sunday School Union, 17,655 Sunday-schools have been organized, with 67,624 teachers and 640,119 scholars. Nine hundred and fourteen churches of various denominations have developed from these schools, and 99,076 conversions have been reported. In the ninety years of its history this movement has organized 127,720 Sunday-schools. Considering the fact that the Protestant youth in this country, according to careful estimate, number 22,453,055, the need of such an interdenominational agency is apparent.



JUST ONE GOSPEL.—How little one knows what one small act will produce for good or ill, and how important, then, that all our acts are for good! The following incident should urge us to faithfulness daily and to trust God for the results of the harvest. Bro. D. J. Lichty in a recent letter relates this incident: "A year ago our Vali schoolmaster sold a Gospel to a young Bhil at a religious fair. Out of it grew a friendship, and now, in his village, there are about twelve applicants for baptism. Their village lies just across the river from Nandod. One day this man saw me in Nandod, just as I was leaving for the station, two miles distant. Not seeing him I reached the river first and took the ferryboat across. He swam the swollen stream and reached the station, all out of breath, just to get a chance to talk a few words with me before my train pulled out. He wanted more books to read and some one to teach him. Both were granted, and now the applicants for baptism."—G. B. R.

The question to consider in Christian unity is not one of compromise but of a larger comprehension of the love and truth of God. We need not ask: What must I give up? but, What can I contribute to the sum of Christian truth?—J. H. Franklin.

OUR VOLUNTEERS

A WORD FROM MANCHESTER VOLUNTEER BAND.

William J. Tinkle.

AS a band of workers we feel encouraged at the outlook for a successful year's work. We have an excellent class of students and several have lately joined our band. We have about thirty members.

Last year we held our study and devotional meetings together as one gathering on Sunday afternoon. We enjoyed those Sunday afternoon meetings very much. But because some of our members are busy elsewhere, preaching and doing other church work on that day, we decided this year to have our study class on Friday evenings. We are studying "Effective Workers in Needy Fields." Later we shall take up the "New Acts of the Apostles," and "Enemies and Evidences of Christianity." On Sunday afternoons we have devotional exercises and informal discussion.

One cannot but be benefited by the kind of books we are now using. From the study of the lives of devoted missionaries, and of their thoughts and experiences, one not only gains valuable information, but he becomes willing, even anxious, to labor, to put forth great efforts, and to suffer hardships for the Master's cause. We think every band ought to study some such books.



THE BETHANY VOLUNTEER BAND.

Merlin Miller.

THERE are thirty-four Student Volunteers in Bethany Bible School, and others who contemplate signing the declaration. At a recent meeting Bro. Chas. W. Eisenbise was chosen president, and Sister Goldie Swartz secretary.

We volunteers are in a peculiar situation. There is no occasion to meet for Bible study, as we are in a Bible School for the express purpose of Bible study. It is not necessary to have devotional meetings for the rekindling of spiritual life and missionary zeal; our chapel services and daily morning worship sessions keep our spirits aflame. We do not need to meet for mission study, for at the special request of the students themselves the school is giving the study of both home and foreign missions as a part of our regular Bible course. Nor do we have the opportunity, as do some, to organize for purposes of Christian service to the sick or to the sinful about us, for all of us are regularly engaged in practical mission work under the supervision of the school.

Nevertheless, we are not indifferent as to the need of volunteers for Christian service. The deliberate purpose of Bethany Bible School is to "thrust out laborers into the harvest." And we as volunteers hope to do all we can to encourage the students to plan definitely for consecrated and full-hearted service for Jehovah and to become more zealous in the missionary enterprise. We have only begun to present the proposition to our fellow-students, but we expect, by the grace of God, to double or treble our number before the close of the school year.

We are planning to meet occasionally for special prayer in behalf of the volunteer and missionary movements. Should we find it advisable, we may arrange for special meetings for those who feel definitely guided into foreign service, and other meetings for those who are planning for the home field; the meetings to be for the discussion of problems peculiar to these special avenues of service.

CONSECRATION AND PRAYER IN OUR VOLUNTEER BANDS.

Anna Beahm.

I HEREBY dedicate myself to special missionary service in whatever way God may direct, at any time, in any place and at any cost." With my whole heart and soul do I mean it? What is the price? Am I paying it? Was my consecration completed when I pledged myself to the above? Nay, it was just begun. The price must be paid daily. We, as volunteers, are the Lord's instruments. His will alone is our will. We would rather spend time in communion with Him than with any of our earthly friends. Our thoughts, words, and actions are results of the Spirit's power within us. Does this vision of the true volunteer mirror my life? Does it mirror yours? By the grace of God it may.

We must spend much time in feeding upon God's Word, in meditation, and in prayer. The busier we are the more time we must spend in prayer. It is necessary that each day be begun with a season of close communion with God. "Oh, the quiet, holy joy of the silent hour, when the soul is alone with God!" How can we possibly go through the day, able to cope with its trials and temptations, without first having received divine strength and guidance? If the habit of taking plenty of time to commune with God is not formed before leaving school it will be doubly hard later on. Without plenty of time for this the consecrated life surely will be starved. Every opportunity for spiritual development should be improved. Consecration services

and mission study classes are very essential to the spiritual growth of each volunteer. Every volunteer should be constantly praying for the guidance of the Holy Spirit as to the field of activity which the Lord has waiting for him, and for his thorough preparation for that field.

But the spiritual work of the volunteer does not end with himself and his own growth. This is only the preparation for his own share in the conflict between the forces of Christ and those of Satan. Prayer—persistent, united prayer—is the only weapon which can be used to touch the invisible foe. But with it he may be routed. The workers now on the field are powerless without the prayer of God's people. What greater privilege do our bands have than that of interceding for those on the field? What would be more conducive to keeping alive that earnest missionary zeal? With such consecrated, prayerful bands we would never again hear the cry: "What becomes of our volunteers after they leave school?" The time has come when more workers — more consecrated workers—must be had. We must awake and shake off the shackles of indifference. The power of consecration and prayer must be recognized. Rouse you, every volunteer! The Lord bids you enter the conflict. The privilege of closest communion is open to you. Are you paying the price? Am I?

O Jehovah, our God, guide us, keep us always for Thine own, at any cost.

3435 Van Buren St., Chicago.

BARBARA M. NICKEY

Anna M. Hively.

AMOS J. AND MARY HECKMAN-NICKEY were the parents of four children, two sons and two daughters. One daughter is



Mrs. A. W. Ross, of India, and the other is the subject of this sketch, Barbara M. Nickey, who was born April 5, 1886, near Cerro Gordo, Ill.

She united with the Church of the Brethren Sept. 19, 1897, in the Oak-

ley congregation. Her father, being a minister, felt it his duty to respond to the call for ministerial help, so the family moved to Nebraska in the spring of 1898.

After completing a three years' high-school course at Juniata, Nebr., in 1902, Barbara continued her study one year at Mt. Morris College, preparing especially for teaching. After teaching country school for two years in eastern Nebraska she returned to Mt. Morris and completed the academic course in 1907. The following year was spent at Bethany Bible School.

Early in life she had thought she would like to be a physician, but considered it would be impossible. However, in the summer of 1908 the Lord opened the way for her to take up medical work, and she entered the American Medical Missionary College, of Battle Creek, Mich. While there she met many evangelistic and medical missionaries, from nearly every mission country, and her ideas of medical work in needy fields became much more definite. She considers this contact with missionaries one of the most valuable experiences of her training.

After she had completed the second

year at the medical college at Battle Creek the school united with the College of Physicians and Surgeons, Chicago. This is the medical department of the University of Illinois, where she took the last two years of her medical work. She graduated in June, 1912, receiving her M. D. degree, and the same month obtaining a license to practice medicine in Illinois.

By competitive examination she was appointed on the resident staff of physicians of Cook County Hospital, Chicago, which institution is among the best in this country in affording opportunity for medical and surgical experience.

During the summer of 1912 Sister Nickey spent two months as physician in a social service settlement, working among the women and children in the Ghetto of Chicago. While there she was offered a place on the faculty of the College of Physicians and Surgeons.

She took up her work in the Cook County Hospital in December, 1912, and completed it Sept. 1, 1914, thus having twenty-one months of valuable experience.

She was a classmate of Drs. A. Raymond and Laura Cottrell at Bethany Bible School, and throughout her medical course. Many times did they study the Word of God together while in medical college and unite in prayer over their future plans and the difficulties at hand.

Her first missionary impressions were obtained in the home. Her parents have always been much interested in the missionary work of the church. Many times when a child had she heard them pray for missions and ask the Lord to send more laborers into His harvest. God has helped answer that

prayer by calling their two daughters to India. While the parents feel keenly the cost, they rejoice to see their children in the Lord's service wherever He may call them.

Sister Nickey also learned from her parents the valuable lesson of depending upon the Lord for guidance in each step of her life and preparation. When she felt that she should enter medical college the matter was laid definitely before the Lord for His direction, and just two weeks before school began the way was opened. Upon graduating she wished to gain a hospital experience that would best fit her for future service, but the chances for a woman physician to secure an appointment in a large general hospital were few, and the competition with a large number of men so keen that it looked almost

impossible. But this matter also was laid very definitely before the Lord for guidance and then for success in attempting what seemed to be His leading, and she believes that "everything comes to him who hustles while he waits" upon the Lord.

She began teaching a Sunday-school class at about the age of 13, and has taught much of the time since. She has also instructed in the Chinese Sunday-school, and has served as chorister and taught Bible class in several congregations and homes.

This culture, cultivation, and experience bespeaks success for Sister Nicky in her chosen field of labor. May the dove of peace hover o'er the home that gives to heathen India two daughters.

WHY SHOULD I ?

(Adapted from "The Outlook of Missions.")

I.—Why Should I Study Missions?

1. Because as a student my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

2. Because a study of missions will increase my faith in Christ. Missions is God at work.

3. Because I can not otherwise grasp the full mission of the church.

4. Because I can not discharge my duty without informing myself on the subject.

5. Because if I stay at home I must be intelligent on missions in order to stimulate others to the work.

6. Because if I expect to go as a missionary I need this study as a preparation for my life service.

II.—Why Should I Give to Missions?

1. Because it is the best paying investment.

2. Because of the joy and blessing that come to the giver.

3. Because I am only a steward of the money that God has given me, and must use it for Him.

4. Because I am put to shame by the liberality of converts from heathenism.

5. Because it is God's will that missionaries should go, and that I should help to send them.

6. Because I am grateful to God for what He has given me. What has He given?

7. Because men are suffering from sin

and souls are dying and I may help save them.

III.—Why Should I Pray for Missions?

1. Because the world needs prayer.

2. Because, in the past, missions have always prospered as believing prayer has increased.

3. Because God has conditioned the success of missions on prayer. "Pray ye therefore, the Lord of the harvest," etc.

4. Because the missionaries and converts ask for our prayers.

5. Because I am commanded by Christ to pray.

6. Because I can plead great promises of God.

7. Because the prayer of faith is answered.

8. Because Christ is praying for those for whom He died.

IV.—Why Should I Be a Missionary?

1. Because there is salvation in none other than Christ.

2. Because multitudes have not heard of Him and are dying in their sin.

3. Because doors of opportunity are open.

4. Because the cry for more helpers is urgent—increasing and imperative.

5. Because Christ says, "Go ye."

6. Because Christ gave up everything that I might be saved.

Am I unwilling to sacrifice so little that others might be saved?

A SHORT VISIT IN FORMOSA

W. O. Beckner.

OUR steamer pulled into the harbor at Kelung, on the northeast corner of Formosa, on the morning of Sept. 19. The news spread that opportunity would be given for passengers to make the trip up to Taipeh, the capital of the island. A number of us went.

I was especially delighted to be able to visit the land of the labors of the great Mackay, who lived, loved and died among the people of "the beautiful isle." Geo. L. Mackay was ordained a missionary to the heathen Sept. 19, 1871, just forty-three years ago, in the presbytery of Toronto, Canada. He was the first missionary to set foot on the far-away island. He reached his destination in March, 1872, when just twenty-eight years of age. The story of his life and work is one of the most thrilling to be found anywhere. He has been dead a few years, but the

work which he began can never die.

Dr. Mackay came to Formosa a single man. He married a native woman, believing that by so doing he would be able better to weave his life and love into the hearts of the Formosans. I wanted to see any members of his family whom I could find. I did not know just where to look for them, but imagine my joy when, on reaching Taipeh, I found them! I had told my rickshaw man to take me to the Protestant Mission, not knowing yet what I should discover. He drew up at the gate in front of a large brick structure, on which I read the inscription, "Mackay Memorial Hospital." I fairly jumped with joy. Here, indeed, was something to behold.

Inquiry at the door brought the information that Mrs. Mackay and a daughter were in their home, not far away, though the principal station of



Mackay Memorial Hospital, Taipeh, Formosa.



Mrs. Geo. L. Mackay, Wife of the Great Apostle to the Formosans, Her Daughter, Son-in-law and a Friend.

the work of that mission is down at Tamsui, seven or eight miles distant. I went to the house, where they were with a son-in-law of the great man, and found them. Mrs. Mackay speaks good English and looks to be in good health, though just at the time she was suffering some from a sore eye. She kindly consented to let me take her picture, and it is here given. The daughter stands by her side and the son-in-law by his wife's side. The oth-

er person in the picture is a Chinese girl, a friend of the family.

The time at my disposal was too short for any extended talk with these people. All are engaged in the work which Dr. Mackay began. To his memory there stands a great memorial—the hospital—which has been erected of brick and mortar, and which can be seen with the eyes; but a greater memorial is the love of the people whom he so unselfishly served.

DOWD SHIVA AND THE THORNS

Drs. A. Raymond and Laura M. Cottrell.

IN the country around Bulsar is a kind of babul or thorn tree which is used in many ways. Though never a large tree it is useful in making native carts and plows because of its toughness and durability. The wood is also an important source of fuel. The twigs are cut into about eight-inch lengths, and every morning we may see the people chewing one end of these sticks, in that way making a very good toothbrush. Just before the monsoon or rainy season the thorny branches are stuck in the ground and, because of

their long, sharp thorns, make an efficient temporary fence, which keeps the goats, sheep, and cattle out of the fields.

By these many uses of the tree the thorns are scattered about everywhere, and of course these barefooted people often step on them. Not only are they literally a thorn in the flesh to the natives, but occasionally they take more than a few minutes of the missionaries' time, as the following story will show:

We were in our room studying, when there came a tap, tap, on the door. On

inquiring what was wanted Sister Holsopple said:

"I don't like to bother you, but I wish you would tell me what to do for this boy's foot."

"What is the trouble?"

"Oh, another thorn. And as usual he waited a week or so before he came to have it taken out, and now I can't get it out."

Taking a pair of sharp-pointed tweezers we followed her to the rear veranda, where Dowd Shiva one of the younger boarding-school boys, was waiting. Examining his foot we found that a thorn had entered near the base of the little toe.

"He stepped on a thorn a week ago and then broke it off trying to get it out. Of course he did not come to us until he could scarcely walk any more. That is just the way they usually do," said Sister Holsopple.

It was evident there was some infection, so the wound was carefully cleaned out and dressed. The boy was sent back to school with orders to come sooner the next time. Several days went by and then Sister Holsopple returned.

"Dear me! What shall I do for Dowd's foot? It is all swollen up."

"What is wrong now?" we asked.

"Oh, more 'duke' [an Indian word for trouble] with the thorns."

The foot was found to be greatly swollen and very painful. Inquiry brought the information that the first wound had scarcely healed before he had stepped on a second thorn. This had gone almost through the foot at exactly the same spot that the first thorn had gone in. This time a native barber happened to see him first, and pulled the thorn out, but the wound became infected, so he came back to us. The wound was dressed and instructions were given for him to stay in bed, ele-

vate the sore foot, and drink at least six cups of water during the day.

All went well for an hour, when sounds of a quarrel came from the boys' dormitory. Dowd, about seven years old, had been put to bed and another boy instructed to see that he got his food and six cups of water during the day. He had brought a cup of water immediately and Dowd drank it. He brought another cupful at once, and that too was taken. Straightway he brought the large cup full a third time, but the patient refused to swallow any more water. The second boy tried to make him do it, but Dowd said he was full and couldn't drink any more then. The second boy insisted that the Doctor Sahebs had ordered six cupfuls and he meant to see that the order was obeyed, so an uproar resulted.

This was soon settled and there was peace until afternoon. Then Dowd was seen hobbling around out in the compound when he was supposed to be in bed. This would not do, so his little iron cot was placed on the rear veranda of the bungalow by the Holsopples' window. Here he could be watched, but nevertheless we tried to explain to him that if he did not keep quiet, so that his foot could heal, we would have to lance it. One of the servants thought he would help us impress the patient with the necessity of keeping quiet, so he told Dowd:

"If you don't stay on that cot until the Doctor Sahebs tell you to get up the Doctor Sahebs will cut your foot off."

Evidently this made an impression on him. Anyway, he stuck to that cot from then on as if he had been glued there. With suitable treatment the infection rapidly subsided, and thus ended one of our first medical cases in India.

Bulsar, India.



Operating On a Little Chinese Boy. What a Hospital! But the Best They Have.

MY FIRST PATIENT AT LIAO HSIEN

O. G. Brubaker, M. D.

SOME time before we arrived at our station in China word had spread through the city and for many miles around that a doctor was coming to live in their midst. This report was kindly received by a grateful people. Doctors are so numerous in the homeland that their moving in or out of a place is hardly mentioned. But how very different here! Liao Hsien is so located that if you were to go in either direction you would not find a doctor for over eighty miles. Our own Dr. Wampler is located at Ping Ting Hsien, eighty-two miles north; Dr. Hemingway is at Taiku, 120 miles northwest; there is a doctor about 125 miles west, one about 175 miles south, and another about 140 miles east. In this territory there live approximately 1,000,000 people, 500,000 of whom, on account of location, must depend on me for medical aid. There is no other doctor within reach of them.

Are you surprised that these people were glad for a doctor? You will not be surprised when I tell you that my first case was a man nearly blind, who had been waiting for me for over a week. He had come from his home town, about fifteen miles south. This man is one of influence, a teacher and leader in his home town. He came to us the first morning we were here, and we had a hard time to keep him from bowing to the ground in reverence to us. We managed to get him to understand that we, too, are human.

On examination we found that he was suffering with incipient cataract, and that nothing short of an operation would help him. He was quite willing to submit to the operation, but we could only disappoint him, for our instruments were not yet here and we had no place to operate. He plead so earnestly for help that we finally told him to come back in the spring and we would see what we could do for him.

He seemed satisfied, and no doubt is anxiously abiding the day when he may have his sight again.

Since that time the drugs and instruments have come, and all the time I can possibly spare, and "then some," has been fully taken up. Patients with insignificant and others with serious ailments have come from far and near. We have fixed up a room in our front court and are using it for a lodging place for our "in" patients. Three patients, one with tubercular adenitis of the neck, one with necrosis of a finger, and a third with tuberculosis of the lower jaw, have been operated upon and have stayed in this room (hospital, we call it). This room has proved most unsatisfactory. We have no place that is really fit to use for operation or for the treatment of patients.

East of us, ten miles, lives a very kind, influential woman, the mother of one of our teachers. She is suffering with tumor of the upper eyelid. West of us, five miles, resides a man with a diseased limb; north of us, fourteen miles, a boy with glaucoma; south of us, twenty miles, a woman with a tumor of the breast. All of them want us to operate upon them to relieve their suffering, and an operation surely will do this. Then there is the blind man referred to above—my first patient. He, with the rest, must be refused an operation because we have no place to care for him. And no one knows how

many others, of whom we have not heard, are needing medical and surgical help.

Not only do we have no place suitable for our work, but we are also greatly in need of a nurse. What surgeon in America would undertake any of the above operations without the help of at least one or two trained nurses? Who of you can estimate the benefit to our work here a successful operation on one of these patients will have? Already six men from the village where the man with the necrosed finger lives have been to the chapel, and have heard the "old, old story" for the first time. If my first patient could be given his natural sight by the aid of a doctor and a trained nurse in a suitable place, such as a hospital, and while in the hospital could receive spiritual sight of the kingdom, do you suppose you could measure the immense amount of good resulting?

We are daily thanking our Father for allowing us to come to this place. May you rise to your opportunity and furnish us the hospital. And you, who are trained in the great art and science of nursing and have a Christian heart, why not hasten to China, where your fellow sisters are in literal bonds and chains of misery? No better place in "the whole wide world" for service. What are *you* going to do about it?

Liao Hsien, 1914.

A STORY OF SIX DOLLARS

EIGHTEEN years ago a home missionary riding to a distant appointment met an earnest young man who had prepared himself for college, but saw no way to go.

The minister encouraged him, and running over the account of his proba-

ble earnings and expenses, prophesied a sufficient saving in the intervening weeks to justify a beginning. Just at Christmas time the young man came to the minister to say that the undertaking was hopeless. The mill where he had been working had shut down;

there had been unlooked-for expenses; he had barely enough left after buying his clothes to pay his railroad fare.

But the minister, undaunted, said, "If you really mean business, go home, pack your trunk, come back and stay with me tomorrow night, and the next day start for college. I can fit you out with second-hand textbooks, I can get you free tuition, and I will lend you six dollars for your first month's board. Saw wood during your spare time the first month, and if you don't earn enough for your second month's board let me know."

The young man accepted the offer. Then the minister's wife asked, "Where are you to get the six dollars?"

"I have one dollar," said the minister, "and I shall find the rest somehow."

In the postoffice that day was a letter, and in the letter a five-dollar bill from a remote place where the minister occasionally preached.

The woman who sent it said that as she was making up her Christmas gifts she wished to show her gratitude for the occasional religious services which had been so helpful a reminder of days back East. The minister very rarely received such gifts. He went home and said to his wife:

"It is a special providence, my dear. It is exactly the sum we lacked." And both rejoiced when next day they placed the money in the hand of the young man and saw him on the train.

The story of that young man's education would be full of interest. He sawed wood during the school year; he worked as a carpenter during vacation,

and found plenty of work in villages springing up along a new railroad.

He graduated with no other help from the friend who sent him to college than the original six dollars.

Some time afterward the minister was fitting himself out in another and distant field. His work necessitated a weekly drive of nineteen miles and back across bleak prairies. He needed a fur carriage-robe. The price was six dollars.

"I will consider it over night," said the minister, for he did not have six dollars. But on his way home he stopped at the postoffice and found a letter from his friend, the graduate, who had worked late in the fall to clear up all college debts before going on into his future duties. In the letter were the six dollars.

"Another providence, my dear," cried the minister, as he threw the warm fur robe round his wife. And they knelt together and thanked God for it all.

In time the home missionary was called to a larger church, where no cold drive was necessary, and the fur robe was stored in the attic. But one day there came a request for a missionary barrel and a list of articles needed by a minister with two appointments, miles apart, in a cold and thinly-settled region. Then the robe came down from the attic and was packed in the barrel with the other warm articles.

"Another providence," said the minister's wife, as they nailed the head into the barrel.

"Our six dollars is still drawing good interest," said the minister.—*A True Republic.*

NOTES FROM CHINA FOR SEPTEMBER

Anna N. Crumpacker.

THE safe arrival of Brother and Sister Flory and their two sons was a source of much joy to all of us. Indeed, they had landed safely and were starting for Peking before any of us knew they were on China's soil. They are located at Peking, for study in the language school, for at least a year. A number of us have not been permitted to see them, but we hope to ere long. We thank the Good Father for their safe arrival, and pray His protecting, helping hand for them during their stay in China.

Another joy is the arrival of Brother and Sister Beckner from the Philippines. They have been schoolmates of seven members of our mission, and we have looked forward to their coming for several years. They landed in Shanghai about Sept. 20. Bro. Crumpacker met them at Nanking, and they are expected in Ping Ting Chou Oct. 7. The natives, too, are very anxious to see them. How much we wish we might have the pleasure of seeing more of our friends in this land! Our latch-string is always out.

Along with our many pleasures has come a deep sorrow. Death has again visited our ranks, this time claiming little Mary Bright. She was born at Pei Tsi Ho, Chihle, June 19, 1912, and died at Liao Hsien Sept. 11. She had been sick eight days, with amœbic dysentery, when her spirit took its flight. Dr. Brubaker cared for her from the first, and he has the joy of knowing that he did all that any physician could do. We at Ping Ting received word on Wednesday that Mary was very ill. On Thursday, just after we had retired, a messenger came, telling us of her serious condition and asking for Dr. Wampler. He had already

gone to Pao Ting Fu, but we wired him to come. Sister Blough started for Liao, to help with the nursing. When she was halfway there she met another messenger, telling of Mary's death. Dr. Wampler met the same messenger when he was a half-day's journey from Ping Ting Chou.

Shall I tell you a little of how God strengthens at such times? Can you think of the father and mother helping to make the last little bed? Yes, the others were busy helping, too, but the time was short and all assisted. When we had gathered for the last brief service, and one of the native brethren had read some Scripture and explained it a little, our All-loving Father strengthened Bro. Bright as he spoke of the beautiful place to which Mary had gone, and of the joyful hope of meeting her again. The little body was then carried to the burying ground, which was purchased at the beginning of the year. The schoolboys had made a cross of paper, and from it hung streamers on which were written the beatitudes. They also had prepared other decorations for the grave. How much these acts of love mean to all of us!—and often we are so deeply reminded of how much love is in their hearts. The following Sunday one of the natives, who has requested baptism, came to the home of Brother and Sister Bright to try to comfort them. He spoke of how much the Christian's hope of the resurrection must mean to them, and how differently the natives must mourn when their loved ones are taken away. How precious is the Christian's hope! Again the reassuring promise has been realized, "As thy days, so shall thy strength be."

In contrast with this has been the mourning of several of our immediate neighbors. Three have died of disease, and two have committed suicide during the past month. One was a young man, the only support for his mother and wife. The great wailing in their court is more than you, dear reader, can comprehend. No one who has never heard the wailing of these Orientals has any idea what it is. No custom here wrings my heart more. There are times when I feel that I must go where I cannot hear it. These poor people have been wailing for several weeks. The body still is not buried. They wait for hours at a time. Frequently it is the last sound we hear at night and the first in the morning. To sorrow with no hope! When the departed one has been true and kind, a really filial son, the only financial support, the only loved one—and no hope!

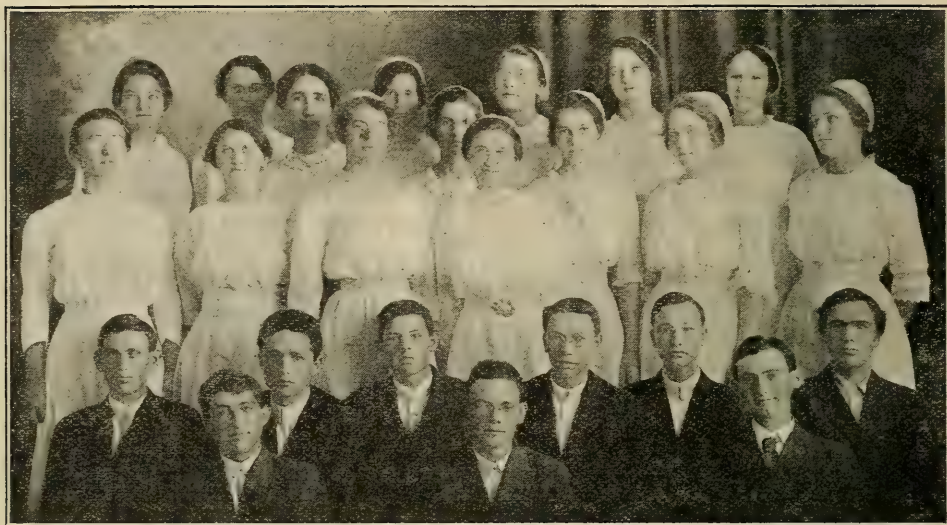
Another heartrending scene was at the funeral of an old man. He was buried with honors, from the Chinese point of view. The casket had been placed on poles, the red canopy was fixed over it, the twenty-four pallbearers stepped into line, and then the male mourners—sons, grandsons, and nephews—took their positions. All were dressed in coarse white cloth. A piece was tied about each one's head, a loose garment also was worn, and their shoes were white. A long strip of white cloth was tied to the front of the stretcher. These men and boys took hold of it, and the wailing began. Their bodies bent from the waist line. They walked along, first toward one side of the narrow street and then toward the other, wailing as if their hearts were fairly torn. They were the picture of physical, mental, and spiritual distress. No hope, no hope!

Sometimes we are rather forcibly reminded that we are a long way from

civilization. Such was our experience when Sister Hutchison had to travel five days in order to put her name to a legal document. Five days out and five days back, just to write her name! Yet our isolation is as nothing compared with that endured by the early missionaries. In those days some kept servants at their own expense to carry mail back and forth from Peking. There were no railways. Mail arrived once in six weeks, two months, or longer. We get ours every day at the expense of the government. Untold other blessings we have, too, more than we stop to count. We are really happy here.

Classes are in session at both stations, preparing applicants for baptism. The number who will be ready at either place is not fully decided upon as yet. At Liao are some local men who give promise of being useful Christian workers. Last year those baptized there were servants who had been in their households. It is always a cause for rejoicing when some of the leading men of the place become interested enough to take a stand for Christianity. Pray for them.

The evangelistic campaign, under the direction of Mr. Eddy, is in progress. As you know, the idea is not to secure applicants for baptism, but to enroll men and women in Bible classes. In Tientsin two thousand enrolled; in Peking, one thousand; in Pao Ting Fu, five hundred. Teachers have been preparing, and now these people will be given systematic Bible teaching. It is hoped that many of them will embrace Christianity. Those who have enrolled are of the students and more influential people in China. How earnestly we hope and pray that they will be instruments in God's hands for the saving of this nation!



The Reedley (Cal.) Mission Study Class. Alta M. Price, Teacher.

A NEW FEATURE IN THE SUNDAY-SCHOOL

Ross D. Murphy.

FOR some time there has been a growing desire among Sunday-school leaders to have special missionary instruction in the school. To meet this demand a number of plans have been proposed by those who have made a thorough investigation of the Sunday-school and its activities. All contain some merit, but the most favorable among them is the one that provides for a missionary secretary in every school.

The duties of this secretary being as important as those of any other officer in the school, he should be elected at the same time and in the same way and with as much consideration as the other officers. And the school should demand of him a proportionately close application to the task he is set apart to perform.

The first duty of the secretary is to collect current missionary events. Provisions for missionary periodicals at reduced rates to these secretaries have

already been made with several publishers. Second, the secretary should purchase at least a few books on missions, so as to acquaint himself with the needs of the foreign fields and how they are being met. This will give him a talking knowledge of the subject he is called to discuss. Third, he should appear before the school every month and give a ten-minute review of the work being accomplished on the frontier by the active missionaries. This address should consider current events and such other material as is inspiring and instructive. This is his chief duty. His business is to educate. He should condense his thoughts, so that his ten-minute instruction period may mean much to the school.

In order that the secretaries may have access to information collected from various sources, Bro. Trout has decided to issue a monthly bulletin of mission notes in *Our Young People*. The material for these notes will be

taken from missionary periodicals, reports, and special information sent in for the same by representatives on the field.

This new feature for the Sunday-school was advocated by Bro. Trout at the Seattle Conference; also by Bro. Amos W. Ross, one of our India missionaries, who has promised to furnish first-hand material for the monthly is-

sue. Turning to *Our Young People* for Sept 12 we find a write-up of this plan in the editorial column.

It is hoped that every school will elect a secretary who is either brimful of the missionary spirit, or one who is both willing and able to become brimful; who is ready to spend a little time in reading and studying; one who is a real missionary in the church at home.

THE MIRROR AND REFLECTOR

We are herewith giving to our readers in detail the offerings of our church to the work under the General Mission Board during the year beginning March 1, 1913, and ending Feb. 28, 1914. This showing is merely in tables of the churches by Districts, but it brings to each one of you its own quiet word of commendation, or its own mute appeal for better endeavors during this present year.

Compared with the report of the preceding year, given in the December VISITOR, 1913, we feel encouraged because the church this year gave 68 cents per capita, as against 56 cents the year before. The church membership this year totals, according to our best figures, 90,339, as against 85,791 of the year previous. This showing is due partly to baptisms and partly to more reliable data. Fifty-nine thousand seven hundred and forty-one dollars and twenty-four cents is the total that stands against the total of the year preceding, of \$48,593.89. Six hundred and sixty-seven churches gave this year, as against five hundred and eighty-six the preceding one. This is a most commendable increase, but who shall speak for the 272 that have given nothing to our work?

Commendable as is the devotion of hundreds of our churches, it is sad to realize that not only must our missionaries go short-handed for workers, but so far as the collective voices of 272 churches in our Brotherhood speak, they must also be allowed to go short-handed for funds to advance the good work al-

ready established. We are growing, and with the Lord as our strength we shall continue to grow and to bear fruitage for Him.

Arkansas. Membership 217.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Austin,	30		
Broadwater,	30		
Crawson,	38		
Carlisle,	11		
Farrenburg,	12		
Good Hope,	8		
Mt. Hope,	11		
Little Brushy,	25		
Poplar Bluff,	23		
Turnmore,	16		
St. Francis,	16		
Springdale,			
Total by churches,		\$ 6 11	
Total by individ.,		2 50	

Totals,	217	\$ 8 61	\$0 04
Northern California. Membership 951.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Butte Valley,	45	\$ 23 25	\$0 43
Chico,	28	6 25	22
Empire,	220	165 53	75
Fruitvale,	10		
Kerman,	23	23 59	1 02
Live Oak,	46	5 50	12
Lindsay,	74	32 18	43
McFarland,	65	40 00	61
Oak Grove,	84	50 00	69
Patterson,	30	15 00	50
Reedley,	134	135 26	1 00
Raisin City,	104	40 25	39
Sacramento Valley,	32	62 93	1 96
Fresno,	56	19 93	36
Total by churches,		\$ 619 65	
Total by individ.,		142 40	

Totals,	951	\$ 762 05	\$0 80
Southern California. Membership 1468.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Covina,	141	\$ 164 85	\$1 16
El Centro,	35		
East Los Angeles, ..	25	23 17	92
Glendale,	75	13 75	18
Glendora,	176	253 84	1 44
Inglewood,	30	6 76	23
Imperial Valley, ...	36		
Long Beach,	75	108 10	1 44
Lordsburg,	305	485 00	1 59
Pasadena,	85	79 63	93
Pomona,	79	64 00	81
South Los Angeles, 109		82 76	75

Santa Ana,	56	37 52	67
Santee,	10	7 30	70
Tropico,	35	6 35	18
Hemet,	28	17 82	64
Redondo Beach,	8		
Los Angeles,	160	302 98	1 89
Special support, ...		300 00	

Total by churches,	\$1953 53	
Total by individ.,	851 76	

Totals,	1468	\$2805 29	\$1 91
---------------	------	-----------	--------

Western Colorado and Utah. Membership 267.

Congregation.	No.	Amt. Ch.	Per
	Memb.	1913.	Capita.
Fruita,	105	\$ 11 56	\$0 11
First Grand Valley,	90	4 40	4
Mt. Garfield,	39	29 50	75
Smith Fork,	33		

Total by churches,	45 46	
Total by individ.,	4 00	

Totals,	267	\$ 49 46	\$0 18
---------------	-----	----------	--------

**Northern Illinois and Wisconsin.
Membership 2452.**

Congregation.	No.	Amt. Ch.	Per
	Memb.	1913.	Capita.
Ash Ridge,	32	\$ 20 85	\$0 65
Barron,	22	2 30	9
Batavia,	55	25 59	46
Cherry Grove,	116	108 83	94
Chicago,	175	178 71	1 02
Chippewa Valley,	50	4 50	9
Cloverdale,	20		
Dixon,	72		
Elgin,	110	89 49	81
Elk River,	4		
Franklin Grove,	215	257 18	1 16
Hickory Grove,	43	46 35	1 07
Lanark,	224	328 19	1 46
Maple Grove,	70	27 46	39
Milledgeville,	78	46 07	59
Mt. Carroll,	45		
Mt. Morris,	300	808 91	2 69
Naperville,	52	86 21	1 66
Pine Creek,	102	78 30	77
Polo,	101	25 22	25
Rock Creek,	39	15 27	39
Rockford,	53	14 17	27
Shannon,	48	146 90	3 36
Sterling,	100	72 63	73
Waddams Grove,	120	11 50	9
West Branch,	73	63 25	86
Willard, Wis.,	8	15 00	1 88
Worden, Wis.,	60	22 26	37
Yellow Creek,	65	61 61	1 94

Total by churches,	\$2556 39	
Total by individ.,	1203 47	

Totals,	2452	\$3759 82	\$1 53
---------------	------	-----------	--------

Southern Illinois. Membership 2144.

Congregation.	No.	Amt. Ch.	Per
	Memb.	1913.	Capita.
Allison Prairie,	48		
Astoria,	204	\$ 47 61	\$0 23
Big Creek,	30	4 80	16
Blue Ridge,	64	54 87	86
Cerro Gordo,	202	109 60	54
Coal Creek,	65	6 93	11
Decatur,	125	16 94	13
Girard,	194	61 94	32
Hudson,	43	10 05	23
Hurricane,	80		
Kaskaskia,	43	4 70	11
La Motte Prairie,	25	36 21	1 45
Liberty,	64		
Macoupin Creek,	85	29 60	34
Martin Creek,	40	10 38	26
Mulberry Grove,	60	2 27	3
Oak Grove,	28	1 75	6
Oakley,	130	106 11	83
Okaw,	172	162 54	94
Panther Creek,	56	28 35	50
Romine,	29		
Salem,	14	11 50	82
Spring Run,	29	5 00	17
Sugar Creek,	38	44 82	1 18

Viriden,	100	73 66	74
Woodland,	176	50 21	28
Special support, ...		300 30	

Total by churches,	\$1179 84	
Total by individ.,	113 73	

Totals,	2144	\$1293 57	66
---------------	------	-----------	----

Middle Indiana. Membership 4041.

Congregation.	No.	Amt. Ch.	Per
	Memb.	1913.	Capita.
Andrews,	37	\$ 5 00	\$0 14
Burnetts Creek,	70	97 92	1 39
Beaver Creek,	40	10 00	25
Bachelor Run,	115	172 64	1 50
Beaver Dam,	16		
Hickory Grove,	70	33 71	48
Clear Creek,	54	21 38	40
Eel River,	115	43 20	38
Flora,	242	419 63	1 73
Huntington City,	120	79 58	66
Huntington,	50	11 10	22
Kewanna,	18	1 25	7
Landessville,	35	3 65	10
Logansport,	90	33 45	37
Lower Deer Creek,	86	21 30	25
Loon Creek,	104	92 88	89
Manchester,	425	188 61	44
Monticello,	123	50 36	41
Mexico,	245	83 35	34
Markle,	104	45 00	45
West Manchester,	180	204 01	1 13
Ogans Creek,	45	18 59	41
Prairie Creek,	73		
Pleasant Dale,	72	43 00	60
Oak Grove,	19		
Portland,	20		
Pipe Creek,	150	50 83	34
Peru,	90		
Plunge Creek Chapel,	84		
Pleasant View,	72		
Roann,	139	17 96	13
Sugar Creek,	70	46 32	66
Spring Creek,	190	139 18	74
Salamonie,	194	103 10	52
Somerset,	75	51 08	68
Santa Fe,	100	35 77	36
Upper Deer Creek,	64	31 00	48
Walnut Level,	9	3 46	38
Wabash,	60	23 00	38
West Marion,	76	6 00	8
West Eel River,	130	68 60	69

Total by churches,	\$2252 88	
Total by individ.,	311 80	

Totals,	4041	\$2564 68	63
---------------	------	-----------	----

Northern Indiana. Membership 4690.

Congregation.	No.	Amt. Ch.	Per
	Memb.	1913.	Capita.
Baugo,	125	\$ 38 71	\$0 31
Bethel,	95	81 98	86
Berrien,	32		
Bethany,	150	246 07	1 64
Blue River,	140	75 75	54
Blissville,	175	14 70	8
Bremen,	50	14 70	29
Camp Creek,	85	33 63	39
Cedar Creek,	74	113 63	1 54
Cedar Lake,	100	35 00	35
Elkhart,	378	117 15	31
Elkhart City,	125	64 13	51
Elkhart Valley,	94	74 35	79
English Prairie,	130	72 76	56
Ft. Wayne,	55	10 00	18
Goshen City,	245	86 78	35
Hawpatch,	14	17 11	1 22
LaPorte,	62	6 30	10
Little St. Joseph,	22		
Maple Grove,	135	85 88	64
Nappanee,	203	90 59	45
New Salem,	45	85 13	1 89
North Liberty,	95	95 67	1 01
Osceola,	48	11 30	23
Pine Creek,	219	104 49	47
Pleasant Hill,	65	54 16	82
Pleasant Valley,	100	118 76	1 19
Portage,	30		
Rock Run,	192	111 10	58

Salem,	59	17 52	30
Shippshewana,	64	52 50	82
First South Bend,	124	57 85	47
Second South Bend,	56	60 50	1 08
Springfield,	80	77 00	96
St. Joseph Valley, ..	25	23 30	93
Syracuse,	47		
Tippecanoe,	70		
Turkey Creek,	124	37 64	30
Union,	95	32 05	34
Union Center,	245	139 11	57
Walnut,	102	58 63	57
Washington,	40		
Yellow Creek,	114	53 81	47
Yellow River,	77	66 50	86
Special Support, ...		664 22	
Total by churches,		\$3199 86	
Total by individ.,		287 12	
Totals,	4605	\$3486 98	\$0 76

Southern Indiana. Membership 2669.

Congregation.	No. Memb.	Amt. 1913.	Ch. Per Capita.
Anderson,	74	\$ 29 17	\$0 39
Arcadia,	80	15 00	19
Beech Grove,	110	11 28	10
Bethany,	21		
Buck Creek,	74	95 77	1 29
Bethel Center,	16	2 55	16
Fairview,	55	37 57	63
Fountain,	31	3 20	10
Four Mile,	140	150 37	1 07
Harrison County, ..	19		
Hartford City,	35		
Hillisburg,	33		
Howard,	82	45 00	54
Indianapolis,	50	23 15	46
Kilbuck,	60		
Ladoga,	43	10 00	23
Lick Creek,	171		
Little Walnut,	29		
Lower Fall Creek, ..	28		
Middlefork,	290	113 85	39
Mississinewa,	179	151 49	85
Mt. Pleasant,	56		
Muncie,	35		
Nettle Creek,	312	179 74	58
New Hope,	40		
Plevna,	49	22 39	46
Pyrrmont,	146	93 72	64
Sampson Hill,	30		
Summitville,	45	11 00	24
Upper Fall Creek, ..	85	17 46	21
White Church,	135	20 85	15
Windfall,	91		
Noblesville,	25	10 15	41
Total by churches,		\$1043 41	
Total by individ.,		1294 68	
Totals,	2669	\$2338 09	\$0 88

Middle Iowa. Membership 1151.

Congregation.	No. Memb.	Amt. 1913.	Ch. Per Capita.
Beaver,	40	\$ 29 50	\$0 74
Brooklyn,	75	56 29	75
Cedar,	25	30 49	1 22
Cedar Rapids,	48	402 72	8 39
Coon River,	210	348 00	1 66
Dallas Center,	141	266 29	1 88
Des Moines Valley, (Country),	96	117 00	1 22
Des Moines Valley, (City),	88	21 71	25
Dry Creek,	38	45 10	1 19
Garrison,	74	95 58	1 29
Indian Creek,	90	1 92	2
Iowa River,	52	18 72	34
Muscatine,	41	70	2
Panther Creek,	93	266 88	2 87
Prairie City,	40	265 00	6 63
Special support, ...		64 26	
Total by churches,		\$2035 26	
Total by individ.,		389 77	
Totals,	1151	\$2420 03	\$2 10

Northern Iowa, Minnesota and South Dakota. Membership 1501.

Congregation.	No. Memb.	Amt. 1913.	Ch. Per Capita.
Curlew,	25	\$ 30 30	\$1 21
Deer Park,	27	30 50	1 13
Franklin County, ..	42		
Greene,	113	57 73	52
Grundy County,	165	150 00	91
Hancock,	42	38 85	93
Kingsley,	75	38 77	52
Lewiston,	60	47 25	79
Morrill,	40	12 01	30
Maple Valley,	17		
Pleasant Prairie, ...	16		
Root River,	118	249 58	2 11
Sheldon,	36	123 00	3 42
South Waterloo,	275	287 50	1 05
Waterloo,	200	110 15	55
Spring Creek,	33	14 78	45
Slifer,	26		
Willow Creek,	56	87 50	1 56
Winona,	37	3 80	10
Worthington,	97	129 20	1 33
Minneapolis,	70	16 12	23
Big Lake,		5 00	
Total by churches,		\$1432 04	
Total by individ.,		297 45	
Totals,	1567	\$1729 49	\$1 10

Southern Iowa. Membership 641.

Congregation.	No. Memb.	Amt. 1913.	Ch. Per Capita.
English River,	178	\$ 433 84	\$2 44
Fairview,	52	35 86	69
Franklin,	26	8 50	33
Libertyville,	78	37 38	48
Monroe,	72	5 50	8
Mt. Etna,	20	4 00	20
Osceola,	30	19 55	65
Salem,	52	19 60	38
South Keokuk,	62	66 31	1 07
South Ottumwa, ...	62	3 00	4
Total by churches,		\$ 633 54	
Total by individ.,		56 07	
Totals,	632	\$ 689 61	\$1 09

Northeastern Kansas. Membership 1519.

Congregation.	No. Memb.	Amt. 1913.	Ch. Per Capita.
Abilene,	200	\$ 151 61	\$0 76
Appanoose,	101	51 30	51
Chapman Creek, ...	80		
Cottonwood,	22		
East Maple Grove, ..	7		
Kansas City (Central Ave.),	61	37 13	61
Kansas City (Mission),	54	24 00	44
Lawrence,	20	16 70	84
Morrill,	240	289 26	1 21
Ozawkie,	75	10 25	14
Ottawa,	111	55 76	50
Overbrook,	35	59 26	1 69
Olathe,	40	19 00	48
Pleasant Grove, ...	14		
Rock Creek,	31	31 00	1 00
Ramona,	36	62 30	1 72
Sabetha,	82	22 50	27
Soldier Creek,	10		
Topeka,	50	11 25	23
Vermillion,	75	56 00	74
Washington,	39	19 00	49
Washington Creek, ..	103	20 62	20
Wade Branch,	33		
Total by churches,		\$ 936 64	
Total by individ.,		401 50	
Totals,	1519	\$1338 14	\$0 88

Northwestern Kansas and Northeastern Colorado. Membership 980.

Congregation.	No. Memb.	Amt. 1913.	Ch. Per Capita.
Antioch,	40		
Belleville,	79	\$ 25 91	\$0 33
Bethany,	23		

Bethel,	30		
Burr Oak,	85	2 00	2
Colorado City,	23	6 30	27
First Denver,	60	45 96	77
Second Denver,	21		
Dorrance,	43	4 25	10
Good Hope,	22		
Maple Grove,	50	39 00	78
North Solomon,	68	91 85	1 35
Pleasant View,	15		
Quinter,	230		
Saline Valley,	11		
Sterling,	42	41 42	99
Victor,	93	29 36	32
White Rock,	45	28 62	64

Total by churches, \$ 314 67
Total by individ., 146 27

Totals, 980 \$ 460 94 \$0 47

Southeastern Kansas. Membership 645.

Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Altamont,	21		
Altoona,	28		
Fredonia,	50	\$ 26 94	\$0 54
Grenola,	53	9 15	17
Independence,	75	3 09	4
Mont Ida,	50	36 74	73
Neosho,	24		
New Hope,	13		
Osage,	71	6 80	10
Parsons,	80	17 36	22
Paint Creek,	61	5 28	9
Scott Valley,	44	8 25	19
Verdigris,	75	25 00	33

Total by churches, \$ 138 61
Total by individ., 21 00

Totals, 645 \$ 159 61 \$0 25

Southwestern Kansas and Southeastern Colorado. Membership 1518.

Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Bloom,	28	\$ 58 22	\$2 08
Eden Valley,	43	24 73	58
Garden City,	21	3 20	15
Kansas Center,	25		
Larned,	89	180 19	2 02
McPherson,	255	477 23	1 87
McClave,	64		
Monitor,	85	62 25	73
Murdock,	45		
Miami,	60		
Newton,	72	42 90	60
Pleasant View,	65	29 00	45
Peabody,	34	8 25	24
Prairie View,	62	7 52	12
Rocky Ford,	140	78 25	56
Slate Creek,	104	72 99	70
Salem,	77	6 00	8
Sante Fe,	25		
Walnut Valley,	15		
Wichita,	120	11 78	10
Wiley,	89		

Total by churches, \$1562 51
Total by individ., 308 04

Totals, 1518 \$1870 55 \$1 23

Eastern Maryland. Membership 2024.

Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Pipe Creek,	245	\$ 495 89	\$2 02
Bush Creek,	210	25 00	12
Beaver Dam,	137	14 85	11
Denton,	87	151 91	1 75
Frederick City,	80		
Long Green Valley,	28	15 60	56
Locust Grove,	80	20 00	25
Meadow Branch,	250	109 00	44
Monocacy,	150	8 00	5
Piney Creek,	50	16 00	32
Sams Creek,	120	25 50	21
West Point,	32	5 00	16
Washington City, ..	160	236 60	1 48
Woodberry,	75	58 20	78

Middletown Valley, 250	34 00	14
Fulton Avenue, 70	26 00	37

Total by churches, \$1241 55
Total by individ., 135 79

Totals, 2024 \$1377 34 \$0 68

Middle Maryland. Membership 1474.

Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Beaver Creek,	148	\$ 64 15	\$0 43
Berkeley,	40		
Brownsville,	275	302 55	1 10
Broad Run,	50		
Hagerstown,	342	107 00	30
Johnsontown,	42		
Licking Creek, 14			
Welsh Run,	155	53 53	35
Broadfording,	178	34 43	19
Manor,	230	41 00	18
Maugansville,		20 00	

Total by churches, \$ 622 66
Total by individ., 193 45

Totals, 1474 \$ 816 11 \$0 55

Western Maryland. Membership 517.

Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Accident,	60		
Cherry Grove,	40		
Fairview,	80	\$ 13 42	\$0 19
Georges Creek, 22			
Maple Grove,	175		
Oakland,	140	3 78	2

Total by churches, \$ 17 20
Total by individ., 30 50

Totals, 517 \$ 47 70 \$0 09

Michigan. Membership 1195.

Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Bear Lake,	22		
Beaverton,	175	\$ 18 39	\$0 11
Black River,	27		
Chippewa Creek, ... 27			
Coleman,	15		
Crystal,	30	6 50	22
Harlan,	90	3 40	4
Little Traverse, ... 16			
Long Lake,	21	21 00	1 00
Lake View,	95	8 00	8
New Haven,	74	32 56	44
Onekama,	31	19 43	63
Riverside,	40	7 25	18
Saginaw,	29	3 20	11
Sugar Ridge,	97	130 16	1 34
Sunfield,	41	51 10	1 25
Thornapple,	111	48 77	44
Vestaburg,	28	93	3
Woodland,	150	181 42	1 21
Zion,	76		

Total by churches, \$ 532 11
Total by individ., 31 20

Totals, 1195 \$ 563 31 47

Middle Missouri. Membership 615.

Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Centerview,	24		
Clear Fork,	16	3 70	23
Deepwater,	52		
Kansas City, Mo., .. 77		30 91	40
Mineral Creek,	160	47 11	29
Mound Valley, 13		10 22	79
Mound,	44	56 92	1 29
Osceola,	35		
Prairie View,	38	17 50	46
Spring Branch, 72		53 60	74
Smith Grove,	4		
Turkey Creek,	10	11 00	1 10
Warrensburg,	70	33 92	48

Total by churches, \$ 264 88
Total by individ., 136 88

Totals, 615 \$ 401 76 \$ 65

Northern Missouri. Membership 686.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Bethel,	46	\$ 47 50	\$1 03
Log Creek,	23		
North St. Joseph, ..	36		
Pleasant View,	88	16 41	19
Rockingham,	134	114 57	86
Smith Fork,	112		
South St. Joseph, ..	131	6 50	5
Wakenda,	73	82 30	1 13
Kiddier,	19		
Shelby County,	24	2 00	8
Total by churches,		\$ 269 28	
Total by individ.,		50 00	
Totals,	686	\$ 319 28	\$0 47

Southern Missouri. Membership 555.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Bethany,	16		
Cabool,	88	\$ 18 08	\$0 21
Carthage,	60	10 25	17
Cedar County,	11		
Dry Fork,	79	7 90	10
Fairview,	50	6 00	12
Joplin,	18		
Mt. Herman,	19		
Nevada,	44	8 32	19
Oak Grove,	36	3 25	9
Peace Valley,	33	4 60	14
Pilot Knob,	8		
Springdale,	16		
Spring River,	20		
Shoal Creek,	37		
Waynesville,	20		
Total by churches,		\$ 58 40	
Total by individ.,		63 25	
Totals,	555	\$ 121 65	22

Nebraska. Membership 1102.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Afton,	90	\$ 20 50	\$0 23
Alvo,	26	9 15	35
Arcadia,	42	7 00	16
Beatrice,	68	52 91	78
Bethel,	137	694 33	5 07
Falls City,	30	19 48	65
Glen Rock,	29		
Grand Prairie,	7		
Highline,	22	2 75	13
Juniata,	50	6 00	12
Kearney,	66	48 64	74
Lincoln,	40	21 62	54
Logan Grove,		2 51	
Octavia,	67	48 39	72
Omaha Mission,	57		
Pioneer,	46	30	1
Red Cloud,	59		
Sappy Creek,	30		
Silver Lake,	25	4 35	17
South Beatrice,	160	56 80	36
South Loup,	20		
South Red Cloud, ...	31		
Special support, ...		395 80	
Total by churches,		\$1390 53	
Total by individ.,		349 40	
Totals,	1102	\$1739 93	\$1 58

North and South Carolina, Georgia and Florida. Membership 684.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Brummett Creek, ..	56	\$ 10 00	\$0 18
Brooklyn, S. C., ...	20	4 00	20
Bailey Church,	35		
Flat Rock,	51	3 00	6
Greene River Cove, ..	24		
Golden,	27	4 00	15
Hollow Poplar,	25		
Little Pine,	14		
Mt. Carmel,	45		
Mountain View,	12		
Mill Creek,	50	17 40	32
Melvin Hill,	100	21 00	21

New Bethel,	16		
Peak Creek,	57		
Pleasant Valley, ..	34		
Pleasant Grove, ...	57	9 30	16
Rowland Creek,	41		
Zion Church,		8 50	
Fraternity,		35 05	

Total by churches,	\$ 112 25		
Total by individ.,	23 22		

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Total,

Baker,	45	\$ 84 17	\$1 87
Bellefontaine,	41	21 00	51
Black Swamp,	49		
Blanchard,	75	5 30	12
Blue Creek,	44	4 00	9
County Line,	75	65 82	88
Deshler,	26	37 80	1 45
Eagle Creek,	90	53 71	60
Fairview,	35		
Fostoria,	90	27 81	31
Greenspring,	50	18 76	37
Lima,	75	86 40	1 15
Logan,	100	108 37	1 08
Maumee,	50	19 00	38
North Poplar Ridge,	80	71 00	89
Portage,	27	4 62	17
Richland,	65	17 00	26
Rome,	33	12 00	36
Ross,	32	8 05	25
Sand Ridge,	24	5 35	22
Silver Creek,	136	162 16	1 19
Sugar Creek,	255	244 26	95
Sugar Ridge,	48		
Swan Creek,	30	10 99	37
Seneca,	65		
Wyandot,	21	11 60	55
Lick Creek,	105	63 20	60

Total by churches,		\$1146 37	
Total by individ.,		172 54	

Totals,	1766	\$1318 91	\$3 75
---------------	------	-----------	--------

Southern Ohio. Membership 5689.

Congregation.	No.	Amt. Ch.	Per Capita.
Bear Creek,	160	\$ 313 00	\$1 95
Beaver Creek,	40	72 00	1 80
Beech Grove,	89	11 90	13
Brookville,	180	62 42	35
Covington,	490	63 45	13
Casstown,	70		
Charleston Mission,	23	3 10	13
Circleville,	51	3 50	7
Donnels Creek,	400	97 00	24
Eversole,	160	59 28	37
East Dayton,	45	12 65	28
Fort McKinley,	135	44 97	42
Greenville,	160	141 75	88
Hickory Grove,	350	74 51	21
Ludlow,	400	112 77	28
Lexington,	12		
Lower Stillwater,	100	36 41	36
Lower Twin,	140	22 50	16
Lower Miami,	100	25 75	26
Middle District,	90	20 41	23
Marble Furnace,	20	1 77	9
North Star,	58	24 36	42
Newton,	150	56 15	37
Oakland,	170	53 61	32
Pleasant Valley,	80	8 48	11
Poplar Grove,	130	65 83	51
Prices Creek,	175	66 32	38
Palestine,	60	10 00	17
Rush Creek,	40	31 10	78
Stone Lick,	20	1 00	5
Salem,	350	162 98	47
Strait Creek,	40	15 01	38
Sidney,	120	55 00	46
Trotwood,	166	197 17	1 19
Upper Twin,	160		
Union City,	100	66 27	66
White Oak,	25		
West Milton,	140	69 93	50
West Dayton,	204	55 17	27
Upper Stillwater,	286	56 20	20
Loramie,	60	5 00	8
May Hill,	10	2 50	25
Special support,		600 00	

Total by churches,		\$2781 22	
Total by individ.,		326 17	

Totals,	5729	\$3107 39	\$0 54
---------------	------	-----------	--------

Oklahoma. Panhandle of Texas and New Mexico. Membership 1040.

Congregation.	No.	Amt. Ch.	Per Capita.
Bear Creek,	55	\$ 10 00	\$0 18
Big Creek,	89	48 89	55
Cement,	28		

Clovis,	36	25 00	69
Elk City,	30	13 50	45
Guthrie,	44	31 98	73
Hoyle Creek,	52	2 50	5
Indian Creek,	52	5 50	11
Monitor,	68	17 60	26
Mt. Hope,	16		
New Hope,	19		
New Oak Grove,	19		
North Star,	29		
Panhandle,	24		
Paradise Prairie,	53	11 00	21
Pecos Valley,	26		
Pleasant Home,	18		
Pleasant Plains,	53		
Prairie Lake,	45		
Red River,	35	12 00	34
Sunshine,	20		
Thomas,	80	35 60	45
Turkey Creek,	20		
Union Center,	16		
Washita,	109	132 96	1 22
Aylesworth,	23		
Miami,		10 00	

Total by churches,		\$ 356 53	
Total by individ.,		203 60	

Totals,	1059	\$ 560 13	\$0 53
---------------	------	-----------	--------

Idaho. Membership 663.

Congregation.	No.	Amt. Ch.	Per Capita.
Boise City,	14	\$ 1 00	\$0 07
Boise Valley,	80	75 83	94
Clear Water,	34		
Payette Valley,	124	110 96	89
Lost River Valley,	11		
Madden View,	23		
Nampa,	90	54 00	60
Nezperce,	110	98 26	89
Twin Falls,	73	222 40	3 05
Weiser,	70	20 27	29
Winchester,	20	3 10	16
Flathead Valley,	14		

Total by churches,		\$ 585 82	
Total by individ.,		156 75	

Totals,	663	\$ 742 57	\$1 12
---------------	-----	-----------	--------

Washington. Membership 720.

Congregation.	No.	Amt. Ch.	Per Capita.
Centralia,	62	\$ 81 76	\$1 32
East Wenatchee,	97	30 90	32
Mt. Hope,	35	22 50	64
Omak,	11		
North Yakima,	50	25 60	51
Olympia,	58	34 00	59
Seattle,	50	40 14	80
Spokane,	16	5 25	33
Stiverson,	11		
Sunnyside,	98	71 11	73
Tacoma,	28	23 50	84
Tekoa,	30	14 55	49
Wenatchee,	174	46 44	49

Total by churches,		\$395 75	
Total by individ.,		363 83	

Totals,	720	\$ 759 58	\$1 05
---------------	-----	-----------	--------

Oregon. Membership 411.

Congregation.	No.	Amt. Ch.	Per Capita.
Ashland,	38	\$ 25 00	\$0 66
Bandon,	12		
Bend,	9		
Lebanon,	22		
Mohawk,	20	5 57	28
Myrtle Point,	125	34 50	28
Newberg,	86	51 98	61
Portland,	41	18 00	44
Rogue River,	18	5 00	28
Weston,	25		
Williams,	15		

Total by churches,		\$ 140 05	
Total by individ.,		52 30	

Totals,	411	\$ 192 35	\$0 47
---------------	-----	-----------	--------

Eastern Pennsylvania.		Membership		6253.	
	No.	Amt. Ch.	Per		
Congregation.	Memb.	1913.	Capita.		
Annville,	135	\$ 45 51	\$0 34		
Chiques,	275	70 24	26		
Conestoga,	219	85 00	39		
West Conestoga, ..	373	106 80	29		
Conewago,	112	77 87	69		
Elizabethtown, ..	306	203 99	68		
Ephrata,	224	155 30	69		
Fairview,	149	39 34	26		
West Greentree, ..	247	82 73	34		
Harrisburg,	95	73 55	77		
Hatfield,	130	68 95	53		
Indian Creek,	166	77 12	46		
Lancaster City, ..	225	80 37	36		
Malden Creek,	42	161 85	3 85		
Mechanic Grove, ...	40	7 00	18		
Midway,	270	147 20	55		
Mingo,	125	94 80	76		
Mountville,	350	126 74	36		
Norristown,	45	56 32	1 25		
Peach Blossom, ...	85	200 00	2 35		
Reading,	88	21 61	25		
Ridgely, Md.,	145	27 54	19		
Schuylkill,	80				
Shamokin,	17				
Spring Creek,	422	181 32	43		
Springfield,	80	30 00	38		
Spring Grove,	77	6 75	9		
Springville,	265	106 59	40		
Swatara, Big,	289	111 62	39		
Swatara, Little, ...	330	78 09	24		
Tulpehocken,	400	94 18	24		
White Oak,	450	190 51	42		
Special support, ...		300 00			

Total by churches, \$3113 64
Total by individ., 421 64

Totals,6253 \$3535 28 \$0 56

Middle Pennsylvania.		Membership		4271.	
	No.	Amt. Ch.	Per		
Congregation.	Memb.	1913.	Capita.		
Albright,	75				
Altoona,	412	\$ 502 52	\$1 22		
Ardenheim,	55	6 15	11		
Artemas,	60	10 18	17		
Aughwick,	220				
Bellwood,	76	60	1		
Claar,	223	11 30	5		
Clover Creek,	281	54 13	19		
Carson Valley,	60	13 25	31		
Everett,	160	30 00	19		
Fairview,	199	31 47	16		
Huntingdon,	225	285 69	1 27		
Holidaysburg,	50				
James Creek,	44	1 10	3		
Juniata Park,	190				
Lewistown,	266	198 73	75		
Leamersville,	88	19 75	22		
New Enterprise, ...	278	62 00	22		
Raven Run,	76				
Roaring Spring, ...	170	40 00	23		
Riddlesburg,	50	11 64	23		
Spring Run,	174	39 46	23		
Snake Spring,	253	29 00	11		
Stonerstown,	74	1 57	2		
Tyrone,	79	13 50	17		
Woodbury,	265	143 72	54		
Warriors Mark,	28				
Yellow Creek,	140	33 00	24		
Special support, ...		350 03			

Total by churches, \$1893 43
Total by individ., 248 76

Totals,4271 \$2142 19 \$0 50

Southeastern Pennsylvania, New Jersey and Eastern New York.		Membership		1904.	
	No.	Amt. Ch.	Per		
Congregation.	Memb.	1913.	Capita.		
Amwell,	50	\$ 4 05	\$0 08		
Bethany,	125	20 53	16		
Brooklyn,	115	7 00	6		
Coventry,	183	144 60	6		
Geiger Memorial, ..	230	130 03	43		
Germantown,	126	73 11	58		
Green Tree,	300	56 00	19		

Parkerford,	100	21 00	21
First Philadelphia, ..	495	310 00	63
Royersford,	103		
Sand Brook,	40		
Upper Dublin,	37	48 25	1 30

Total by churches, \$ 784 54
Total by individ., 169 63

Totals,1904 \$ 954 14 \$0 53

Southern Pennsylvania.		Membership		4838.	
	No.	Amt. Ch.	Per		
Congregation.	Memb.	1913.	Capita.		
Antietam,	780	\$ 490 00	\$0 63		
Buffalo,	50				
Back Creek,	250	61 78	25		
Codorus,	300	41 00	14		
Chambersburg,	84	3 00	4		
Falling Springs,	200	45 81	23		
Hanover,	89	23 73	27		
Lost Creek,	253	27 30	11		
Lower Conewago,	175	2 03	1		
Lower Cumberland, ..	239	148 75	62		
Marsh Creek,	100	23 00	23		
Perry,	50	10 25	21		
Pleasant Hill,	150	85 65	57		
Ridge,	102	14 20	14		
Upper Cumberland, ..	225	62 00	27		
Upper Conewago,	300	70 82	24		
Upper Codorus,	275	32 82	12		
Sugar Valley,	153	3 53	2		
Waynesboro,	702	33 00	5		
York,	367	164 40	45		
Carlisle,		3 25			

Total by churches, \$1345 96
Total by individ., 329 32

Totals,4838 \$1675 28 \$0 35

Western Pennsylvania.		Membership		6201.	
	No.	Amt. Ch.	Per		
Congregation.	Memb.	1913.	Capita.		
Berlin,	151				
Bolivar,	40	\$ 1 65	\$0 04		
Brothers Valley,	300	104 94	35		
Chess Creek,	47				
Dunnings Creek,	72	26 20	36		
Elk Lick,	120	44 93	37		
Georges Creek,	100	28 26	28		
Glade Run,	163				
Greensburg,	145				
Indian Creek,	125				
Jacobs Creek,	230	19 54	8		
Johnstown,	510	115 61	23		
Ligonier,	36	9 00	25		
Maple Glen,	80	23 27	29		
Manor,	120	61 32	51		
Marklesburg,	200				
Meyersdale,	360	31 92	9		
Middle Creek,	583	25 00	4		
Montgomery,	81	9 50	12		
Mt. Union,	150				
Pittsburgh,	150				
Plum Creek,	120				
Quemahoning,	365	287 41	79		
Red Bank,	100	10 33	10		
Rockton,	90	20 10	22		
Shade Creek,	250	698 69	2 79		
Scalp Level,	300	115 41	38		
Summit Mills,	166	28 95	17		
Ten Mile,	24	6 00	25		
West Johnstown,	1026	162 91	16		
Special support, ...		600 00			

Total by churches, \$2430 61
Total by individ., 328 11

Totals,6201 \$2758 72 \$0 44

Tennessee.		Membership		1539.	
	No.	Amt. Ch.	Per		
Congregation.	Memb.	1913.	Capita.		
Bailey Grove,	27				
Beaver Creek,	40	\$ 8 60	\$0 09		
Cedar Grove,	128				
Cumberland,	40				
French Broad,	54	5 00	9		
Fruitdale,	30	2 32	8		
Knob Creek,	200	26 75	13		

Limestone,	50	3 50	7
Meadow Branch, ..	33	7 80	24
Mountain Valley, ..	120		
New Hope,	80	7 60	10
Oneonta,	30		
Oakland,	40		
Pleasant View,	150		
Pleasant Mount, ...	30		
Pleasant Hill,	85	11 50	13
Pleasant Valley, ..	133	5 57	4
Piney Flats,			
Whitehorn,	125		
Walnut Grove,	40		
White Shoals,	8		
Wolf Creek,	22		
Wayne Mission,	22		
Bristol,	22		
Midway,	40		

Total by churches,	\$ 78 64	
Total by individ.,	67 25	
Totals,	1539	\$ 145 89 \$0 09

Texas and Louisiana. Membership 291.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Bethel,	23	\$ 3 40	\$0 15
Ft. Worth,	28	5 00	18
Live Oak,	12		
Manvel,	67	96 63	1 44
Nocona,	53		
Pleasant Grove, ...	9	2 50	27
Portland,	11	34 70	3 15
Roanoke,	88	11 49	13

Total by churches,	\$ 153 72	
Total by individ.,	126 15	
Totals,	291	\$ 279 87 \$0 96

First Virginia. Membership 2252.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Allegheny,	20		
Bethel,	60	\$ 14 00	\$0 23
Bluefield,	18	10 00	56
Chestnut Grove, W. Va.,	177	12 95	7
Crab Orchard,	60		
Clover Dale,	160	52 92	33
Copper Hill,	235		
Daleville,	175	33 84	19
Greenbrier,	15		
Jeters Chapel,	40		
Johnsville,	75		
Monroe,	44		
Mt. Joy,	150	31 00	21
Oakvale,	60		
Peters Creek,	225	45 26	20
Roanoke City,	300	334 44	1 11
Saunders Grove, ...	33		
Smith Chapel,	30		
Troutville,	250	91 73	37
Special supports, Daleville, Troutville and Cloverdale,		675 00	

Total by churches,	\$1301 14	
Total by individ.,	1295 34	
Totals,	2127	\$2596 48 \$1 22

Second Virginia. Membership 2800.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Barren Ridge,	150	\$ 65 08	\$0 43
Beaver Creek,	400	54 55	14
Bridgewater,	347	296 12	85
Buena Vista,	182		
Crummets Run,	160		
Elk Run,	128	46 50	36
Lebanon,	125	70 50	56
Middle River,	220	79 81	36
Mt. Vernon,	32	25 75	80
Pleasant Valley, ...	319	212 67	67
Sangerville,	500	51 00	10
Staunton,	50		
Valley Bethel,	30	17 54	58

Fairfax,	157	74 68	47
Chimney Run Chapel,		6 53	
Total by churches,		\$1000 73	
Total by individ.,		195 52	

Totals,			
	2800	\$1196 25	\$0 43
Northern Virginia. Membership 3805.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Brooks Gap,	75		
Cooks Creek,	300	\$ 116 75	\$0 39
Flat Rock,	472	113 80	24
Green Mount,	375	199 17	53
Harrisonburg,	94	20 00	21
Lower Lost River, ..	215		
Linnville Creek,	240	32 35	13
Mill Creek,	500	350 72	70
Mt. Zion,	525	13 00	2
North Mill Creek, ...	65		
Pleasant View,	25		
Powells Fort,	50		
South Fork,	50		
Salem,	70		
Timberville,	179	100 15	56
Unity,	210	46 18	22
Upper Lost River, ...	240		
Woodstock,	120		
Special supports, ...		325 00	

Total by churches,	\$1317 12	
Total by individ.,	259 95	
Totals,	3805	\$1577 07 \$0 41

Southern Virginia. Membership 1998.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Angel's Rest,			
Antioch,	215	\$ 6 35	\$0 03
Bethlehem,	300	19 24	
Burks Fork,	77	3 42	
Beaver Creek,	100	4 83	
Coulson,	102		
Christiansburg,	46		
Fraternity,	140		
Germantown,	200	129 16	6
Mt. Herman,	30		
Mt. Jackson,			
Pleasant Hill,	80	12 34	1
Red Oak Grove,	100	42 00	4
Smiths River,	133		
Swan Creek,	24		
Snow Creek,	35		
St. Paul,	40		
Topeco,	130	4 60	
White Rock,	86		
Walker's Well,	35		

Total by churches,	\$ 221 94	
Total by individ.,	54 25	
Totals,	1873	\$ 275 19 \$0 15

Eastern Virginia. Membership 1206.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Bethel,	47		
Belmont,	20		
Fairfax,	197	\$ 35 00	\$0 18
Locust Grove,			
Manassas,	69	19 35	28
Madison,	35		
Midland,	96	21 00	22
Mine Run,	48	2 75	6
Mt. Carmel,	230	2 30	1
Nokesville,	369	385 69	1 05
Rappahannock,	46	1 00	2
Travilion,	49		

Total by churches,	\$ 467 39	
Total by individ.,	62 30	
Totals,	1206	\$ 529 39 \$0 44

First West Virginia. Membership 1957.			
Congregation.	No. Memb.	Amt. Ch. 1913.	Per Capita.
Allegheny,	104		
Beaver Run,	145	\$ 3 37	\$0 23
Bean Settlement, ..	70		
Cheat River,	40		

Greenland,	120			Ryerson Station, ..	20			
German Settlement,	390	418 06	1 07	Total by churches,		\$ 30 25		----
Harmon,	70	7 00	10	Total by individ.,		9 03		----
Knobley,	200	6 58	3					
Little Capon,	79			Totals,	369	\$ 39 25	\$0 11	----
New Creek,	35			Cuba. Membership.				
North Fork,	40			No. Amt. Ch. Per			Capita.	
Pine Church,	130			Congregation. Memb. 1913.				
Red Creek,	99			Omaja,		\$ 43 12		----
Sandy Creek,	300	81 71	27	Total by churches,		\$ 43 12		----
Seneca,	45			Total by individ.,		18 85		----
Tearcoat,	120	58 00	48					
Pleasant View,		2 98		Totals,		\$ 61 97		----
Total by churches,		\$ 577 70		India. Membership 658.				
Total by individ.,		109 93		No. Amt. Ch. Per			Capita.	
Totals,	1957	\$ 687 63	\$0 35	Congregation. Memb. 1913.				
Second West Virginia. Membership 369.				Dahannu,	25	\$ 1 39	\$0 13	----
Congregation. Memb. No. Amt. Ch. Per			Capita.	Jalalpor,	27	5 00	21	
Bethany,	50	\$ 30 25	\$0 61	Bulsar,	177	10 33	8	
Brady Gate,	13			Anklesvar,	429	3 00	1	----
Beans Chapel,	50			Total by churches,		\$ 19 72		----
Mill Creek,	42			Total by individ.,				
Mt. Zion,	20			Totals,	658	\$ 19 72	\$0 03	----
Pleasant Valley,	29			Denmark. Membership 89.				
Shiloh,	100			Denmark churches,		\$ 8 90	\$0 10	----
Valley River,	45			Unknown, \$210.15.				

ITEMIZED REPORT OF GIFTS BY STATE DISTRICTS

State District	Member-ship.	No. Ch.	No. Giv.	Amt. by Ch.	Amt. by Individ.	Total Amount	Per Capita
Arkansas,	217	12	1	\$ 6 11	\$ 2 50	\$ 8 61	\$ 4
Northern California,	951	14	13	619 65	132 40	762 05	80
Southern California,	1468	18	15	1953 53	851 76	2805 29	1 91
Western Colorado and Utah,	267	4	3	45 46	4 00	49 46	18
N. Illinois and Wisconsin,	2452	29	25	2556 39	1203 47	3759 86	1 53
Southern Illinois,	2144	26	22	1179 84	113 73	1293 57	60
Middle Indiana,	4041	41	34	2252 88	311 80	2564 68	63
Northern Indiana,	4605	44	38	3199 86	287 12	3486 98	76
Southern Indiana,	2669	33	20	1043 41	1294 68	2338 09	88
Middle Iowa,	1151	15	15	2030 26	389 77	2420 03	2 10
N. Iowa, Minn. and S. Dak.,	1567	22	17	1432 04	297 45	1729 49	1 10
Southern Iowa,	632	10	10	633 54	56 07	689 61	1 09
Northeastern Kansas,	1519	23	17	936 64	401 50	1338 14	88
Northwestern Kansas,	980	18	10	314 67	146 27	460 94	47
Southeastern Kansas,	645	13	9	138 61	21 00	159 61	25
Southwestern Kansas,	1518	22	15	1562 51	308 04	1870 55	1 23
Eastern Maryland,	2024	16	15	1241 55	135 79	1377 34	68
Middle Maryland,	1474	11	6	622 66	193 45	816 11	55
Western Maryland,	517	6	2	17 20	30 50	47 70	9
Michigan,	1195	20	14	532 11	31 20	563 31	47
Middle Missouri,	615	13	9	264 88	136 88	401 76	65
Northern Missouri,	686	10	6	269 28	50 00	319 28	47
Southern Missouri,	555	16	7	58 40	63 25	121 65	22
Nebraska,	1102	22	15	1390 53	349 40	1739 93	1 58
N. and S. Car., Ga. and Fla.,	664	19	9	112 25	23 22	135 47	20
N. D., E. Mont. and W. Can.,	1457	30	22	1080 94	546 93	1627 87	1 12
Northeastern Ohio,	2613	25	19	1158 26	320 30	1478 56	57
Northwestern Ohio,	1766	27	23	1146 37	172 54	1318 91	75
Southern Ohio,	5729	42	38	2781 22	326 17	3107 39	54
Oklahoma and New Mexico,	1059	27	13	356 53	203 60	560 13	53
Idaho,	663	12	8	585 82	156 75	742 57	1 12
Washington,	723	13	11	395 75	363 83	759 58	1 05
Oregon,	411	11	6	140 05	52 30	192 35	47
Eastern Pennsylvania,	6253	32	30	3113 64	421 64	3535 28	56
Middle Pennsylvania,	4271	28	22	1893 43	248 76	2142 19	50
S. E. Pa., N. J. and N. Y.,	1904	12	10	784 54	169 60	954 14	50
Southern Pennsylvania,	4888	21	20	1345 96	329 32	1675 28	35
Western Pennsylvania,	6201	30	21	2430 61	328 11	2758 72	44
Tennessee,	1539	25	9	78 64	67 25	145 89	9
Texas and Louisiana,	291	8	6	153 72	126 15	279 87	96
First Virginia,	2127	20	9	1301 14	1295 34	2596 48	1 22
Second Virginia,	2800	15	12	1030 73	195 52	1196 25	43
Northern Virginia,	3805	18	9	1317 12	259 95	1577 07	41
Southern Virginia,	1873	20	9	221 94	54 25	276 19	15
Eastern Virginia,	1206	12	7	467 09	62 30	529 39	44
First West Virginia,	1957	17	7	577 70	109 93	687 63	35
Second West Virginia,	369	9	1	30 25	9 00	39 25	11
Cuba,		1	1	43 12	18 85	61 97	....
India,	658	4	4	19 72		19 72	3
Denmark,	89	2	2	8 90		8 90	10
Unknown,				210 15		210 15	....
Totals,	90339	939	667	\$47057 60	\$12683 64	\$59741 24	\$0 68



Christ Among the Doctors.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
—Luke 2: 46.

A CHRISTMAS PRAYER

Lord, for the lonely heart
I pray apart.
Now, for the son of sorrow
Whom this tomorrow
Rejoiceth not, O Lord,
Hear my weak word.

For lives too bitter to be borne,
For the tempted and the torn,
For the prisoner in the cell,
For the shame lip doth not tell,
For the haggard suicide,
Peace, peace, this Christmas tide!

Into the desert, trod
By the long sick, O God;
Into the patient gloom
Of that small room
Where lies the child of pain
Of all neglected most—be fain
To enter, healing and remain.

Now, at the fall of day,
I bow and pray.
For those who can not sleep,
A watch I keep.
Oh, let the starving brain
Be fed, and fed again;

At Thy behest
The tortured nerve find rest.

I see the vacant chair:
Father of souls, prepare
My poor thought's feeble power
To plead this hour.

For the empty, aching home,
Where the silent footsteps come,
Where the unseen face looks on,
Where the handclasp is not felt.
Where the dearest eyes are gone,
Where the portrait on the wall
Stirs and struggles as to speak,
Where the light breath from the hall
Calls the color to the cheek.

Where the voice breaks in the hymn
When the sunset burneth dim,
Where the late large tear will start.
Frozen by the broken heart,
Where the lesson is to learn
How to live, to grieve, to yearn,
How to bear and how to bow.
Oh, the Christmas that is fled!
Lord of living and of dead,
Comfort Thou!

—Elizabeth Stuart Phelps.

The Little Missionary

ABIDE WITH US.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel!

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.



THE CHRISTMAS MESSAGE.

Ring, O bells, in your steeples!
Vanish, ye clouds, in the sky!
For the time of peace, good will to men,
On earth is drawing nigh,
Sing, O worker, over your tasks!
Carol, O heart, that is glad and free!
For the Christmas joy and the Christmas
bells
Are for thee, for thee, for thee!
Cheer, O life, that is sad and dark!
Heal, O soul, that is torn and sore!
For the manger Babe and the living God
Are loving and calling thee evermore.
—Faith Bradford, in the Congregationalist.



NO CHRIST, NO CHRISTMAS.

Jesus the Christ, in Bethlehem born,
The sinner's hope, the worldling's scorn;
True God, true Man, the Undeified,
God's only Son, the virgin's Child.
In Nazareth reared, man's toil He shared;
Till, by the Holy Ghost prepared,
He faced the foe, the victory won,
And stood revealed the Holy One.
In mighty power, His works He wrought,
With loving words His nation sought.
Yet at the end, betrayed, denied,
Jesus the Christ was crucified.

The grave could not retain the Life,
For death was conquered in the strife.
The new man lives, the old man dies,
For Christ arose that men may rise.

The Holy Ghost doth still inspire
A waiting church with tongues of fire.
Each soul that knows a Pentecost
Must yearn with Christ to seek the lost.

Awake! O Church! while yet 'tis day;
This age is yours: do not delay.
Christ's members here must share His cross.
Or suffer an eternal loss.

No Christ, no Christmas yet is known
In lands where seed has not been sown.
The nations wait in dumb despair
Until the church her travail bear.

A universal Christmas sweet!
Creation new. Christ's church complete,
The Lord from heaven again will come,
His Holy Bride take, with Him, home.

—S. E. Jolliffe.



Little Mary Bright.

Daughter of J. Homer Bright's, in China. God recently called her from her play, to gladden his heavenly courts.

UNTO US.

H. Louise Burchell.

'Tis a story told of the long ago—

A tale of the days that used to be,
Of shepherds watching their flocks by
night,

Of an angel song, and a vision bright,
And a sleeping Babe in a manger low.

But what does it mean to you and me?

It tells of the light of a wondrous star,
This tale of the days that used to be;

And wise-men guided o'er deserts wild,
Who came to worship a royal Child,
And gave Him gifts which they brought
from far.

But what does it mean for you and me?

It tells of peace in our toil and strife,
This tale of the days that used to be;

Of crystal streams for the thirsty soul,
Bread for the hungry, the sick made
whole,
Instead of death, everlasting life.

Does it still mean this for you and me?

Ah, yes! for however we doubt and sin,
Christ still is the same as He used to be.

If we heed not "the cross and the One
Who died,"

Our souls can never be satisfied;
If we open our hearts to take Him in
It will just mean heaven for you and me.

—Sunday School Times.



HOW SCHOOL IS KEPT IN NYASALAND, AFRICA.

Itete is the name of the village. The Helper holds morning prayers and a hymn is sung, but the good man is not musical, and his grunting bass voice does not make him an ideal singing master.

The first subject taken is Scripture history. Don't be surprised if some of the answers are rather funny. One says the Son of God is, "Abraham," another "the German Kaiser." It is very hard for them to remember names. Then comes the spelling lesson. Some can read words, others only syllables, whilst others are still at the alphabet. The teacher's method is original. He points to the letter z. The child gives a wrong answer. "How does the snake sing?" says the teacher. (All animals "sing" in this country.) The scholar imitates the soft hiss of a snake. Then he points to s. As the little fellow does not answer he asks how he cries when he has hurt himself. He answers, "s, s, s." (These people never cry out "Oh!" or "Ow!" when they hurt themselves.)

But now the teacher himself makes a mistake. He points to g, and the little man whose turn it is remains speechless. The teacher says, "Well, how do the guinea-fowls sing?" No answer; there are scarcely any here. The teacher, who, unlike most

negroes, has very little talent for imitation, begins to gurgle and to roar and make noises which are like anything but the sound "ge, ge, ge," which the guinea-fowls make. "Well, what is it that sings like that?" he asks; and the answer comes promptly, "The hog!" You might expect a burst of laughter, but no—every child remains as solemn as a judge. At last the rather painful silence is broken by a shrill little voice crying "Ge, ge, ge"; and this is rewarded with a grunt of satisfaction from the teacher.—Rev. A. Kruppa, in *Moravian Missions*.



ELLA'S MISSIONARY BANK.

O MAMA! a week from tomorrow is the quarterly meeting of the Mission Band, and I haven't a cent in my bank," exclaimed Ella Brown one Friday afternoon, as she came home from school.

Now, to belong to this Mission Band and attend the quarterly meetings, taking tea, listening to the dialogues, recitations, and music, and seeing the banks opened, was a great privilege, and one Ella wouldn't miss for anything; and though she could go without taking her bank, she had too fine a sense of honor to do anything of the kind. Her mother looked up quite surprised, saying:

"Why, how does that happen?"

"I don't know, I'm sure, I forgot all about it till today."

"Where is your bank?"

"Upstairs, in my bureau drawer."

"Ah!" said Mrs. Brown, with a peculiar accent, "that explains it all. 'Out of sight, out of mind,' you know. If the bank had been where members of the family could see it occasionally, a little girl's bad memory might have been helped, and the Mission Band also."

"I'll go and get it this minute," said Ella, and off she ran.

Then Anna, her older sister, and confidential adviser of her mother, said:

"It would be serving Ella just right not to help her at all this quarter, and see how her money comes out. She is so thoughtless and careless. Last quar-

ter I had to put in seventy-five cents, just before she started for the meeting, to make out a dollar. I knew that was about what she ought to give, if the Mission Band is to raise one hundred dollars this year."

"Well, well! we must see about that," replied her mother. "Ella must learn to plan better, and to practice some self-denial, and at the same time we must see that the missionary society does not suffer through her neglect."

At this moment the little girl returned with her missionary bank, which she placed on the mantel.

The next morning at breakfast Ella exclaimed: "Oh, I am so glad it is Saturday! Papa, can I have fifteen cents to go to the roller-skating rink?"

"Yes, and here are five for candy," replied her indulgent father. As she was passing through the parlor she spied the neglected bank, which seemed to be reproaching her by its presence. For a few moments she stood fingering the two dimes she had just received, then slowly walked to the mantel, dropped them in, and went upstairs.

On Sunday the bank was observed by her brother Charlie, a very generous boy, who put in a quarter, saying, "Wish I had more, sis, but that will help a little."

On Monday Mrs. Brown, wishing an errand done in another part of the city, gave Ella two car tickets, as the walking was muddy.

"Please give me two five-cent pieces instead," said the little girl. Her mother smiled, and gave her the change. "I can ride one way and walk the other," thought the child. But just at dark, when the family were beginning to feel anxious, a couple of very muddy rubbers were taken off at the back door, the clink of two pieces of money was heard in the bank, and a rosy-cheeked girl with unusually bright eyes and a very good appetite sat down at the table.

Tuesday and Wednesday passed with no additions to the bank.

"Dear me!" sighed Ella; "only fifty-five cents, and I musn't ask for any money." Thursday she watched anxiously all day for a chance to save or earn a penny, but all in vain. "Oh, how hard it is to get a dollar!" she said as she went to bed to lie thinking of the little Armenian girls having to go back to their wretched homes just as they had caught a glimpse of better things, and might have become teachers or Bible readers. Friday morning she chanced to wake earlier than usual, and looking out of the window saw that the snow had fallen during the night. Hastily dressing, she took a broom and began to clean the paths. Being unaccustomed to such work, her arms and back began to ache and her hands to smart, and when it was done large blisters were visible on the inside of her hands; but she bravely determined not to complain, but ask her father for ten cents for the job. The hired girl told the story, however, to her parents before she appeared at breakfast; and when, a few minutes later, her father called her to him, looked at her hands, and gave her twenty-five cents and a hearty kiss, her eyes overflowed with tears, though her heart was very light. When she returned from school Friday afternoon her mother said:

"Bennie wants to go to the Mission Band with you, and I told him he might if he would put half his money in your bank. He has forty-four cents."

As Bennie finished putting in his money, and the grand total of one dollar and two cents was announced by the joyful little girl, her mother asked:

"What lesson have you learned this week, Ella?" and the answer came:

"Never to put off my missionary money till the last of the quarter, but to think of it all the time, and lay aside a little every week."—*Advance*.

FINANCIAL

During the month of October the General Mission Board sent out 96,213 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of October:

WORLD-WIDE.

Indiana—\$289.84.

Northern District, Congregations.
Bethany, \$64; Union Center, \$31.95;
Blue River, \$51; West Goshen, \$60.27;
Cedar Creek, \$2,\$ 209 22
Individuals.

Nora M. Shively, \$10; Ella Kauffman, \$1; J. H. Fike (marriage notice), 50 cents, 11 50
Middle District, Congregation.
Clear Creek, 22 37
Individuals.

Geo. L. Studebaker (marriage notice), 50 cents; D. A. Hummer (marriage notice), 50 cents; A Deaf-mute Sister, 25 cents, 1 25
Southern District, Individuals.

A Brother, \$32; D. L. Barnhart, \$5; Chas. E. Johnsenbaugh, Anderson, \$5; Edna Orr, Anderson, \$1; Daniel Barnhart, Plevna, \$1; J. A. Miller (marriage notice), 50 cents; John W. Root (marriage notice), 50 cents; Geo. L. Studebaker (marriage notice), 50 cents, 45 50

Ohio—\$188.36.

Northwestern District, Congregations.
Sugar Creek, Pleasant View, \$52.68; Baker, \$13.10; Wyandot, \$11.02; County Line, \$9.36; Lick Creek, \$7.25; Lima, \$7.28; Ross, \$3.35, 104 04
Sunday-school.

Portage, 5 61
Individuals.

W. F. Lentz, \$20; J. A. Foley, Sugar Creek, \$1; Harriet R. Swihart, \$1; Samuel Driver (marriage notice), 50 cents, 22 50
Northeastern District, Congregation.

Wooster, 12 10
Individual.

J. T. Kimmel (marriage notice), .. 50
Southern District, Congregation.

Salem, 38 60
Sunday-school.

Beech Grove, 1 84
The Lord's Share of Uncle John's

Earnings, 17
Individuals.

Mrs. Allie Gilbert, \$1; John T. Hay, \$1; Van B. Wright (marriage notice), 50 cents; F. J. Weimer (marriage notice), 50 cents, 3 00

Pennsylvania—\$154.89.

Western District, Congregations.
Scalp Level, \$25.72; Manor, \$21.25, 46 97
Individuals.

A. J. Beeghly (marriage notice), .. 50
Middle District, Congregations.

Lewistown and Maitland, \$8.44
Spring Run, \$7.90, 16 34
Individual.

Mrs. Rachel Kinsel, Altoona, 1 00
Eastern District, Congregations.

Fairview, 2 00
Individual.

Pauline Seese, 2 00
Southern District, Congregation.

Lost Creek, 14 78
Individuals.

Solomon Strauser, \$6.30; Mrs. G. H. Arbegast, \$1, 7 33
Southeast District, Congregations.

Geiger Memorial, \$50; Upper Dublin, \$14, 64 00

Virginia—\$109.36.

Northern District, Individuals.

Lydia F. Whisler, \$1; Rebecca F. Miller, 50 cents, 1 50
First District, Sunday-school.

Mt. Olivet, 3 90
Individual.

Mrs. John H. Poff, 1 05
Second District, Congregations.

Beaver Creek, \$26.64; Bridgewater, \$25; Back Creek, \$2.27; Pleasant Valley, \$1, 54 91
Individuals.

Leon Gentry, \$20; John W. Cline, \$5; C. P. Cline, \$3; D. B. Showalter, \$2; John T. Wright, \$2; S. F. & B. V. Miller, \$2; Sue Landes, \$2; Susan J. Richie, \$2; S. W. Long, \$1; Eliza J. Miller, \$1; L. M. Holler, \$1; Wm. D. Harlow, \$1; Lydia Fifer, \$1; Mary E. Garber, \$1; J. R. Coffman, \$1; Mary C. Miller, \$1; M. H. Adams, \$1; N. A. & Lydia A. Evers, \$1, 48 00

Missouri—\$59.28.

Middle District.

Middle District of Missouri, 59 28

Illinois—\$49.08.

Northern District.

Brethren Mission Fund, Mt. Morris, 32.62
Individuals.

Mrs. Katie M. Myers, \$10; Mrs. D. T. Gray, \$1; Samuel J. Lehman, 35 cents, 11 35
Southern District, Congregation.

Woodland, 11
Individual.

Mary E. Blower, 5 00

Maryland—\$7.85.

Middle District, Sunday-school.

West Brownsville, 5 00
Eastern District, Individuals.

W. H. Swan, \$2.35; A. Chambers, Washington, D. C. (marriage notice), 50 cents, 2 85

Michigan—\$36.65.

Congregation.

Woodland, 13 40
Sunday-school.

New Haven, 16 25
Individual.

Martin Hardman, 7 00

North Dakota—\$22.27.

Congregation.

Cando, 22 27

West Virginia—\$17.33.

First District, Sunday-school.

Georges Run, Old Furnace, 11 50
Individual.

R. E. Reed, 5 83

California—\$11.45.

Northern District, Individual.

D. R. Holsinger (marriage notice), 50
Southern District, Individuals.

Gertrude Zug, \$8.45; D. Earl Brubaker, \$2; Wm. H. Wertenbaker (marriage notice), 50 cents, 10 95

Kansas—\$9.20.

Northwest District, Individual.

Sarah Horting, \$5; G. W. George, \$1, 6 00
Northeast District, Individuals.

C. A. Shank (marriage notice), 50 cents; U. S. Brillhart (marriage notice), 50 cents, 1 00
Southwest District, Individuals.

Laura E. Folger, \$1.20; A. J. Culler (marriage notice), 50 cents; J. J. Bowser (marriage notice), 50 cents, 2 20

Louisiana—\$7.00.

Individuals.

Friends, Roanoke, \$4; Loyd Smith,
\$1; Robert Lewis, Roanoke, \$1; David
Parsons, Roanoke, \$1, 7 00

Wisconsin—\$6.50.

Individual.

John Kaiser, 6 50

Iowa—\$5.22.

Northern District, Individual.

I. W. Brubaker (marriage notice), 50

Middle District, Individual.

Jesse S. Miller, 4 72

Minnesota—\$3.85.

Sunday-school.

Lewiston, 3 85

Nebraska—\$3.06.

Individuals.

B. F. Smith, \$2.50; Sarah McFerren,
56 cents, 3 06

Canada—\$3.00.

Sunday-school.

Sharon, 2 50

Individual.

Luther Shatto (marriage notice), 50

Colorado—\$2.00.

Individual.

D. M. Mohler, 2 00

South Carolina—\$1.60.

Sunday-school.

Mill Creek, 60

Individual.

J. I. Branscom, 1 00

Oklahoma—\$1.50.

Individuals.

Edith Williams, \$1; Mary Smith
(marriage notice), 50 cents, 1 50

Washington—\$1.50.

Individuals.

Mr. and Mrs. W. H. Leavell, Wenat-
chee, \$1; R. F. Hiner (marriage no-
tice), 50 cents, 1 50

Oregon—\$0.50.

Individual.

E. Maurer (marriage notice), 50

Idaho—\$0.50.

Individual.

B. J. Fike (marriage notice), 50

Total for the month,\$ 991 79

Previously received, 26,384 92

For the year so far,\$27,376 71

INDIA MISSION.**Indiana—\$25.00.**

Middle District, Individuals.

Phebe Lee, 25 00

Pennsylvania—\$10.20.

Western District.

Elk Lick Missionary meeting, 10 20

Minnesota—\$3.50.

Individual.

H. G. Reeves, 3 50

North Dakota—\$2.50.

Individual.

Mrs. J. W. Fitz, Cando, 2 50

Ohio—\$1.90.

Southern District.

The Lord's Share of Uncle John's
Pension Check, 1 90

Illinois—\$0.83.

Northern District, Congregation.

Elgin, 50

Southern District, Congregation.

Woodland, 33

Nebraska—\$0.60.

Individuals.

S. B. Lemon, 35 cents; M. Kindig,
25 cents, 60

Total for the month,\$ 44 53

Previously received, 348 83

For the year so far,\$ 393 36

INDIA ORPHANAGE.**Kansas—\$40.55.**

Northwestern District, Individual.

Everett Ankerman,\$ 10 55

Northeastern District, Individuals.

Mrs. Clara T. Brandt and daughter, 5 00

Southwestern District.

Sunshine Class, Bloom Congrega-
tion, 25 00

Ohio—\$38.62.

Northwestern Dist., Christian Workers.

Silver Creek, 18 62

Young Sisters' Class, Silver Creek,

Hickory Grove, 20 00

Texas—\$25.00.

Sunday-school.

Manvel, 25 00

Pennsylvania—\$22.00.

Eastern District, Aid Society.

Harrisburg, 20 00

Middle District.

Sister J. C. Miller, Tyrone, 2 00

Indiana—\$20.00.

Northern District, Individual.

Beulah Manahan, 20 00

Washington—\$10.00.

Sunday-school.

Sunnyside, 10 00

Michigan—\$8.00.

Congregation.

Sunfield, 8 00

North Dakota—\$5.00.

Individuals.

A Brother and Sister, 5 00

Iowa—\$5.00.

Southern District, Sunday-school.

South Keokuk, 5 00

Total for the month,\$ 174 17

Previously received, 1,529 68

For the year so far,\$ 1,703 85

INDIA BOARDING SCHOOL.**California—\$71.00.**

Southern District, Congregation.

Glendora,\$ 71 00

Indiana—\$25.00.

Middle District, Congregation.

Spring Creek, 25 00

Missouri—\$25.00.

Northern District.

C. T. N. Class, North Bethel Con-
gregation, 25 00

Kansas—\$6.25.

Northwestern Dist., Christian Workers.

White Rock, 6 25

Total for the month,\$ 127 25

Previously received, 756 02

For the year so far,\$ 883 27

INDIA NATIVE SCHOOL.**Virginia—\$5.60.**

Second District.

Linville Primary Class,\$ 5 60

Iowa—\$2.50.

Middle District.

Old Sisters' Class, Panther Creek
Sunday-school, 2 50

Total for the month,\$ 8 10

Previously received, 132 46

For the year so far,\$ 140 56

INDIA HOSPITAL.**Illinois—\$15.00.**

Northern District.

Bethel Bible Class, Naperville Sun-

day-school,	\$ 15 00
Total for the month,	\$ 15 00
Previously received,	220 06
For the year so far,	\$ 235 06

CHINA MISSION.

Indiana—\$27.00.	
Middle District, Individual.	
Anna Lee,	\$ 25 00
Northwestern District, Individual.	
Chas. Ellabarger,	2 00

Pennsylvania—\$20.02.	
Southeastern District, Congregation.	
Royersford,	6 00
Sunday-school.	
Royersford,	14 02

Minnesota—\$15.00.	
Individual.	
Irving M. Reiff,	15 00

Michigan—\$6.07.	
Christian Workers.	
Sunfield,	6 07

Oklahoma—\$9.02.	
Christian Workers.	
Big Creek, \$6.02; Billings, \$3,	9 02

North Dakota—\$2.50.	
Individual.	
Mrs. J. W. Fitz, Cando,	2 50

Iowa—\$1.00.	
Southern District.	
Ottumwa Young People's Meeting, ..	1 00

Nebraska—\$0.77.	
Individuals.	
Sarah McFerren, 52 cents; M. Kin-	
dig, 25 cents,	77

Illinois—\$0.58.	
Southern District, Congregation.	
Woodland,	58

Total for the month,	\$ 81 96
Previously received,	668 60

For the year so far,	\$ 750 56
----------------------------	-----------

SOUTH CHINA MISSION.

California—\$8.25.	
Southern District, Congregation.	
Boyle Heights, Los Angeles,	\$ 1 45
Christian Workers.	
Los Angeles,	6 80

Total for the month,	\$ 8 25
Previously received,	65 75

For the year so far,	\$ 74 00
----------------------------	----------

CHINA ORPHANAGE.

Pennsylvania—\$23.76.	
Middle District, Congregation.	
Carson Valley,	\$ 3 07
Willing Workers' Class.	
Carson Valley,	8 69

Individual.	
Sister J. C. Miller, Tyrone,	2 00
Eastern District, Christian Workers.	
Ephrata,	10 00

Oregon—\$5.00.	
Sunday-school.	
Myrtle Point Evergreen,	5 00

Total for the month,	\$ 28 76
Previously received,	357 21

For the year so far,	\$ 385 97
----------------------------	-----------

CHINA BOYS' SCHOOL.

Kansas—\$10.00.	
Southwestern District.	
Larned South Side Mission Circle, \$	10 00

Illinois—\$6.32.	
Northern District, Congregation.	
Douglas Park, Chicago,	6 32

Nebraska—\$6.25.	
Aid Society.	
Davenport,	6 25

Ohio—\$5.02.	
Southern District, Aid Society.	
Salem,	2 50

Proceeds Uncle John's Waste Bas-	
ket, East Dayton Congregation,	1 02

Proceeds Uncle John's Waste Bas-	
ket,	1 50

Oregon—\$5.00.

Aid Society.	
Mohawk Valley,	5 00
Virginia—\$2.50.	
Northern District, Aid Society.	
Dayton,	2 50

Total for the month,	\$ 35 09
Previously received,	172 27

For the year so far,	\$ 207 36
----------------------------	-----------

CHINA GIRLS' SCHOOL.

Indiana—\$27.00.	
Northern District, Aid Society.	
New Salem,	\$ 20 00
Southern District, Individuals.	
Bro. and Sister Josiah Brower, ..	7 00

Ohio—\$7.50.	
Southern District, Aid Societies.	
West Dayton, \$5; Salem, \$2.50, ...	7 50

Illinois—\$6.33.	
Northern District, Congregation.	
Douglas Park,	6 33

California—\$5.75.	
Northern District, Individuals.	
Pearl and Olive Whitecher,	3 75
Southern District, Individual.	
Minnie Trout,	2 00

Michigan—\$5.00.	
Christian Workers.	
Woodland,	5 00

Virginia—\$2.50.	
Northern District, Aid Society.	
Dayton,	2 50

Total for the month,	\$ 54 08
Previously received,	276 50

For the year so far,	\$ 330 53
----------------------------	-----------

CHINA HOSPITAL.

Indiana—\$59.45.	
Middle District, Congregation.	
Markle,	\$ 15 82
Sunday-school.	
Salamonie,	24 41

Individual.	
Mrs. Philip Amick,	5 00
Southern District, Christian Workers.	
Locust Grove,	9 22
Individual.	
Blanche Rinehart,	5 00

Maryland—\$15.00.	
Middle District, Christian Workers.	
Broadfording,	15 00

Ohio—\$5.00.	
Northwestern District, Individual.	
A Sister, Sugar Creek,	5 00

Pennsylvania—\$5.00.	
Middle District, Christian Workers.	
Lewistown,	5 00

Total for the month,	\$ 84 45
Previously received,	113 43

For the year so far,	\$ 197 88
----------------------------	-----------

SUNDAY-SCHOOL EXTENSION.

Tennessee—\$6.00.	
Sunday-school.	
Meadow Branch,	\$ 6 00
Illinois—\$3.80.	
Southern District, Sunday-school.	
Lamotte,	3 80

Total for the month,	\$ 9 80
Previously received,	54 45

For the year so far,	\$ 64 25
----------------------------	----------

CHURCH EXTENSION.

Pennsylvania—\$2.00.	
Eastern District, Individual.	
Pauline Seese,	\$ 2 00

Total for the month,	\$ 2 00
Previously received,	12 25

For the year so far,	\$ 14 25
----------------------------	----------

General Mission Board

of the Church of the Brethren

ITS MEMBERSHIP.

D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.
 H. C. EARLY, Penn Laird, Va.
 CHAS. D. BONSACK, New Windsor, Md.
 J. J. YODER, McPherson, Kans.
 GALEN B. ROYER, Elgin, Ill.
 OTHO WINGER, North Manchester, Ind.

ITS ORGANIZATION.

H. C. EARLY, Chairman.
 CHAS. D. BONSACK, Vice-Chairman.
 GALEN B. ROYER, Secretary-Treasurer.
 J. H. B. WILLIAMS, Ass't Secretary and Editor the Missionary Visitor.

ITS FORCE OF FOREIGN WORKERS.

Denmark.

Wine, A. F.,Aagarde 26, 3 Sal, Aalborg, Denmark
 Wine, Attie C.,Aagarde 26, 3 Sal, Aalborg, Denmark

Sweden.

Buckingham, Ida,Friisgatan No. 2, Malmö, Sweden
 Graybill, J. F.,Friisgatan No. 2, Malmö, Sweden
 Graybill, Alice M.,Friisgatan No. 2, Malmö, Sweden

China.

Blough, Anna M.,Ping Ting Hsien, Shansi, China
 Bright, J. Homer,Liao Chou, Shansi, China
 Bright, Minnie,Liao Chou, Shansi, China
 Brubaker, Dr. O. G.,Liao Chou, Shansi, China
 Brubaker, Cora M.,Liao Chou, Shansi, China
 Crumpacker, F. H.,Ping Ting Hsien, Shansi, China
 Crumpacker, Anna N.,Ping Ting Hsien, Shansi, China
 Cripe, Winnie,Liao Chou, Shansi, China
 Flory, Raymond C.,Peking Language School, Peking, China
 Flory, Lizzie N.,Peking Language School, Peking, China
 Horning, Emma,Ping Ting Hsien, Shansi, China
 Hutchison, Anna,Liao Chou, Shansi, China
 Metzger, Minerva,Ping Ting Hsien, Shansi, China
 Vaniman, Ernest D.,Ping Ting Hsien, Shansi, China
 Vaniman, Susie C.,Ping Ting Hsien, Shansi, China
 Wampler, Dr. Fred J.,Ping Ting Hsien, Shansi, China
 Wampler, Rebecca S.,Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira,Anklesvar, B. B. C. I. R. R., India
 Arnold, Elizabeth,Anklesvar, B. B. C. I. R. R., India
 Blough, Anna Z.,Bulsar, B. B. C. I. R. R., India
 Blough, J. M.,Bulsar, B. B. C. I. R. R., India
 Cottrell, Dr. A. Raymond,Bulsar, B. B. C. I. R. R., India
 Cottrell, Dr. Laura M.,Bulsar, B. B. C. I. R. R., India
 Ebey, Adam,Karadoho, via Dahanu, B. B. C. I. R. R., India
 Ebey, Alice K.,Karadoho, via Dahanu, B. B. C. I. R. R., India
 Emmert, Jesse B.,Jalalpor, Surat Dist., India
 Emmert, Gertrude R.,Jalalpor, Surat Dist., India
 Eby, E. H. (on furlough),358 No. 74th St., Seattle, Wash.
 Eby, Mrs. Emma H. (on furlough),358 No. 74th St., Seattle, Wash.
 Eby, Anna M.,Vada, Thana Dist., India
 Himmelsbaugh, Ida,Anklesvar, B. B. C. I. R. R., India
 Holsopple, Q. A.,Bulsar, B. B. C. I. R. R., India
 Holsopple, Kathryn R.,Bulsar, B. B. C. I. R. R., India
 Kaylor, John I.,Ahwa, Dangs Forest, via Billimora, India
 Kaylor, Rosa,Ahwa, Dangs Forest, via Billimora, India
 Lichty, Daniel J.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Lichty, Nora A.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Long, I. S.,Vyara, Surat Dist., India
 Long, Effie V.,Vyara, Surat Dist., India
 Miller, Eliza B.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Miller, Sadie J.,Jalalpor, Surat Dist., India
 Pittenger, J. M. (on furlough),Pleasant Hill, Ohio
 Pittenger, Florence B. (on furlough),Pleasant Hill, Ohio
 Powell, Josephine (on furlough),Mt. Vernon, Missouri
 Royer, B. Mary,Vada, Thana Dist., India
 Ross, A. W. (on furlough),3435 Van Buren St., Chicago, Ill.
 Ross, Mrs. A. W. (on furlough),3435 Van Buren St., Chicago, Ill.
 Stover, W. B.,Anklesvar, B. B. C. I. R. R., India
 Stover, W. B. Mrs.,Anklesvar, B. B. C. I. R. R., India
 Shumaker, Ida C.,Bulsar, India
 Widdowson, Olive,Vyara, Surat Dist., India
 Ziegler, Kathryn,Anklesvar, B. B. C. I. R. R., India

COMING FOR THIS WINTER

Christian Heroism In Heathen Lands

By Galen B. Royer

A New Book on Mission Study especially adapted to the needs of classes in our Country Churches.

Contains biographies of Carey of India; Morrison of China; Livingstone of Africa; Judson of Burma; Verbeck of Japan; Chalmers of the South Sea Islands; Gilmour of Mongolia; Fidelia Fiske of Persia; Mackenzie of China; Martyn, missionary to the Mohammedans; also two chapters devoted to a brief survey of missions from the Apostles to the present time.

Each Chapter Complete in Itself. Each Chapter a Lesson.

Contains several pages of suggestions on how to start your class.

**JUST THE BOOK OUR CLASSES HAVE BEEN LOOKING FOR AND
WRITTEN ESPECIALLY FOR OUR OWN PEOPLE**

Orders will be received now and filled at once.

PRICE postpaid: Cloth, 55 cents. Paper 40 cents

Send all orders to General Mission Board, Elgin, Illinois

Judgment!

Compare the Victor with any other typewriter--feature for feature. You are bound to conclude that not ONE, but EVERY individual feature of the

Victor Typewriter, Model No. 3

stands out as a point of superiority akin to perfection.

—A touch that is so light and firm that one's fingers can glide over the keys with a distinct feeling of mastery.

—A perfect, permanent alignment that adds greatly to the attractiveness and satisfaction of one's work.

—The Victor ribbon guide, a veritable money-saver to the owner, and annoyance-saver to the operator.

—These and many more features stand out boldly as convincing evidence that it's

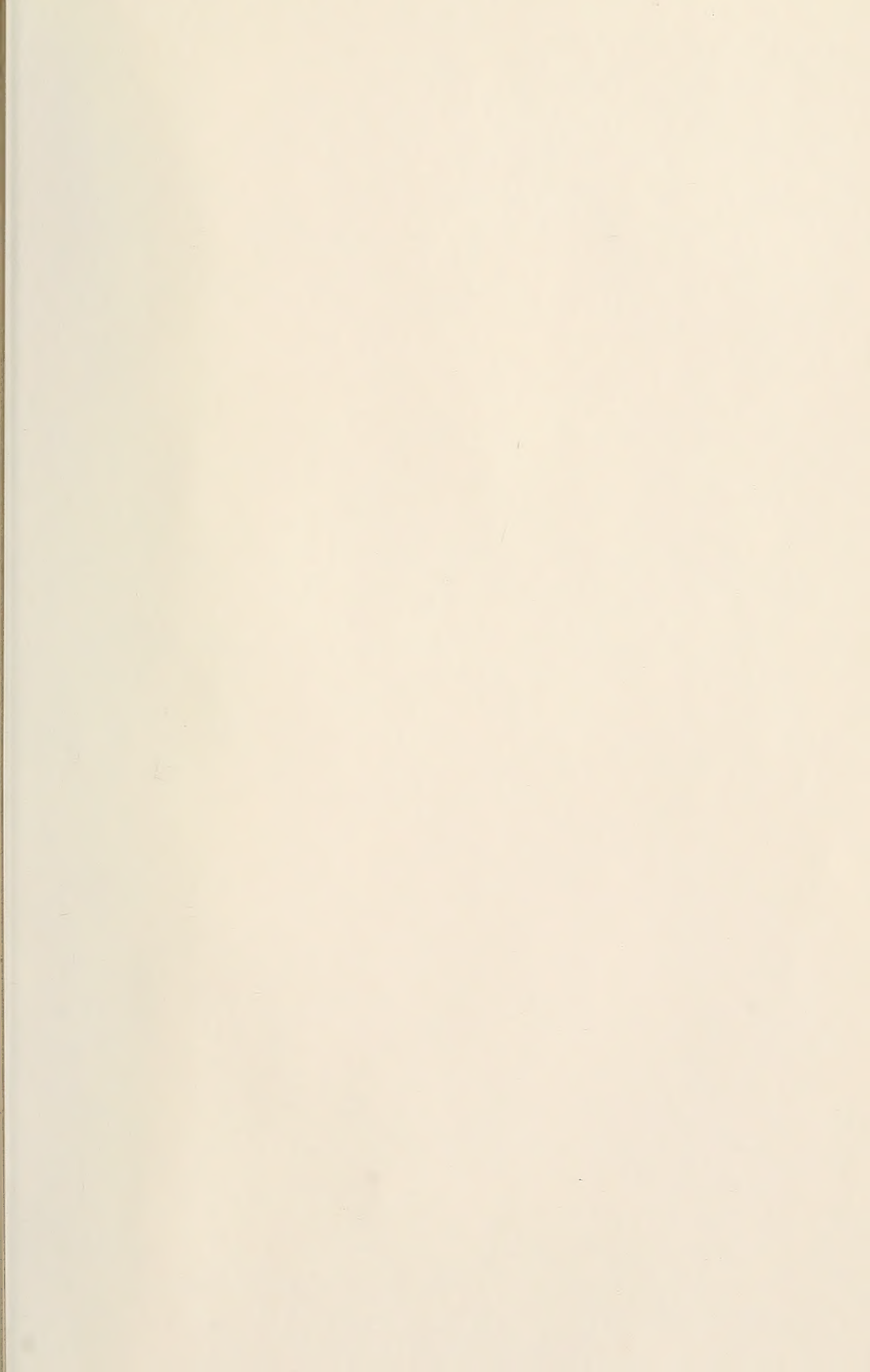
"From now on--the Victor"

VICTOR TYPEWRITER CO., 203 S. Dearborn Street, CHICAGO

**Write for special
offer to the clergy**



**All principal
cities**



HECKMAN
BINDERY INC.



DEC 84



N. MANCHESTER,
INDIANA 46962

